



Church Life.

TORONTO, ONTARIO

THURSDAY, APRIL 2, 1914

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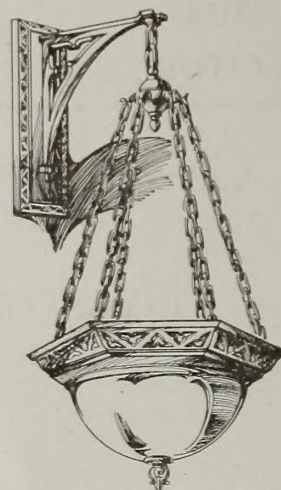
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The Week

THE state of political affairs in the United Kingdom is such as to cause anxiety not unmixed with shame to all in whom the love of land exceeds the fanaticism of party. That there is an inner history of the kaleidoscopic series of events of the last few days which has yet to be revealed, is beyond question. Possibly the inner history may be past history by the time this issue of CHURCH LIFE appears, so rapidly are events moving. In the meantime the extremists on both sides are proclaiming, with the assurance of irresponsible fanaticism, that the inner history is something that redounds to the ineradicable discredit of the other side and the imperishable glory of their own side. Probably both sides are wrong, but what is evident is the discredit which attaches not only to the extremists, but to those journals, not only in the Old Land, but in Canada, which are repeating the venomous catch cries of the extremists and using them as texts for editorials. We should imagine for instance, a Toronto morning journal will ere long be thoroughly ashamed of its assertion that had the Unionists been in power the British officers who resigned sooner than undertake hostilities against

Ulster, would have been the willing tools of the Tory party. The arrogance of ignorance and the ignorance of arrogance surely never had a better, or worse, illustration than the journal in question placed to its own credit when it sent forth such a pitiable interpretation of a course of action by British officers, which even the British Prime Minister admits was due to a misunderstanding. Absolute inability to understand, not only the situation in Ulster as it presents itself to those whose life-long conception and ideal of a United Kingdom of Great Britain and Ireland has been shattered, practically at the bidding of men who have been pledged to disrupt that union and who have time and again expressed their desire for the humiliation of the British arms and the British Empire, but also absolute inability to understand the principles of men who count country and honour more than self, seeking to find articulation does so in a slander so contemptible that even its propagator must, when he has acquired a little knowledge of these things, so incomprehensible when he wrote, share to some extent in the disgust of those who read it.

* * *

THE attempt to drag the King into the arena of party controversy is one of the most deplorable incidents of the historic week.

A Constitutional Monarch

The suggestion appears to be that the King used his influence through his constitutional ministers, to avert a condition of affairs that would have amounted to civil war. If this is not a legitimate use of the power or influence of a constitutional monarch, then a constitutional monarch must count for less in the affairs of the community than the governor of one of the states of the United States, or the Lieutenant Governor of a province of the Dominion or of the Mayor of any town or city. Queen Victoria once, at least, held different views from those of her ministers and in the matter of a dispatch to the United States at a very critical period, her insistence on a change being made saved the two countries from being drawn into conflict. History approves the action of Queen Victoria and doubtless his-

tory will approve, and applaud, the action of King George, if it should be proved that he exercised his influence to the full, even to the extent of antagonizing an influential political section, in order to avert civil war. When "constitutional monarch" becomes synonymous with "formal assessor" to the desires or political necessities of a heterogeneous majority of the House of Commons, which has not a mandate from the electorate to gratify these desires or to provide for these political necessities, the "Constitutional monarchy" will have been shorn of that which gives it a strong hold on the intelligence of the people as well as on their affections. Removed from the strife and passions of party politics the monarch represents the people as a whole in respect of those permanent principles of the national life which are dear to all true patriots, be they Liberal or Tory. When the exigencies of party blind politicians to those principles and they consciously or unconsciously seek to subvert them, the people have a right to administer the needed correction through an election, and rarely fail to do so when given the opportunity. Denied that opportunity, the check of the constitutional monarch until they have been afforded the opportunity is not merely a royal prerogative, but the people's right.

* * *

IT is not too early to speak of summer holidays. Many must plan months ahead to find hotel accommodation and make all other arrangements for the season's outing for the family.

Summer Holidays

When one stops to think of it, is it not amazing that Christians, so often, will go themselves and take a family of children and friends to some resort where there are so few, if any, opportunities for attending the services of the Church. This ought not so to be. Let us then see to it that in selecting a resort for this coming summer we first find if there is any opportunity there for attending the services of the Church. Then the joy and the happiness of a well spent summer will strengthen and refresh body, soul, and spirit for the year's work for God and for humanity.

IT is reported that the State of New York has legislatively recognized "Christian Science." This does not mean as a "religion." All "religions" are equally recog-

An Evil Hour

nized as such, not only in the United States, but in the Dominion, whether the religion be agnosticism, Mormonism or "Christian Science." New York has, however, recognized the last named as a curative science so far as physical and mental diseases are concerned, i.e., a Christian Scientist may not only practise, but the law henceforth will be satisfied in case of death, if a "Christian Scientist" instead of a medical man has been called to attend the patient or the victim. And thus has New York made provision for wrecking, blighting and ending the lives of thousands of innocent children. If it is not within the province of state legislation to protect adults from the cruelest distortion of Christianity and of science that ever assumed the name of either, when adults desire to sacrifice themselves, it is at least the bounden duty of the state to protect children from being sacrificed. Of course there is a germ of truth, a great truth, although grotesquely distorted, in the alleged foundation principle of the mass of spiritually and physically destructive teaching and practices now by authority recognized by the State of New York under the name of "Christian Science." It is beyond question that there are many cases, both within and without the pale of the "Christian Science" Society, of physical and mental ailments—of the nervous order—being relieved by the practical application of that truth, and it is to be regretted that the Christian Church has not paid more regard to this truth in the past. Beyond this, "Christian Science" is as antagonistic to spiritual verities as it is to physical facts, and it is hard to believe that in the twentieth century a legislative body in a leading nation would make it legal to cripple for life a child who has broken his leg, or hasten it to death from diphtheria, by committing the cure of such child to the care and treatment of those who deny that the leg is broken or that the poison of diphtheria is present in the child's body. When an adult willingly submits him-

self to the snares of deceit and falsehood, although those who have urged him to his destruction, who have been the emissaries of Satan, are accessories, it is a case of suicide. When the practices of deceit and falsehood are imposed upon a child or upon others so weakened that they cannot enforce their removal, it is a case of murder. If parents and others in authority be permitted by special legislation to blight child life and curtail it in this manner it is illogical that cruelty to or neglect of suffering children in other ways should by legislation be heavily penalized. The misnomer "Christian" has often misled many people to believe that "Christian Science" is interested in the promulgation of the Christian faith; the misnomer "Science" has likewise often misled many people to believe that its researches have also a scientific basis. If governed solely by considerations of nomenclature the action of the legislature of New York in placing upon the statue books the Act, of cruelty, is explainable, but none the less indefensible.

* * *

GROWING pains are not merely a physical affliction. It is also hardly correct to refer to them as an affliction. They are generally signs of a period so far as those who are suffering from them are concerned. We wish to make our meaning clear when we say those who are suffering from them we mean those who have them. Those who suffer from them are the other people. It is to the other people they are an affliction. The boy who has growing pains physically is no doubt entitled to some sympathy, but no small measure of that must go out to the father and mother in their efforts by purse and needle to meet the sartorial demands that follow the painful growing of their son; and the rest of the family must not be overlooked in making up the list of sufferers, for often their pains are very real as they stumble over the sprawling legs of the fast developing brother. Even to look upon, a boy with physical growing pains is painful to others. He is so terribly out of proportion. To an artistic eye—and we all have that when viewing others—this is very painful. Relief may be found to some extent by providing long trousers. But this, or these, cause the trouble to break out in another direction, the growing pains of dignity, and they are very hard to bear by the other people, unless they have a sense of humour. Growing pains of the intellect are, like those of dignity, in some cases deferred until comparatively well on in life. In such cases they are not natural pains,

they are not signs of a period so must as results of a state, a state of affluence, a state of possession of acquired worldly wealth. This is a lonely state in which to be without well grown intellect and well developed dignity. The efforts to promote this growth—or at least to give the appearance of it—are very painful indeed. Growing pains, physical, and of all kinds, may be described as inability to carry comfortably and naturally all that is "put on."

* * *

IN the farmyard and at other places where hens make their homes, the advent of spring is marked by excessive fussiness—the spring chickens are accountable.

Fussiness

Among the lower animals none is more fussy than the hen who has just hatched her first brood of chickens. We suppose she shares with human parents the idea that there never were and never will or could be such chicks as hers, and she struts and flutters, cackles and fusses all day long. Fussiness is not peculiar to the lower order of creation, however. Both sexes of the human order provide numerous prototypes of the fussy hen. An idea is hatched, or a whole brood of ideas in quick succession; not a few of them may be addled in the hatching, but that makes no difference to the fussiness of the hatcher. What a cackling and strutting there is. Never were such ideas hatched before, and everybody has to know it, and not only know it, but is expected to join in a chorus of admiring appreciation and to put the fussy one's ideas into practical use. Everybody may be polite up to a certain point but that point is some distance from enthusiasm and still further from adoption. This makes the fussy one worry and he becomes a veritable "worry-fusser." The "worry-fusser" who worries and fusses over his own ideas and their non-enthusiastic reception is bad enough, but the fussiness of the individual who never having hatched any ideas of his own, worries over those of other people is of even a more malignant type. Many parsons are martyrs to the worry-fussiness of both types among parishioners who hatch ideas profusely and those who have no ideas; and many parishes are victims of fussy parsons who have too many ideas. Most of us know by painful experience how hard it is to work with a fussy person hovering around; how much harder must it be to worship with a fussy parson at the prayer desk or at the altar. The lay fusser who, by his fussiness, distracts others in their secular work is a trial; the clerical fusser who, by his fussiness, distracts other people in their worship is a temptation.

The Syrian Priest

IT is Monday morning. The rector with face buried in his hands is kneeling at his prayer desk and musing aloud.

"I never asked his name. And he is gone! Who was he? Let me think. It was Saturday night and he came into this room; had arrived I suppose on the last train; a Syrian priest—that explains the long hair and the features; he might have stepped out of some Bible story or that picture of the Good Shepherd, but for the 'grips' he carried—his vessels and vestments.

"Wanted to celebrate for the foreigners—would I lend my church? I never thought of asking of what Church? Was I half asleep—or did I or he say the Orthodox Church? What time? Before daylight! Certainly! Of course. Somehow no time to hesitate and he seemed one who refused refusal. Yes—I know he was standing there and didn't he greet me in Eastern style with an holy kiss? And the same when we parted at the door in the hall? That was no dream! Then, yesterday at day break half smiling at myself I was awaiting in the church willing to believe it was a dream. He came: prepared the altar as he wished it, as any Syrian priest might do. And again I felt the likeness to the pictures one sees of our Saviour. Strange! Now did I or did I not get up and go across before daylight in my sleep? My wife says that this fasting is telling on me. But I have been careful this Lent. I saw Syrians from East Street and Straight Avenue actually present besides the Greeks. Yet strange that after he had sent us away they went without a word straight out of the church.

"Who was he? A Syrian! A priest! "But no Syrian would have let me—and he *made* me—eat of that precious Body and drink of that Blood as he did! O my poor foolish soul! Why so troubled—what thought is that? Can it be—O my God—can it be O my Master, that Thou hast been—O Christ art *Thou* my Syrian priest?"

"Through streaming eyes the suppliant priest beholds once more standing there with uplifted hand the Celebrant of yesterday, the Syrian priest—and again He stopped to greet him with an holy kiss."

* * *

At noon there was silence in the study. One said, he prays his midday prayers. But when at last the door was opened the parish priest was found—now praying in Paradise with the Great High Priest—the Syrian Priest of yesterday.

RALPH CROSS.

BROTHERHOOD OF ST. ANDREW

THE NINETEENTH DOMINION CONVENTION OF THE BROTHERHOOD OF ST. ANDREW, SEPT. 24—27th, 1914.

The Winnipeg Brotherhood men have their organization for the Convention in good working order. The Convention Committee meets on the first Monday of each month to hear reports of the sub-committees. At the last meeting it was decided to send out the first invitation to Brotherhood men immediately after Easter with the first Prayer Card and details about Winnipeg as the Convention City. By the kindness of the Venerable Archdeacon Fortin and the officials of Holy Trinity Church, the Headquarters for the Convention will be at Holy Trinity House, which is not only situated in the very heart of the city, but has every possible convenience in the shape of a fine Auditorium, a Gymnasium, and several committee rooms. For the Sunday Mass Meeting the Walker Theatre has been secured. No better arrangements could be made in Winnipeg, as these buildings are excellent for the purpose. The Publicity Committee besides posting every weekly paper in the diocese is sending information to the papers in all the leading cities of the Dominion.

GOOD FRIDAY

"**C**OME unto Me." It is the Saviour's call,
Behold the sorrow which He had to bear,
Hear from the Cross, His words of pity fall,
And learn the love which made Him suffer there;
The love which calleth still from Calvary's Tree.
"Come unto Me."

"Come unto Me." He bore for us the pain,
The bitter agony, the shame, the loss;
Let not His sufferings be all in vain,
Come kneel to-day and watch beside His Cross,
And hear love calling you from Calvary's Tree
"Come unto Me."

Look, you will see a love beyond compare,
Listen, and you shall hear His tender call,
Then, in obedience kneel before Him there,
And offer at His feet your life, your all,
And say "Since Thou hast died on Calvary's Tree
I come to Thee."

A. R. G.

CONFIRMATION

THE great number of letters that have appeared in the secular and in the Church press during the last year or two, together with the reports of sermons, addresses and speeches by clergymen and by laymen, upon Confirmation and different questions relating thereto or arising therefrom, painfully suggest that there is a large number of Church people among the laity who evidently have never received definite instruction upon the position and practices of the Church and upon Confirmation in particular, and that there are some among the clergy who not only fail to instruct their flocks in the faith and practices of the Church, but are the very ones who sow the seeds of scepticism and unrest in respect of those things which, among others, at their ordination, they most solemnly promised to teach and to practice. When people are untaught, and, to state the case mildly, are discouraged by those who should be their teachers from accepting the teaching of the Church, doubt is inevitable. That there is much honest doubt not only among non-Church people, but among uninstructed Church people, regarding the significance of the Holy Rite of Laying on of Hands, is unfortunately true. With many, the whole question of the necessity of Confirmation is disposed of when they make the statement: "You cannot show me any place in the New Testament where it is stated Christ ordained or commanded Confirmation." The witness of the Church, from the Day of Pentecost onwards, counts for nothing or for very little with some people. They overlook the fact that the New Testament is itself a witness to the Church; that because the Church was and is a witness to Christ, the New Testament, which the Church under the guidance of the Holy Spirit produced, is a witness to Christ and to the Church. As to the Faith in its entirety, so to Confirmation in particular, the New Testament and the Church are concurrent witnesses, and even those who would depreciate the witness of the Church and lay all the emphasis on the witness of the Bible, are daring indeed in their inconsistency, when they seek to lower Confirmation from the sacramental position witnessed to by the New Testament as well as by the Church. In the New Testament, Confirmation is closely associated with Holy Baptism. The first occasion which is recorded [Acts viii. 12th, and following verses] of the extension of the Church of Christ beyond Jerusalem, where the Apostles still were, provides the necessary example of the method pursued in dealing with beginners in the Christian religion. Some people in Samaria were taught the Faith by Philip, a deacon, and being converted, were baptized by him. He could not confirm, but when the Apostles at Jerusalem heard of it, two of them were immediately despatched on a journey of nearly 50 miles, to lay hands upon those Philip had baptized, that they might receive the Holy Ghost. "Then laid they their hands upon them and they received the Holy Ghost." The record of St. Paul at Ephesus (Acts xix, 1st and following verses), is that he baptized and then confirmed twelve converts to the Faith. "They were baptized in the name of the Lord Jesus and when Paul had laid his hands upon them, the Holy Ghost came upon them." The writer of the Epistle to the Hebrews deplors that those who have made some advance in the Christian Faith, who "ought to be teachers," should require to be taught again the first principles of the oracles of God (Hebrews v. 12), and urges in effect that time be not wasted in discussing the rudiments, the principles of the doctrine of Christ (Heb. vi. 1), instead of advancing towards perfection in Christian living; and among those rudiments or principles of the doctrine of Christ he places in their natural order, baptism and laying on of hands. There are those who fail to see in this witness of the New Testament evidence of the Divine institution of Confirmation, of its sacramental position. The stumbling block, surely of their own making, is the "absence of any com-

mand by our Lord," this "absence of any command" being arrived at by the absence of any direct record in the New Testament of such command. Christ commanded (St. Matt., xxviii. 19 and 20), "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *teaching them to observe all things whatsoever I have commanded you.*" All the things whatsoever He commanded them are not recorded. Christ did not make a record of them, nor did the Apostles make a record of any of them until some years after they had been practising and teaching what He commanded. Christ's commands were given orally, but they were not to be left to the mercy of unaided memory for (St. John xiv. 26) "*The Holy Ghost . . . shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.*" The Apostles, the first ministers of Christ's Church, were thus equipped with authority from Christ to teach all things He had commanded, and with His promise of a perfect Guide for their memory, but, (St. Luke xxiv, 49), they were to tarry in Jerusalem until endued with power from on high, and (Acts 1, 8), "Ye shall receive power after that the Holy Ghost is come upon you." As Christ had foretold them, "Not many days hence" the Holy Ghost descended upon them. What the Apostles taught and practised after that Day of Pentecost they taught and practised by the authority of Christ and in the power of the Holy Ghost. They taught and practised Confirmation by that authority and in that power. To regard Confirmation as of less authority is to make light of Christ's promise that the Holy Ghost "*shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.*" To doubt the gifts of the Holy Ghost in Confirmation in the Apostles' time is to deny the witness of the New Testament. To doubt the gifts of the Holy Ghost in Confirmation in all subsequent times down to our own is to doubt God's own witness to His own power. By the witness of the New Testament, by the witness of the Church, by the witness of personal experience, Confirmation occupies a place in the Divine plan of the Christian life, to ignore or seek to change which, because there are Christian people who unfortunately have not the witness of personal experience, will not accept the witness of the Church, and overlook the witness of the New Testament to confirmation, would make the Church false to her great heritage of blessing and of stewardship of the principles of the doctrines of Christ.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—What is a vigil and why have some Saints' days got vigils and not others?—A.B.

Ans.—A vigil means a "watch" and is necessarily a fast day. Vigils arose out of the custom of preparing for the great festivals by observing the previous day as a day of prayer and abstinence. Owing to the number of vigils and their constant interference with one another they were reduced at the time of the Reformation. It is an open question whether we should not be wise to reduce the number still further..

Ques.—What would you say of prominent Church members taking an active part in preparing a programme for a concert in Lent, and excusing themselves for patronizing the same

because of its being held on the 17th of March—St. Patrick's Day?

Ans.—The fasting or abstinence of Lent is not defined in detail by the Church, but it is at least good custom to refrain from entertainments and secular pleasures during the season. The self denial should be real and sincere; beyond that it is a matter of conscience and discretion. St. Patrick's Day is not a Prayer Book festival, and the day is not therefore different from the rest of Lent.

Ques.—Is the use of unfermented wine in the Sacrament of the Lord's Supper permissible in the Church of England, and if so, with whom rests the authority for its introduction?—Churchman.

Ans.—The wine should be the purest fermented juice of the grape. Is it wine if it is unfermented?

Ques.—If a fair minority object to the use of unfermented wine, is the

age-long and world-wide custom of the Catholic Church to be set aside to suit the ever-changing ideas of the "people," and if so, where is it all going to end?—Churchman.

Ans.—In your second question you infer what ought to be the correct answer to the first. But there is no declared rule of the Church on the subject, probably because she did not suppose necessity for such would arise.

Ques.—Is there any real authority in the Church nowadays, and if so, who has it and is it ever exercised?—Churchman.

Ans.—It depends on what phase of Church activity you refer to. The "real authority" of the diocese is the Bishop; of the whole Church, the Universal Episcopate. In the sphere of doctrine and usage the Prayer Book is the standard, but the supreme authority in matters of faith and morals is Holy Scripture. The authority is very "real," and it is often exercised.

VIA CRUCIS

THY spirit pines for some ideal scene

Where it may find repose,
And, from thy own disparaged land,
Light fancy takes thee to the golden strand
Of the Mid Sea, or where, beneath
their snows,
The mountains lean,
Or where the English meadows are
soft and green.

But that elusive land is not far
hence:
No ocean need be spann'd,
Nor width of continents.
Here are its rugged frontiers, close
at hand:

Here is its gate—A CROSS!
If thou wilt enter here, with loss
Of all thy pride, of all that flesh
esteems,
Thou shalt discover the country of
thy dreams:
Thou shalt possess the Promised
Land,
Its grove, its purple fruits, its
living streams.

G. A. M.

PASSIONTIDE

The sufferings of Christ appeal to the emotions; but my feelings may be stirred, while my conscience sleeps, and I live on in sin. I dare not grieve for Christ as if He were no more than a man in pain; He is far above my compassion. He goes to the Cross as a conqueror, forcing His way through all to triumph.—*Daily Round.*

Our Old Country Letter

March 18th, 1914.

ST. PATRICK'S DAY in Ireland is just over. It is now, as you probably know, a National Holiday, and also a Holy Day. Most of our churches, as well as the Roman Catholic ones, have special services, many of them in the Irish language. This latter is of course mainly a matter of sentiment. At this time of strain over the Home Rule question, one is thankful that the day passed quietly.

* * *

Another and very different interest in Irish church circles just now, is the organization on a large scale of a "Missionary Exhibition" for the "S.P.G.," which your readers hardly need to be told means the Society for the Propagation of the Gospel. Neither do most of them, I expect, need much description of the scope of missionary exhibitions. These are not for making money, though considerable gifts often result from them. They are in a high degree, if well done, educative and inspiring. Exhibits from many parts of the world are on view, and are explained by experts from the various countries represented, generally missionaries, who use them as a basis for all sorts of information and suggestion. And concurrently many other efforts are made to enlighten or enkindle missionary zeal. It is really a very big undertaking, though from this bold indication one might not imagine many of its ramifications. If it did nothing else, it would certainly give at any rate a fine opportunity for service and devotion to a whole army of local church workers, during months of preparation.

* * *

All the church papers this week allude to the unveiling, by the Archbishop of Canterbury, of a bronze statue erected at Birmingham, to commemorate the Episcopate there of Bishop Charles Gore, now of Oxford. He is, undoubtedly, one of the foremost men, and most thoughtful divines, in the Church of England, and well deserves this honour, unusual during the life of the original. A correspondent says: "Probably no other Bishop of a Diocese has had erected by public subscription during his lifetime an open-air statue in a public place. This fact testifies to the extraordinary mark left on the minds of men by the work of the man who left Worcester to organize the church in the great midland capital." Worcester is a beautiful old Cathedral city, and

the See House, Hartlebury Castle, one of the palatial residences of the stately old-time Bishops. To Gore it was a burden. He chose instead, the overwhelming masses of the busy manufacturing town, lapsing into godlessness from the exigencies of rapid growth and inadequate provision of clergy. The unwieldy diocese, through his efforts, was divided, and he took the new and arduous half.

The Primate applied to Gore words which had been written of Bishop Lancelot Andrews—that saint of generations gone, whose "devotions" are a classic. "All the great elements of strength may seem to have met in him—learning, ability, power of work, facility of expression, charm of manner, purity of purpose, courage, holiness." The episcopate of such a man Birmingham did well to commemorate in imperishable bronze.

Another writer says, "Into everything he does, he carries with him the common touch," and appreciates sympathetically the thought of those from whom he differs. His efforts to help the poor, and his crusade against sweating and avoidable evils, has won for him a place in the affection of all social reformers." Add to all this, that his writings have guided many thousands into the light of understanding and the peace of a surer faith.

* * *

Talking of "sweating," it is a shock to learn that the binding and finishing of Bibles and Prayer Books are amongst sweated industries. This is surely a grave scandal, calling for immediate remedy. But alas! there are many other urgent calls for social or remedial legislation, which have to go unheeded, while our ministers think only of the claims and maintenance of their party and their ambition.

* * *

This brings me to the topic still, as you know, most prominent here—Home Rule. Writing of the possible exclusion of Ulster and its effect on the dangers threatening the Irish Church from any form of the proposed change of government. Bishop D'Arcy of Down, says "It is surely clear that the Church, coming, in an excluded Ulster, under the protection of British Law, would be in a stronger position throughout the whole country than if she were altogether subject to a Home Rule government. It is better to be partly free from an oppressive and dangerous yoke, than to be placed altogether beneath

it. Ulster contains the majority of Irish Churchmen, and to secure the emancipation of the majority from a rule which churchmen as a whole regard with dread and dismay, cannot be worse for the church than the subjection of the whole body to that Rule.

"At the same time, the division of Ireland can never be welcome to any section of Irishmen. All that can be said for it is, that it is better than civil war."

But by far the saddest case is that of the unionist Church folk of the South and West, who have no such backing as in the North, and dare not even express their fears of the Romish oppression they know too well, except in anonymous letters. Some of which are truly lamentable reading.

* * *

Everything seems to promise great weight to the Nonconformist protests now being so extensively signed in Wales against the threatened disestablishment of the Welsh Church. This has been all along represented as a measure of justice to the sects, and now, behold, they themselves deprecate it as robbery, making plain the truth that it is in reality demanded only by political wirepullers for the sake, not of justice, but of gain.

* * *

The King has sent a donation of £200 to the St. Paul's Cathedral Preservation Fund, for which subscriptions are now being organized in many places throughout England. This is a national heritage, dear to all.

* * *

The King and Queen have promised to open the new premises of the National Institute for the Blind, in London. This Institute, first founded in 1868 by Dr. Armitage, himself blind, has printed and distributed thousands of embossed Braille books, and is the only large publishing house of these in the Empire.

There are almost 34,000 completely blind people in the United Kingdom, and it is estimated that about 150,000 more have such defective vision that they cannot read. There are in addition to these numbers a million stone blind people of our Empire elsewhere than these Islands. Here is a great branch of work for the church often not realized, and it is also becoming an important branch of the teaching profession, concurrently with work for the deaf.

I wonder whether, in your newer and healthier country, you have anything like this proportion of lost sight and hearing?

The New Testament in the Making

(Continued)

CONTRIBUTED BY

ARCHDEACON PATERSON-SMYTH, MONTREAL

III. THE FOUR GOSPELS

THUS the Epistles were written. This brings us to about 65 A.D., thirty years after the Ascension. Not one of our Gospels was yet written. The larger churches had probably a collection of some Apostolic Epistles. These were the only documents.

But things could not go on thus much longer. Paul was dead. The men who had known Jesus were rapidly passing away. And all the time the Church was steadily growing in extent and needing to be told the Christian story. In the missionary churches amongst the heathen, where "they ordained elders in every city," there must be some authoritative documents for teachers to use who knew nothing at first hand of the Lord's life. Besides, it would hardly be safe to leave the story much longer, trusting to memory. For these were not quiet isolated people, like the ancient Jews, with their traditions. The Church lived in the midst of bustling life and crowding events, a condition not favourable to long oral transmission.

So, just when Paul's Epistles and Paul's life were closing, begins the writing of our first three Gospels. Paul died about the year 64. The writing of our first Gospel is usually dated about 65.

2. The Oral Gospel had now become fairly fixed in men's memories. And scraps of writing were floating about. Some one here and there would write on a papyrus slip some saying of the Lord which especially touched him:—

Jesus said, Come unto me all ye weary and I will give you rest.

Jesus said, A certain man had two sons, etc., (Prodigal Son).

Jesus said, Blessed are the pure in heart for they shall see God. Blessed are the peacemakers.

Amongst them was probably one which St. Paul had been taught, but which did not get into our Gospels.

Jesus said, It is more blessed to give than to receive.

And I like to think that in this form too, came down that pathetic little story of Jesus and the Adulteress, which also was left out of the gospels, but which appeals to every heart as a true story of Jesus. Some disciple who had heard it told in the oral teaching, perhaps, wrote it down on a papyrus tablet. We hear that it was written into the lost "Gospel to the Hebrews." At any rate, some one who knew it wrote it later on in a blank space in some copy of the Gospel manuscripts and it so appealed to men's hearts that a place had to be made for it. The Revised Version indicates its unauthorized insertion into the middle of St. John's Gospel. It evidently does not belong there, but wherever its true place the world has reason to be thankful to the man who wrote on his papyrus tablet long ago this lost story of Jesus.

Many of these little "Logia" or sayings have recently been found in the East, some belonging to very early times, though not to the first century. Most of those found are already in the Bible. Some day we may light on a valuable collection in sealed jars or in tombs which will restore to us precious lost sayings of Jesus. The most interesting find up to this is that of the Oxyrinchus Papyri, found by Dr. Grenfell and Dr. Hunt at Oxyrinchus in Egypt in 1897 and 1903 now in the British Museum. They seem to preserve some lost sayings of Jesus which floated about in early evangelical tradition, but did not get into our Gospels. Quite an excitement was caused in 1903 at the discovery of the five sayings written on the back of a land surveyor's list of measurements and prefaced by the introduction, "these are the wonderful sayings of Jesus."

Jesus saith, let not him who seeks cease until he find, and when he finds he

shall be astonished; astonished, he shall reach the kingdom, and having reached the kingdom he shall rest.

Jesus saith . . . and the kingdom of heaven is within you, and whosoever shall know himself shall find it (strive therefore) to know yourselves and ye shall know that ye are the sons of the Father, and ye shall know that ye are in the city of God and ye are the city.

3. Probably there were little collections of these "sayings" which helped the writers of the Gospels. We know of one large collection attributed to St. Matthew, of which we shall hear more later.

By and by would come something fuller—little Gospels, little attempts of private Christians, to write down what they had been learning in church.

St. Luke's preface gives us a valuable glimpse of the position when he wrote. I quote from Revised Version:—

1. *The Oral Gospel.* Even as they delivered them unto us which from the beginning were eye-witnesses and ministers of the Word.

2. *The Fragmentary Gospels.* Forasmuch as many have taken in hand to draw up a narrative concerning those matters fully established among us.

3. *The Final Gospels.* It seemed good to me also having traced the course of all things from the very first to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed by word of mouth.

Here we see the evolution of the first three Gospels: (1) the Oral Gospel; (2) the Fragmentary Gospels; (3) the Final Gospels as we have them. St. Luke sets himself to write in order the separate narratives which people were familiar with. It is not very like the evolution in the Old Testament—the oral traditions followed by collection such as the Book of Jasher, and then by still fuller histories J. and E. and P., and all moving toward the complete Books as we have them to-day?

4. The first definite mention of our present gospels is a very interesting one. Shortly after the death of St. John (about 120 A.D.) there was a bishop named Papias, Bishop of Hierapolis, in Phrygia. He lived close to apostolic days. He had met in Hierapolis the daughters of Philip the Evangelist, the virgins which did prophesy, who were friends of St. Paul. Amongst his friends were Polycarp the disciple of St. John, and others who were acquaintances of the Twelve. (Irenaeus says Papias was a disciple of St. John himself). He was very eager to learn everything they could tell him that the Apostles had said about Jesus. "For," he says, "I did not take pleasure as most people do in those who say a great deal, but in those that teach true things. I used to inquire what were the declarations of elders, what Andrew or what Peter said, or what Philip or what Thomas or James, or what John or Matthew, or what any other of the disciples of the Lord—and the things which Aristion and the elder (or presbyter) John the Disciple of the Lord say. For I did not expect so much benefit from the contents of books as from the utterances of a living and abiding voice."

In view of what follows it is a very interesting question, who is meant by the "elder" John. Papias speaks of the Apostles as "the elders," but why does he mention again an elder John? Is it another John, a Presbyter or elder, or is it the Apostle already spoken of as an "elder"? If the latter, as many scholars think, the following words should have great weight:—

John the Elder told Papias that Matthew wrote the "Logia," i. e. the Words or Sayings of Jesus in Hebrew (i. e. the

Aramaic the vernacular of Palestine). "And this too the Elder said, 'Mark, the interpreter of Peter, wrote down accurately, yet not in order, all that he (Peter) told as said or done by Christ. For he (Mark) himself did not hear the Lord nor was a disciple of his, but . . . of Peter, who used to give teachings to suit the immediate wants (of his hearers) but not as making a connected narrative . . . so that Mark made no mistake . . . For he took care of one thing, not to leave out anything he heard nor give anything in a wrong way.'"

5. From this we gather that St. Matthew made a collection of discourses of Our Lord in Aramaic. No copy of this has yet been found. If ever it is, it will upset or confirm many theories made about it. It certainly was not our present Gospel of St. Matthew, though it probably formed the chief source for it.

The first Gospel was certainly St. Mark. Its basis apparently was the oral Gospel which he had learned in church on Sundays, especially the form in which he had heard Peter tell it. Where Mark wrote it and why and for what church we do not know. But one thing we do know, that it meant more to the world than almost any other book written. For, as we shall see, it was also the chief source and foundation of the Gospels of St. Matthew and St. Luke. Just a single roll of papyrus about twenty feet long easily injured in handling. The church which first got it had to be very careful not to break it, and in spite of all their care they apparently did break it—broke off a piece, perhaps twelve inches long, which caused a good deal of trouble in later days. The Revised Version shows us how in the sixteenth chapter the Resurrection story breaks off awkwardly and abruptly at verse 8, and then an ending of twelve verses is added which quite probably does not belong there at all. The marginal note tells us that the oldest manuscripts omit this ending, and that different endings have been appended in several manuscripts. Evidently the reader who clumsily cracked off that piece is responsible for some confusion.

6. Soon after St. Mark appeared our First Gospel called the Gospel of St. Matthew, probably because it was based largely on St. Matthew's collection of Discourses. Whether St. Matthew wrote it or who wrote it in its present form nobody really knows.

And very soon after came the Gospel of St. Luke, which he wrote with the Acts for some one called Theophilus. It does not seem very probable that two so great and valuable books so urgently needed by the whole Church should have been written for one private individual. The name Theophilus, Lover of God, or Beloved by God, may quite possibly be intended to mean any disciple. The former treatise have I made, O Disciple, O Lover of God.

A careful study of these three Gospels brings out some curious facts as to their sources and composition. Matthew and Luke are the only Gospels that tell anything of the life of Jesus before his ministry began. There they write quite independently of each other, scarcely touching in any point.

The moment they begin the story of the Ministry they tell it in the same way, following mainly the order and frequently the very words of St. Mark.

Then when Mark comes to an end where the papyrus broke off at Ch. xvi. 8, they immediately branch out again, independently of each other and relating quite different incidents.

Volumes have been written on the difficult "synoptic problem," as it is called, of the composition of these synoptic Gospels. It is on the whole fairly evident that both used St. Mark, or an earlier version of St. Mark, as a basis; that they had access to other sources, the chief probably being St. Matthew's collection of Sayings. But where did Luke get that immortal story of the "Shepherds abiding in the field," or those precious parables in Ch. xv., that "Gospel within the Gospel," or the many things in Ch. ix.-xviii. which seem to suggest a source known only to him. The early Church

as it attributed St. Mark's teaching to Peter attributed St. Luke's teaching to Paul. Perhaps some of these things were in St. Paul's oral Gospel. Perhaps the earlier documents referred to in St. Luke's preface contained much to help him. The whole subject is still under discussion though one doubts if the discussions will lead us much further.

7. Twenty-five years later comes the great Fourth Gospel the Gospel of John. It differs materially from the other three. They were compilations made up of earlier existing material. This is an original work "dominated throughout by a great personality who has so meditated on the facts and truths he announces that they have been as it were recast in his own experience and bear traces everywhere of his genius."

St. John was at that time an old man living far away from the scenes of his boyhood. The young peasant of the Lake of Galilee is now the beloved bishop of the Church of Ephesus. But he is still in heart just "the disciple whom Jesus loved." The old man's eyes are even turning back to that time, those three wonderful years, when he had walked the fields of Galilee with his dear Lord, when, as he says, "we beheld His glory, the glory of the only begotten of the Father full of grace and truth." James and Peter, and Andrew and Philip are long since departed to be with their Master in the Unseen, and he is left alone brooding, as an old man will, on the precious memories of the past.

"I'm growing very old. This weary head That hath so often leaned on Jesus' breast In days long by that seem almost a dream Is bent and hoary with the weight of years

I'm old, so old, I cannot recollect The faces that I meet in daily life But that dear Face and every word He spake

Grow more distinct as others fade away So that I live with Him and the holy dead

More than the living."

8. And how his people at Ephesus loved to hear the old man's memories of those years. They had probably at least one or more of the other three Gospels in writing. But it was so different to hear the living voice of their dear old bishop telling what he remembered. And he remembered so many things not written in their Gospels—his first meeting with Jesus; the marriage of Cana; the mysterious sacramental teaching about the Bread of God which cometh down from heaven; the solemn Last Discourse at the First Communion; the story of the awful desolation when he saw Jesus dead; his personal memories of the Resurrection joy, especially of that exciting race for the tomb when he did outrun Peter; also his tender memories of the strange forty days which followed.

Year after year he had been telling them what he knew, and as he told it repeatedly the story grew into shape, and so there came the Gospel of St. John—the Gospel of an old man's memories. He wrote it with the solemn purpose in his heart that "ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name."

Probably it took years to write it. An old Church legend tells that in its final form a disciple of his, Prochorus, acted as his scribe, and several old manuscripts of his gospel have a picture of St. John raising his left hand towards the inspiring rays from Heaven and resting his right hand on the head of Prochorus, who is writing, "In the beginning was the word."

Bishop Lightfoot suggests that the First Epistle of St. John's was written as a kind of covering letter in committing his Gospel to the Church, and at the close of the Gospel is an interesting authentication written, perhaps by his own Church in Ephesus, "This is the disciple that testifieth of these things and wrote these things and we know that his testimony is true."

So we close the touching story of that wonderful first century, taking us back to watch the beginnings of the Gospel, to live with those earnest simple-hearted

men whose one central feeling was tender grateful personal love to Jesus. "Tell us about Jesus. Tell us what He said and did, how He looked and spake—our dear Lord who loved us and died for us."

May God the Holy Spirit touch our poor dull hearts and teach even to us also that personal love to Jesus.

DR. TAYLOR'S NEW POST

There has been given to the Rev. Dr. Taylor, M.A., in China, a new post, that of head of the national staff of the Religious Work Department of the Y.M.C.A. throughout the whole of China, which has just been organized. This will put him in charge of the work for native students in all the Christian colleges, the hundreds of thousands in the government schools, and in all the city associations in Shanghai, Peking, Tientsin, Canton, Foochow and some 15 other great cities, the field being the whole student body, both Christian and non-Christian. Dr. Taylor asks the prayers of all who know him, that he may prove faithful to this important charge, and to God's work in the great land of China.

CLERGY FOR THE WEST

London, March 21.—The Archbishop of Canterbury has dismissed the following young clergymen for work in Western Canada: Rev. T. B. Breun, of Bakewell; Rev. A. E. Harkness, of Yatton; Rev. A. W. MacMichael, of Nottingham; Rev. J. S. Orton, of Tooting Graveney; Rev. G. C. Poole, of Doncaster; Rev. H. H. Stickings, of Cornwall; Rev. L. J. Tatham, of Bethnal Green; Rev. J. Christie, of Colchester, and Rev. Lawson Smith, of Goole.

APPOINTMENTS AND PREFERENCES

STILES, Rev. T. J., rector of Cornwall, Diocese of Ottawa, to be rector of St. Alban's, Ottawa.

NETTEN, Rev. W., rector of Pembroke, Diocese of Ottawa, to be rector of Cornwall.

BATTERSBY, Rev. H. F., to the incumbency of Beeton and Tottenham, Diocese of Toronto.

MEEK, Rev. H. A., from the parish of Shanty Bay, to the incumbency of West Mono, Diocese of Toronto.

THE AGONY IN THE GARDEN

Strive to follow out thoughtfully every detail recorded of the entering into the garden—leaving the Apostles—the being "sorrowful and very heavy"; then gaze in wonder and awe upon the blessed form of thy Lord—prostrate on the damp hard earth, bowed beneath the load of the "iniquity of us all," which is "laid on Him"—think of the unspeakable horror and loathing of His spotless Soul at the thought of sin—remember that thy sins increased that load; hate them—be ashamed of that which brought so great a load of shame upon thy Saviour, "Could ye not watch with Me one hour?" He speaks this to thee also; He asks thy love and thy sympathy through this week; He bids thee think of His sufferings. Let Him not ask in vain—He Who never fails to give thee sympathy in all thy sorrow and thy joys.

Church History from Canadian Archives

No. V.—Jansenism in Canada

By HENRY KITTSO

THE Gallican question did not trouble the Canadian Church to any great extent during the French regime, although the Jesuits continued to pursue their traditional policy of antagonism against all those who would not make their submission to the extreme demands of the papal party. The favours shown by the king and his officials to the Sulpicians and the Franciscans in their opposition to the Jesuits, restrained the ambition, and interfered with the schemes of the ultramontane ecclesiastics of Canada.

With this prevalence of the Gallican spirit in new France it need not be surprising to find the seeds of Quietism, flowing in the stream of emigration, across the Atlantic, and finding congenial soil in the receptive minds and souls of the ardent adherents of French Catholicism. For a time it penetrated into the parishes of Canada, and left evidence of its presence in the subdued personality of the French Canadian nuns, and the gentle mysticism, which the history of the Ursulines reveals.

Books, breathing the spirit of Arnauld and Pascal, found their way into the libraries of the more intellectual and spiritual people of Montreal and Quebec; and these were followed by men, who had made a study of Jansenism, and were impressed by the practise of Quietism. Finding there the restful influence of the Holy Spirit, and the realities of a Catholic Quakerism, they had very little difficulty in persuading the less instructed priests of the colony, to feel the deep spirituality of the Jansenist teaching.

Among those who made an impression in favour of Quietism was Mons. Varlet the titular Bishop of Babylon, who, on his way to his missionary diocese on the Mississippi, remained in Canada for some time. His personal piety and persuasive eloquence had an influence on the minds of such prominent men as Mr. Thibault, curé of Quebec, Mr. Glandelet, the dean of the Cathedral Chapter, and Mr. Villernaud of the Montreal seminary. Quebec seemed to be the centre of this movement towards a higher and deeper spiritual life and inner contemplation. Several persons vowed themselves to a life of mysticism. It is said that Madame d'Aillebout, the wife of the governor, followed in the footsteps of other women of that party, and, though

married, had taken vows of perpetual virginity, and on her widowhood refused offers of marriage from such men as Talon and de Courcelles. After distributing her wealth among the charitable institutions of Quebec, she died there "in the odour of sanctity, with the spirit of prophecy, the gift of tears, the discerning of spirits, and other God-given grace;" to use the words of her fellow enthusiasts.

In the year 1714 there landed at Quebec a young man of distinguished appearance, whose speech and manners brought on him the suspicion that he had been a monk, or a priest. After some years spent in Canada, he declared his intention of retiring from the world, to live as an anchorite in the country. He erected a wooden hut in the forest, on the banks of a little river, near Kamouraska, on the south shore of the St. Lawrence. Here he lived his hermit life, begging his bread from the nearest settlement, which he paid for by prayers and an edifying example. The simple inhabitants as well as the mission priests of the district recognized the sincerity of his religious profession, and paid him the honour due to a holy man, although his manners were eccentric and his teaching was peculiar. The destruction of his cabin by fire during the winter sent him back to the city, where his influence among the people grew every day and much kindness was shown to him during his sojourn amongst them.

After two years of further stay in Canada it was discovered that he had been a Benedictine monk; and his name, George Francois Poulet, and that, though a priest, he had not said a mass since his arrival in Canada. He was also a Jansenist. Nothing could be said against his character, but it was known that, though a Frenchman, he had lived in Holland; and under the influence of the celebrated Fr. Quesnel, was confirmed in his belief, and had made an open profession of it. Attempts were made to convert him from his heresy, and to deport him, but without success, as he was respected by the people of the city, and found refuge from persecution in the homes of the country people and even in the presbyteries of the parish priests. They had felt the power of his quiet life, without understanding the subtleties of his mystic philosophy.

This continued until the Bishop was moved by the Jesuit party to

issue a severe order against all those who harboured the ex-monk, but especially against Mr. Auclair and Fr. Michael, the priests of Kamouraska and Rimouski.

As a fair specimen of Roman discipline in the 18th century a part of this severe *mandement* is given:—

"As nothing appears to us more deplorable than to see the eagerness with which some of our people show in favouring those who are courting the loss of their immortal souls by their obstinacy, we have been greatly moved and hurt in marking the determination especially of Coté and Jean Gagnon in spiriting away and concealing George Francois Poulet, who has secretly left his convent without permission and knowledge of his superior, notwithstanding all the advice and orders we have sent them through persons high in office. . . .

"Meanwhile, desiring to deal kindly with them, we herewith inform these and others in our diocese, where Poulet is at present residing, the obligation under which they lie to obey us, under the penalty of mortal sin in such a case, and that he or those who took away from Quebec the said religious have committed a great fault, for which they deserve to be deprived of absolution; and that if they dare to protect, house or aid in keeping from us the said religious and prevent us from deporting him to France, after three days of delay, will incur Major Excommunication, *ipso facto*, the absolution for which we reserve unto ourselves alone. . .

"We enjoin all the curés and missionaries who serve the missions on the other side of the river, as far as Rimouski, not only to restrain the laymen, who are responsible, but to refuse the sacrament to the said Dom Poulet, except in case of death, and even to say mass in his presence; this is what we forbid on pain of suspension or interdiction of the parishes where the said mass or masses may have been said. . ."

This extreme action of the Bishop had the desired effect, as every door was closed to the excommunicated monk and he decided to leave the colony and return to his friends in Holland. The government records state that,—"He left of his own accord on the 2nd of October, on the ship Mutin, without any constraint from the officials. The governor expressed surprise at the Bishop's complaint, that he, the governor, had neglected to aid him in deporting the monk, as no such request had been made by the Bishop. The Holland Gazette mentioned his arrival and reported the persecution he endured in Canada, "and as one banished from that country for the faith, because

the Jesuits could not appreciate the virtues of this anchorite."

Bishop Varlet, after some years in the missionary work of Louisiana, returned to Holland and received the appointment of Archbishop of Utrecht. He had, no doubt, left a lasting impression upon the more intellectual minds of the Canadian people. To quote the historian Garneau, who had little sympathy for the movement:—"The earthquakes of 1663 was the most favourable time for Quietism in Canada. That phenomenon aroused the ardent and lively imagination of its professors: the apparitions were numerous, strange and fearful; the prophetic visions increased in number. The Lady Superior of Hotel-Dieu and the celebrated 'Mother Mary of the Incarnation,' Superior of the Ursulines, took an active part in that delirium of devotion. These noted women gave a great éclat to their devotion for the spiritual, that chimera which affected for a long time several of those whose intelligence was controlled by a spirit of sentiment and romanticism. The clergy were contented to keep a respectful reserve before such a moral phenomenon, not daring to condemn that which some looked upon as a holy inspiration, and others, as a harmless delusion, caused by an excess of piety."

Further research is needed to discover whether the French settlements of Louisiana were as much impressed as the Province of Quebec by the presence and teaching of the titular Bishop of Babylon. The Congress of the French speaking inhabitants of America, held in Quebec a short time ago revealed a perceptible difference in the attitude of the delegates from Louisiana towards other nationalities and freely expressed more liberal ideas. Whether this was due to the environments of the Louisiana settlers or the impression left by Bishop Varlet, is an interesting question, and worthy of investigation.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.—*Ambrose.*

Practise in life whatever you pray for and God will give it to you more abundantly.—*Pusey.*

The Church in the West

SOME account of the missions preached in Winnipeg by Frs. Fitzgerald and Rees of the Community of the Resurrection may prove of interest, especially to clergymen who look forward to having missions in their own parishes. The measure of success that has attended any mission can only be known when the secrets of hearts are revealed; but those most closely in touch with the missions at St. Cuthbert's and St. Michael and All Angels' have found abundant cause for thankfulness, and one of the missionaries writes, "I look upon the mission in Winnipeg as one of the happiest in my experience."

Careful preparation, we are told, is essential to a good mission. It may be well, therefore, to say something of the preparatory work for these missions. About six months before the date set for the beginning of the mission a careful announcement of it was made in church and members of the congregation who would undertake to pray daily for it were asked to hand in their names. To them and to others copies of a prayer for the mission were distributed and this prayer was also used at all week day services and also at a weekly meeting of intercession for the mission. During the two months preceding the mission, it was remembered in our prayers each Sunday, and some feature of it was dealt with in every sermon. Hymns for the mission were practised on Sunday evenings in the church and also privately by groups of friends.

In their main features, as in the preparation made for them, the missions at St. Cuthbert's and St. Michael's were alike. In each church there were celebrations of the Holy Communion with an address each morning, services for women and for boys and girls in the afternoon, and in the evening the mission service consisting of hymns, intercession, petitions, instruction and sermon. On the Sunday afternoons there was a service for men only. In both parishes there were processions through the streets before the mission and both missions closed with a service of thanksgiving.

So much for what was common to both missions. It remains to say something of what was distinctive.

A friend asked to give his impressions of the mission at St. Cuthbert's answered in substance as follows:—"Fr. Rees struck one as being undoubtedly just the man we wanted. He was unmistakably the right man in the right place at the right time. At the same time there was a striking absence of any

intrusion of the missionary's personality; he was simply the messenger with a message to be delivered. His departure, in consequence, caused no shock and left no fear of a reaction."

This estimate is reflected in the answer given to the question, "Did you enjoy the mission?" "It would be impossible to say I enjoyed it," was the reply, "it taught me too much about myself."

An incident that happened in a crowded congregation on Sunday evening shews the atmosphere that pervaded the whole mission. During the sermon a huge dog found its way into the church and walked up and down the centre alley wagging his tail. One or two men attempted to put him out and finally his owner succeeded. By this time every one's attention, including the preacher's, was distracted, and it seemed that the whole effect of the sermon must be lost. Recovering himself, however, Fr. Rees with the sign of the cross called on the congregation to join him in silent prayer. As all knelt the effect was startling. In the Divine Presence the spirit of prayer entered into conflict with the spirit of distraction, and as the sermon was resumed it was apparent on which side the victory lay. A difficulty had been encountered and overcome and increased power was the result.

At St. Michael and All Angels', where Fr. Fitzgerald was the missionary, a very pleasant incident may be recorded. In anticipation of a larger attendance than the building would accommodate, application was made to rent the disused building of St. Ignatius' Church. In response to this application Fr. Coffee, S.J., said most kindly that the building might be used free of charge. As it turned out, there was not occasion to take advantage of his kindness; but the kindness on that account was no less appreciated. This appreciation, it may be added, was shewn by public thanksgivings to the Giver of all goodness during the mission.

To attempt any detailed description of the mission is impossible, for an account of the addresses and services, however faithful, could only deal with externals. The soul of the mission was the atmosphere that for ten days pervaded the church. The consciousness of God's presence was, to some at least, almost painful in its intensity. We were sensibly—one might say, physically,—aware that God was with us. It was only natural, therefore, to find that contrition seemed to the missionary to be the outstanding characteristic of the

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mission, and that men felt its power equally with women. There were minor disappointments,—as, for example, with regard to the attendance—but as God was manifestly with us, no disappointment mattered:—what was, must be best.

After the close of the missions a very enthusiastic meeting was held in St. Cuthbert's Parish Hall, at which Frs. Fitzgerald and Rees gave an account of the work of the Community of the Resurrection and its affiliated fraternity. Between sixty and seventy of those present entered their names as associates or companions, and Mr. W. A. Palmer, 553 Rosser Ave., was appointed secretary. G.H.B.

THIS TRAGIC LETTER

How would you answer it?

Between the lines of this short letter you can read grim tragedy. If its appeal were made to you, personally, how would you answer it? Suppose you held the power to receive this poor woman or turn her away, which would you do?

"Will you kindly give me information concerning admission of a very needy woman near me. Her husband is dead, and she is in consumption. She has two small children, at present in an orphan's home, as the mother is not able to care for them, and their only income is what an aged mother earns. They live in one small room."

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ALGOMA

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ST. PAUL'S.

The "opportunity which may not return and for which we are held responsible," will be passed and gone by the time this is in print.

The Rev. T. Rees, of the Community of the Resurrection will have closed the mission. Not only the twin cities but all Algoma prays for the deepest spiritual results.

The magazine also reports the choir as rehearsing Maunders' "Olivet to Calvary" for the Holy Week, and "Daughter of Jairus" for some time after Easter. In three Sundays the Chinese class has grown to 36 scholars and 20 teachers.

ST. LUKE'S.

On March 4th the President of the Men's Club, Mr. W. R. Scadding, wrote to the men of the parish inviting them to join and use the new club-room open to members and their male friends from 2 p.m. until 11 p.m. each day, except Sundays, when it will be open after evening service until 10.30 p.m. The membership fee is three dollars (\$3.00) per annum or one dollar per quarter. And the men are called to avail themselves of this "comfortable home."

The Senior W.A. held their annual elections and showed that \$896.17 had been raised in the year. The following officers were then elected constitutionally, i.e., by ballot: Hon. Pres., Mrs. Sellers; Pres., Mrs. Copping; Vice-Pres., Mrs. Burt; Sec., Mrs. J. Daley; Treas., Mrs. Coe; Dorcas Sec., Mrs. Coombs; Superintendent of Junior W.A., Mrs. Mitchell; Custodian of Leaflets (voluntary), Mrs. Allen.

The Junior W.A. met on March 7th, the report for the year was excellent. Mrs. Coombs was elected President and Miss V. Hallett, Secretary-Treasurer.

GARDEN RIVER

On Saturday, March 21st, the Rev. S. H. Ferris, parish priest, and Mr. Hardyman, school master, attended a confer-

ence in the Council Hall to which the Indians and residents were summoned. Here they met the Indian agent, Mr. McNab, and a deputation from the Agricultural Society of Sault Ste. Marie. The latter, led by the President, Mr. H. Sargeant, and the Secretary, Mr. Noble, made a generous offer of special accommodation, free entry and closed prizes, to encourage the Indians to send in exhibits. The Agent also intends to secure seed from the Government to give them a good start.

In reply the Rev. S. H. Ferris and Mr. Hardyman promised to aid the Agent in this good work, but the remarks from the Chief Shingwauk would have left a depressing effect but for the voicing of the younger generation, which was most encouraging.

ATHABASCA

PLEASANT VALLEY

A very hearty and encouraging service was held in Holy Trinity Church on a recent Sunday afternoon. The church is an ideal little log edifice, surrounded by bush, on the edge of a deep ravine, in an entirely new settled district. Many of the interior furnishings come from the Old Land, and though it is not completed the congregation have a right to be proud of their little church.

The service was conducted by the Rev. R. Little, assisted by Mr. H. Thorn, lay reader. The church was full, every seat was occupied, and although the snow was deep many walked several miles and others drove, bringing their children. One interesting feature of the service was the baptism of three children—many present had never before witnessed this service according to the Anglican rite. Another interesting feature was the cosmopolitan nature of the congregation, and the variety of creeds that were represented.

The collection was taken up by a grandson of the late Sir William Dawson, for sometime Principal of McGill University, Montreal.

We are glad to be able to report that services have been started in three new centers in the district during the winter.

EDMONTON

EDMONTON SOUTH

The regular monthly meeting of the Anglican Sunday School teachers of Edmonton was held in Holy Trinity Church, South Edmonton, on Tuesday evening last. A good number attended the meeting and enjoyed the paper given

by Miss Watson, of Holy Trinity, on the subject, "How to interest children in foreign missions." Rev. C. McKim, of Christ Church, and president of the Association, occupied the chair and invited discussion and questions on the paper given by Miss Watson. This was entered into quite heartily by those present. Rev. A. Carruthers, rector of Holy Trinity, sent his regrets on account of not being able to be present, through illness. Rev. Canon Webb, of All Saints', closed the meeting with prayer. It was decided to hold the next meeting at Christ Church on Tuesday evening, April 21st. The programme for next meeting is a "round table" or "questions and difficulties for discussion."

ST. FAITH'S.

At a meeting of the members of the congregation of St. Faith's, held a few days ago, it was decided to make a determined effort to raise this year \$800, which is the balance of our indebtedness on our church building. This \$800 is to be raised if possible by straight giving. To this end a letter has been mailed to each family asking them to help either by straight donation, by monthly subscription, or by the use of collecting cards. This letter is being followed up by a personal canvass. Provided the amount is realized \$500 of it will be returned to us as a donation to our permanent Church Fund. Last year \$500 was raised and was paid on our indebtedness, but was returned to us as a donation to the Permanent Church Fund.

PRESENTATIONS TO BISHOP GRAY

Evening March 25, 1914.

No greater testimony of the love and esteem in which Bishop Gray is held in the Diocese of Edmonton could have been afforded than the tribute that was paid to him on the evening of his consecration in All Saints' Schoolroom, in the presence of his fellow-bishops and a large assemblage of former parishioners and friends.

PRESENTATION FROM THE CONGREGATION OF ALL SAINTS' CHURCH.

His Grace, the Most Rev. S. P. Matheson, D.D., L.L.D., Archbishop of Rupert's Land and Primate of all Canada, occupied the chair and called upon Mr. G. R. F. Kirkpatrick, who on behalf of the congregation of All Saints' Church, presented their former rector, the new Bishop, with his robes of office and episcopal chair, together with an illuminated address.

"To the Right Rev. Henry Allen Gray, M.A., D.D., first Bishop of the Diocese of Edmonton:

"We desire on this, the occasion of your consecration to the office of Bishop, to extend to you our heartfelt congratulations upon your election to this high office.

"During the seventeen years in which you have occupied the position of rector of the parish of All Saints' Edmonton, your efforts have been constant to build up and extend the work of the church, and the position which the Church of England occupies in this city today is in a large measure due to your untiring efforts.

"By your ministrations in the Church and parish, your wide interest in educational matters, your work and influence among young men and boys, you have endeared yourself not only to your own congregation and to church members throughout the city, but also to the community at large.

"On behalf of the congregation of All Saints' we ask your acceptance of these robes of office, and of this episcopal chair, as a small token of our affection and esteem, hoping that you may long be spared to use them, and praying that



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"Signed, ARTHUR BLOOMER,

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W. J. MELROSE,

VERNON BARFORD,

G. R. F. KIRKPATRICK,

S. T. MCCOPPEN."

PRESENTATION FROM THE CHURCH WOMEN OF EDMONTON.

Mr. Kirkpatrick also presented the pastoral staff to Bishop Gray, on behalf of the church women of Edmonton.

PRESENTATION FROM THE MEMBERS OF THE SYNOD.

The Pectoral Cross was presented on behalf of the members of the Synod, by the Rev. Canon Howcroft, who read an address signed by himself as Honorary Clerical Secretary, and Mr. E. C. Pardee, as Honorary Lay Secretary. The address was as follows:

The Right Rev. Henry Allen Gray, D.D., Lord Bishop of Edmonton. Reverend Father in God,—

It has been thought good by the members of the Synod to mark this, the day of your consecration to the highest office in the Christian Church, and to be the first Bishop of Edmonton, by presenting you with this Pectoral Cross as a token of our esteem and a pledge of our loyalty and support.

Hoping that you may be long spared to carry on the great work to which you have been called. We are on behalf of the members of the Synod,

GEORGE HOWCROFT,

Hon. Clerical Secretary.

C. E. PARDEE,

Hon. Lay Secretary.

PRESENTATION FROM THE WOMEN'S AUXILIARIES OF THE DIOCESE.

Mrs. W. T. Melrose on behalf of the Women's Auxiliaries of the Diocese, then presented Bishop Gray with a gold signet ring, engraved with the episcopal seal. The address, which was signed by Mrs. Melrose, as Diocesan President; Mrs. L. J. M. Reed, as Dio-

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cesan Recording Secretary, and Mrs. Pinckney, as Diocesan Treasurer, expressed loyalty to the new Bishop, and added:

"As a slight token of our esteem, we beg you to accept this episcopal ring, and we trust that as this ring will ever be near and upon your person, so also may our association as W.A. workers with you as our Bishop be near and inspiring to one another."

PRESENTATION BY THE ARCHBISHOP OF RUPERT'S LAND.

The last presentation of the evening was made by the Archbishop of Rupert's Land. His Grace stated that Bishop Gray's Alma Mater, St. John's College, Winnipeg, had asked him as Chancellor to confer the degree of Doctor of Divinity upon Bishop Gray. This ceremony was then performed amid great enthusiasm.

Bishop Gray on rising to reply, said that words failed to express his gratitude to those who had done him so much honour. He then paid a most feeling tribute to the church workers of the diocese.

"I am not saying too much," he said, "when I state that no Bishop of this western country has a more loyal band of clergy at his back than I have today. I am, therefore, encouraged to take up the task of no small magnitude, feeling that I have their support and encouragement."

"The years that I have been among you have been years of much happiness. Helped by my mother, and by the counsel and advice of old friends like Mr. Kirkpatrick and others who are here tonight, I should indeed have been a weakling had I not been able to accomplish something during all those years."

Bishop Gray then made a felicitous reference to his late associate rector, Canon Webb, who now becomes rector of All Saints', saying that, "there never was a more loyal true-hearted man and fellow-worker."

His Lordship then performed his first episcopal act which was to sign an agreement with the wardens of All Saints' Church, whereby that church becomes the Pro-Cathedral of the Diocese.

ADDRESSES BY THE BISHOPS.

Those present were then treated to three excellent addresses from the visiting Bishops. His Grace, Archbishop Matheson, spoke in his characteristic forcible manner, passing from grave to gay, when he referred to the days when Bishop Gray was his pupil at St. John's College. Then he spoke of wider matters and called upon all to rally round the new Bishop, giving him sympathy, support and service.

Bishop Pinkham, of Calgary, referred in feeling terms to his long association with the new Bishop and stated that it would not be many years before the Diocese of Edmonton would have to be divided, even as his own diocese of Calgary had been.

Bishop Harding, of Qu'Appelle, in a happy address, showed his keen sense of humour. Yet he did not neglect the serious side, and in the latter part of his speech he paid a glowing tribute to the clergy from the Old Country, who, renouncing all hope of preferment have come out to this new land to labour in the Master's vineyard.

HURON LONDON

The A.Y.P.A. of London held a rally in Cronyn Hall, March 20th, which was presided over by His Lordship Bishop Williams. Addresses were delivered by the Bishop and by Rev. T. J. Charlton, the rector at Mitchell, and Rev. Arthur Carlyle, of All Saints' Church, Windsor.

A union, composed of the presidents of the associations in the rural deanery of East Middlesex, has been formed,

having as its Honorary President, Bishop Williams; President, Rev. Mr. McKegney, of St. David's Church, and Secretary, Mr. Ashman, of the Church of the Redeemer, London.

W. A.

The 27th annual meeting of the Huron Diocesan Branch of the W. A. was held in the Bishop Cronyn Hall, London, on Tuesday, Wednesday and Thursday of last week.

Addresses were delivered by Canon Tucker, Rev. J. R. Shield Boyd, returned missionary from China, and Miss Connell, of the Deaconess Home, Toronto. The meetings opened with service in St. Paul's Cathedral at 11 o'clock on Tuesday morning, at which the Bishop of the Diocese preached.

MOOSONEE CHAPLEAU

ST. JOHN'S NO. 2 BRANCH W. A.

The annual meeting of this branch (Cree) was held March 2nd. Excellent work has been done during the year, until October, under the Presidency of Mrs. Anderson, wife of the Bishop, and since her removal to Cochrane, under that of Miss Sutherland of St. John's Indian School. There are 27 members and they have held forty-two meetings during the year—31 for sewing, 11 for devotional reading and study and business. As a result of their efforts they raised \$204.76 during the year. Out of this they gave \$26 to pledges, \$16.61 to General Thank-offering, \$52 towards Church decoration fund, \$25 to Rectory heating fund, and \$25 for a life membership for Mrs. Anderson. This latter sum will be used towards paying for a cot in the new hospital at Palampur, Kangra. As nearly all the members of this branch are native women, who work very hard for their living, their devotion and generosity are most highly to be commended. If all branches worked and gave as they do, no pledge funds would come short.

ST. JOHN'S JUNIOR BRANCH.

These are a most enthusiastic band of young workers, and under their excellent Superintendent, Mrs. Soanes, are having an excellent missionary training. During the past year they have increased both in numbers and earnestness. At their annual meeting, March 3rd, they reported 31 members and an income of \$54, with \$7 besides in the Thankoffering boxes. They doubled the amount which they were asked to give towards General Junior pledges, and out of the balance remaining will pay for the support of a child in one of Bishop Hamilton's Schools in Mid-Japan, and so have their "own girl" in Japan, as the Sunday School children of the parish have their own boy in Honan. Having a Missionary School within a mile of their homes and seeing the children from there at church and in various places, our young people have an object lesson in the benefits of missionary work, and their interest in Japan having been specially roused when Bishop and Mrs. Hamilton were here, they are anxious to assist in passing them on to other lands.

MONTREAL

CANADIAN CHURCH UNION

MONTREAL DIOCESAN BRANCH FORMED.

At a well-attended and enthusiastic meeting of clergy and laity of the Church of England, held in the Synod Hall, Monday evening, March 23rd, a diocesan branch of the Canadian Church Union was formed. The union, a society for the maintenance and defence of the Catholic Faith and Practice as laid down in the Book of Common Prayer, originated in the Diocese

of New Westminster, B. C., last November, and has been favourably received in the East. Its objects, as stated in the constitution adopted at the meeting, are to give members of the Church opportunities for meeting for mutual encouragement, information and instruction in Church matters. To help realize the Church as the divine society with the Holy Communion and the three creeds as the bond of fellowship. To maintain the status and character of the Church of England in Canada as an integral part of the one Catholic Church and to protect its doctrine, discipline and ceremonial and all its rights and liberties against laxity and indifference within and hindrance and aggression from without. The officers elected are: President, Dr. L. H. Davidson; Vice-Presidents, Rev. Canon Almond and Mr. A. S. Maynard; Executive, Rev. R. Y. Overing, Rev. W. Robinson, Rev. A. French, Rev. J. F. Ireland and Messrs. A. Dancy, C. O. Thomas and Henry Tyner; Secretary-Treasurer, Mr. H. G. Goodfellow, P. O. Box 1135, Montreal.

Membership is open to all communicants of the Church who express their adherence to the above principles, and subscribe \$1.00 per year to the funds of the branch which they join.

NIAGARA HAMILTON

Plans are being laid for an aggressive campaign in connection with the work of the Hamilton Anglican Mission to the Jews, and when the monthly meeting of the mission was held in the parlors of the Y.M.C.A. on March 27th, some announcements were made concerning the work. The mission is being conducted under the direction of Rev. Canon P. L. Spencer, who announced that a building on James St. North had been obtained as the permanent home of the mission and that the sum of \$1,000 would be spent by the Diocese and the Church Missionary Society each on the work, and the hope was entertained that this amount would be greatly augmented. Three missionaries will give their entire time to the work, and the mission will take possession of its new home about May 1st.

In a short address on the work of the mission, Rev. Canon Howitt said that it was a fallacy to believe that the Jews could not be converted. He pointed out that there were a greater proportion of Jews converted than there were Gentiles.

Rev. Canon Spencer also gave a short address on the work accomplished by the mission.

Rev. Canon Howitt gave an interesting illustrated lecture on the Life of David Livingstone, in All Saints' Church on Thursday evening of last week.

CHRIST CHURCH CATHEDRAL. — The Rev. Charles Fitzgerald, of the Community of the Resurrection, Merfield, England, a mission preacher of power, well known in England, New Zealand, and Western Canada, will take charge of the services in this church on Palm Sunday at 11 a.m., and every evening during Holy Week except Wednesday and Saturday, also on Good Friday for the three hour service, and at 8 p.m. Evensong; also on Easter Day at the 3 p.m. children's service and 7 p.m. Evensong.

Mr. Fitzgerald will preach at the Church of St. John the Evangelist, every morning in Holy Week at 10 a.m.

His Lordship the Bishop of Niagara, held a confirmation service in St. Mark's Church, on Tuesday evening, March 24th, when twelve adults, six men, and six women were confirmed.

CHURCH OF ST. JOHN THE EVANGELIST.

Confirmation service was held in this Church on Wednesday evening, March 25th, when 10 men and 19 women were presented for confirmation. There was a crowded church for both of these services.

NIAGARA FALLS SOUTH.—Rev. Canon Bevan, rector of this Church, expects to have a new \$1,000 bell in position to be used in this church on Easter Sunday.

NOVA SCOTIA

ADDRESSES AT KING'S COLLEGE, WINDSOR

On Friday, March 20th, at the regular Chapel service the Venerable Archdeacon Martell dealt with the question of purity in a most suggestive and helpful address. The Archdeacon spoke of the deadly effect of the impure story, the impure imagination, and the impure deed. The students and the boys of the Collegiate School listened with rapt attention to the earnest, wholesome, fatherly talk of one who has their best interests at heart. Few men have such a command over men and boys as Dr. Martell.

The students were privileged to listen to two most interesting lectures from the Venerable Archdeacon Armistage, of St. Paul's Church, Halifax, on Tuesday, March 24th. In the morning the Archdeacon spoke of the duty of the clergyman to the missionary side of the Church's work. He emphasized the idea that it was essential for the Church to have an interest in world-wide missions. She had received a divine charter, the rules of which must be carried out by her ministers. The lecture was most instructive and contained many valuable hints on missionary work.

The Archdeacon's subject in the afternoon was Papal Infallibility. He

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showed convincingly the fallacy of this doctrine, tracing its development from the germ idea to its present accepted position in the Roman Church. The speaker had a good grasp of the subject and this with his easy manner and fluent speech added much to the pleasure of his audience. It is clear that the Archdeacon has given a great deal of study and careful research to this question.

ONTARIO

PICTON

A splendid new organ has recently been installed in St. Mary Magdalene's. It presents a very artistic appearance and fits in harmoniously with appointments of choir and chancel. It has two manuals, with console facing the congregation, and was built by the Cassivan Co. of Montreal, at a cost of \$4,000. The Women's Guild of the church is responsible for its purchase and installation, and the enthusiastic devotion to the raising of funds for congregational purposes displayed by this Society deserves all praise.

KINGSTON

The Rev. E. I. Peck has delivered several interesting addresses recently on the life and customs of the inhabitants of Baffin's Bay. Mr. Peck was sent out to that district by the C.M.S. in June 1876 and has been since doing the Master's work in the far-off frontier.

The two lots on the south-west corner of Raglan Road and Sydenham Street, belonging to the Kingston Rectory Committee of the Anglican Senate, have been sold to Mr. R. M. Allen, of this city, for \$1,000. The lots have a frontage of 132 feet on each street.

OTTAWA

OTTAWA

A ceremony of very special interest took place in St. Bartholomew's Church, when his Grace, the Archbishop of Ottawa, dedicated a pair of brass candlesticks and a pair of brass vases which had been presented to the church by their Royal Highnesses the Duke and Duchess of Connaught, and also a splendid pipe organ, the gift of Lord Aberdeen, through their Royal Highnesses, who were present at the service.

A Central Executive of the Anglican Young People's Association has recently been organized in Ottawa, and this will fill a long-felt need in view of the various branches which have recently been formed in all the city churches.

It was agreed that the Executive should be comprised of Presidents of local branches, with their Vice-Presidents to act as substitutes. This would keep the branches in touch with one another, and help along their work by many useful suggestions.

The following officers were elected: Hon. President, Rev. C. L. Bilkey, St. Luke's Church; Hon. Vice-President, Rev. J. Dixon, Christ Church; President, Mr. F. H. Plant, President St. Matthew's Y.P.A.; 1st Vice-President, Mr. G. O. Skuce, President All Saints', Westboro, Y.P.A.; 2nd Vice-President, Miss Knight, President St. John's Y.P.A.; Secretary, Mr. J. Bannell,

President St. George's A.Y.P.A.; General Executive, Mr. P. Barnett, President St. Luke's A.Y.P.A.; Mr. J. Milk, President St. Mathias' A.Y.P.A.; Mr. N. A. Smith, President Christ Church A.Y.P.A.; Mr. F. Beard, President St. Alban's A.Y.P.A.

It was proposed that all Y.P.A.'s not affiliated with the A.Y.P.A. should be admitted to all the privileges of the Central Executive.

The coming to Ottawa on Sunday, April 26th, of the Bishops of Toronto, Algoma, Victoria, B.C., New Westminster, and Rev. Dr. Lloyd, an American Bishop, is being looked forward to with great interest. Canon Almond of Montreal, Rev. L. Skey of Toronto, Rev. Bedford Jones of Brockville, and Rev. Cecil Whalley of Manotick are also scheduled to preach on that day on the subject of missions.

The rector of St. John's Church, the Rev. J. F. Gorman, has announced that it will be necessary to enlarge the church in the near future, as recently many families have been unable to secure seating accommodation.

BROTHERHOOD OF ST. ANDREW.

On Monday, March 23rd, at St. Matthew's Chapter, Mr. A. M. Reid, read a paper on "Personal Influence," which was very interesting and helpful to those present.

We regret very much that Rev. E. A. Baker has accepted a call to Edmonton. Mr. Baker has always taken a very active part in the Brotherhood work in St. Matthew's Chapter, and seldom was absent from the meetings, which is a fitting example to all members of the chapter. It is well for us to have men like Mr. Baker among us, and while we are exceedingly sorry to lose him, yet, we feel that he has been called to a greater field, for the spread of Christ's Kingdom. We wish him every success and God's blessing in his new work.

Mr. J. A. Birmingham, General Secretary of the Brotherhood, arrived in Ottawa on Saturday, March 28th. He will be in Ottawa until April 5th. On Sunday, March 29th, he spoke in St. Matthias' Church at 11 a.m. and in the evening at All Saints', Westboro. During the afternoon he visited St. Matthew's Junior Chapter. The Anglican Chinese Class held in St. George's Sunday School Hall also visited St. George's Senior Chapter. On Monday evening he will visit St. Matthew's Senior Chapter. Tuesday the Chapter at Russell, Ont., will be visited. Thursday he will visit the recently revived chapter at Arnprior.

On Saturday, April 4th, the conference will be held in St. George's Parish Hall from 4.30 to 7.30 p.m. The following programme has been arranged:

Subject—"The average man in work for Christ."

(a)—In the Church: Rev. C. L. Bilkey.

(b)—During the week: Rev. E. A. Baker.

(c)—Through the Brotherhood Chapter: Mr. J. A. Birmingham.

Followed by general discussion.

Immediately after the supper, there will be another address. Subject, "The Latent Power of the Church," by Rev. J. H. Dixon.

It is hoped that all Brotherhood men and boys will make an earnest effort to be present at this conference.

CRYSLER

Recent meetings of the A.Y.P.A. were addressed by the Rev. C. Palmer, Newington, on "Missions," and by the rector on the New Testament (illustrated).

Special Lenten services are held in St. John's Church, on Wednesdays. The subject of the course is "Jesus of Nazareth passeth by."

The annual meeting of W.A. (St.

John's Church), was held at the rectory on the 19th inst. Rev. R. J. Dumbille, a former rector, delivered an instructive and helpful address at the Corporate Communion Service in the church.

Encouraging reports of the W.A. were presented showing increases in all directions.

The following are the officers for ensuing year: President, Mrs. Payne; 1st Vice-President, Miss Johnstone; 2nd Vice-President, Mrs. H. Armstrong; Treasurer, Mrs. Rollit; Secretary, Mrs. Boldick; Dorcas Secretary, Mrs. Wm. Armstrong; Leaflet Secretary, Miss Armstrong.

Delegates to Diocesan Annual, viz., Mrs. Payne, Mrs. Rollit, Mrs. Boldick; Substitutes, Mrs. Wm. Armstrong, Mrs. Wm. Sirvage.

CORNWALL

The congregation of Trinity Church, Cornwall, were surprised and extremely sorry to have read to them on Sunday a letter from Archbishop Hamilton, conveying the news that he had appointed Rev. T. J. Stiles, rector of Trinity Church here since 1896, to the rectorship of St. Alban's Church, Ottawa, vice Ven. J. J. Bogart, D.C.L., Archdeacon of Ottawa, who has resigned through ill-health. Rev. Mr. Stiles will leave for his new parish on May 3rd. Archbishop Hamilton has appointed Rev. W. Netten, M.A., of Pembroke, to succeed Mr. Stiles.

Rev. Thomas J. Stiles graduated from St. Augustine College, Canterbury, England, in 1884, passing the Oxford and Cambridge examinations for Holy Orders.

Offering himself for missionary work, he was invited to Ontario and appointed by the late Archbishop Lewis to Combermere, in succession to Rev. A. W. McKay, now rector of All Saints' Church, Ottawa.

Since then he has ministered at Maberly, Frankville, Iroquois, succeeding the late Rev. Rural Dean Houston on his removal to Cornwall in 1894. He was appointed to Emanuel Church, Arnprior, in 1899, and while there was Rural Dean for three years. He came to Cornwall from Arnprior.

Since being rector at Cornwall he has succeeded in wiping out a debt of \$4,000 and made extensive improvements to the church and parish hall. He leaves Trinity Parish in a flourishing condition with every organization strong and united.

PORT ELMSLEY

Rev. Mr. Smith, formerly of Mat-tawa, has been appointed to take the

(Continued on page 17)

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Women's Work and Social Service

AMONG the many thoughts which this season of the year will always bring to mind is the thought of the Jews—of their claim upon us, of our debt to them—of the history of their call, their sufferings, their hope, their expectation. Nowhere perhaps does it all find such perfect expression as in St. Paul's utterance concerning "his brethren, his kinsmen, according to the flesh."

"Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, Who is over all, God blessed forever."

And yet it is for them, for this people with this glorious inheritance, that the Apostle has "great sorrow and increasing pain" in his heart. They are a people of mystery, the most mysterious of all peoples; persecuted but not forsaken; cast down, but not destroyed; always bearing about with them the marks of their origin; persisting from before the dawn of history, yet ever separate and distinct; glorious with the original trusteeship of the Divine oracles, yet knowing not the meaning of that which was committed to them; a race whom nothing, neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, has availed to separate from their characteristic qualities and traditions—a race ever persisting, ever adaptable, ever separate.

* * *

Could anything be better said than is said in this sketch, given by the French writer Bourget, in describing one of his characters: "Il avait des Juifs de la Péninsule iberique le masque aigu, les membres deliés, les os minces, et ces profonds yeux novis où brûle encore la flamme du soleil oriental. Hen avait aussi des qualités maitresses, celles qui ont assuré à cette race d'exception une invincible persistance parmi tant de d'esastres, une intelligence souple et agile, une rare faculté d'assimilation, une incroyable puissance de travail, et cette combinaison singulière d'enthousiasme et de patience, de frénésie et de calcul, qui se reconnaît déjà dans certaines figures typiques de la Bible."

* * *

It is not an abstract question for us; the Jewish immigration into Canada has become a fact with which we have to reckon. The Jews are everywhere with us; thousands of them are found in our cities,

pressing into our schools and colleges, gaining no doubt to a large extent the control of our trade, rising always by force of character and power of mind. We may not like it, but we have to admit that it is so.

Nor must we wonder at it if Jews are not friendly to Christianity, if they exert strong pressure to keep their people from being influenced in a Christian direction. We have only to recall some facts in their history, and to remember that thousands even of our own immigrants have been driven from different parts of Europe by the pressure of persecution, and have learnt inevitably to link the thought of Christianity with orgies of cruelty and oppression and to believe that "Christianity" and "persecution" are interchangeable terms.

* * *

There was once a great actress, Truda Schottelius, whose fame was in every city of the old world; "built as though by design to the service of art," she was one who had the power to pluck at men's hearts as though they had been harp strings. In the course of an extended tour she came to a city in South Russia, the governor of which was one of her friends and adorers, and here she entered upon what seemed to promise to be, even for her, an unusually successful engagement. Driving back to her hotel after the triumph and excitement of her first performance, her ear was caught by the cry of a child. She stopped her carriage and dismounting, found to her horror the body of a dead woman, with face turned to the sky, a little child holding her dress and waiting beside her.

"They were only Jews," the coachman said, but the great actress gathered the little one to her arms, and soothed and comforted it as they drove back to the hotel. Her manager, when he heard of it, was frantic that she should thus go in the very face of public opinion, and was disturbed that she should indulge in the possession of a heart, so out of place in a great artist.

* * *

Then, later on, the child's uncle came to claim her, and as they talked the young man told her how his brother had died in the same way a few months earlier, there came over her a realization of "the Judenhette, that strange fever that inflames certain peoples with a rabid lust for Jewish blood," only here he told her, it was not just a sudden passion, but a thing suggested

to the mob—guided by the officers and police.

"Was an outbreak pending?" He thought it was, "Very well, let him give her word when the time came."

Truda Schottelius was herself Jewish, as the young man recognized. "There is an instinct in it," he said, "and besides, who but a Jew is a great artist nowadays?" As they talked together she realized her power anew; she could do anything; great men would listen to her pleadings. Europe itself would hear what she had to say, there should be a reckoning.

* * *

As she left her theatre the second night after a triumph such as few actors, surely, ever know, she watched carefully and took account of what it would mean to be alone among an alien and hostile multitude, sharing none of its motives and emotions, the object perhaps, of its passion and hate. Perhaps she remembered a mob which had cried, "'Hosanna'! now, tomorrow, 'Crucify!'"

Truda Schottelius waited, and at last there came a message sent in response to her command.

* * *

All indications pointed to an attack for that very night, the actress dressed for her part and went with her escort to the Jewish quarter.

She had one resource still—"I am not an army," she told him, "but the part I am going to play tonight will move Europe to its core."

They came at last to the great court yard from which many doors led out to the surrounding houses. The people inside the walls were standing in groups, all listening. There was a dull noise of distant shouts and singing, the sky shone with tiny pin-point stars, not a child cried, not a woman sobbed, all had learned the piteous art of the oppressed, of silence and concealment. Nearer and nearer came the mob, till at last it was banging at the gates; the bars were loosened

till they gave way, and the attack swept in—paying no heed to the noble figure, in shining white robes, who was standing there, with the refugees, in the fore-front.

And there the governor and his dragoons found her when they came hurrying—too late—to the rescue. She had been right: tomorrow the world would ask for an account. "She knew how to make the world listen to her." There was no more Judenhette in that city.

In this vivid way does Mr. Percival Gibbon make us realize something of the wrongs of the Jews in these latter days.

* * *

Let us look at another scene. The Jews are the people of the great Expectation, always waiting for the event that many of them must long ago have ceased to hope for. Can it be that some are not inwardly called by Him "Who draws all men unto Him?" that they do not secretly feel this marvellous attractive force even though they will not admit it?

In the form of a story, Hans Andersen has developed this thought in his own touching and suggestive manner. There was a little Jewish girl, very quick and intelligent, who stood high in all her classes at school, but was not allowed to take any part in the Scripture lessons. She was then supposedly studying her own work, but she was fascinated by the Christian teaching that was being given to her school-fellows, so she would sit in her place at the back of the room, fixing her dark beaming eyes on the teacher, and literally hanging on his words.

At last the teacher asked Sara's father to remove her, unless she might become a Christian, for he said, "I can no longer be a silent spectator of the gleaming eyes of the child, and of her deep earnest longing for the words of the Gospel."

* * *

It then transpired that the father felt himself bound by a promise to Sara's dead mother that the child should never receive Christian bap-

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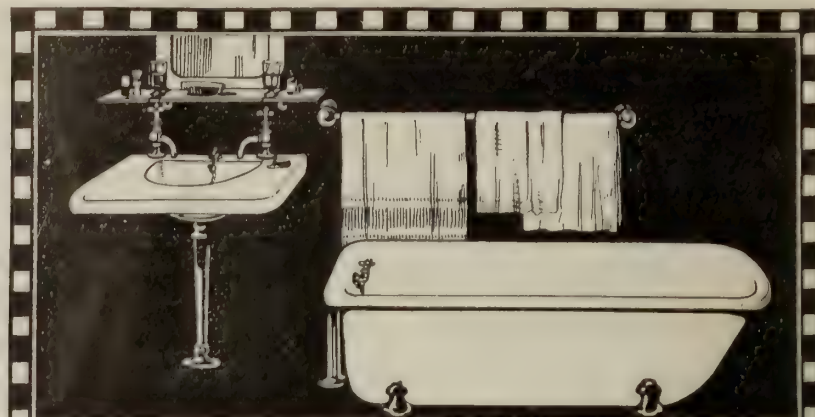
tism, and so Sara left school and went into service. Here she was industrious and faithful in all things. She loved the quiet undisturbed hours of prayer on Sunday while the Christian services were going on; the sounds of the organ and the

singing of the congregation would float across to her as she stood at work in her kitchen, which itself seemed to become a sacred place. She had no New Testament, but she would continually read in the Old Testament, "the treasure and comfort of her people," and always she kept and pondered in her heart the things she had heard at school.

"Every since I sat upon the school bench," she would say to herself, "I have felt the force of Christianity, a force like that of a sunbeam, which streams into my soul." And yet, though the promise to her dead mother held her back from Christian baptism, Sara realized that "it is God who descendeth upon the earth when it is athirst, and covers it with fruitfulness. I understand it, and I know not how I came to learn the truth; but it is through Him—through Christ."

* * *

The magic touch of the writer has revealed to us in this way the attitude of the soul "naturally Christian," which is longing for the revelation of God manifest in the flesh, and which can find satisfaction in nothing short of this. For He who is given to be "the light to lighten the Gentiles," is also to be—and none other—"the glory of Thy people Israel." So let us express our thought again in the



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words of S. Paul: "My heart's desire and prayer to God for Israel is that they may be saved," that they may turn to the Lord, and the veil may be taken away.—HONOUR BRIGHT.

The New Bishop of Edmonton



The Rt. Rev. H. A. Gray, First Bishop of the new Diocese of Edmonton.

HENRY ALLEN GRAY, M.A., D.D., first Bishop of the diocese of Edmonton, has had an interesting career and has taken an active part in the affairs of Western Canada.

Born in London, England, in the year 1863, he came to Canada at the age of twenty-three and spent some time on a ranch near Calgary. After taking up work as a lay-reader of

the Church in the diocese of Calgary, he entered St. John's College, Winnipeg, from which he was graduated in the year 1895.

Soon after, he was appointed incumbent of Holy Trinity parish, Strathcona. Two years later he was appointed rector of All Saints' Church, Edmonton, and this position he has held continuously up to the present year. In 1907 he was appointed Archdeacon of the northern portion of the diocese of Calgary.

Since coming to Edmonton, Bishop Gray has been associated with many public organizations. He did excellent work on the school board for a number of years, and he has been a member of the board of managers of the General Hospital since the establishment of that institution in 1908. As chaplain of the 19th regiment of Dragoons and Magistrate of the Juvenile Court he has long been a force for righteousness among the young men and boys of the city. But slightly over the half century mark, it is hoped that he may long be spared to carry on the great work associated with his new office.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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"UNION OR UNITY"

To the Editor:

Re question of "Union" or "Unity." The first seems difficult of realization; but the second is distinctly practicable. Bishop Westcott puts the case so intensely: One Flock—Many Folds! "Other sheep I have which are not of this fold"; all belonging to Christ's flock, and in His good time these different folds (differing only in minor matters after all) will be united. Can we not look at the case somewhat in this light, and be friendly as befitteth members of Christ's family, though separated by long or short distances at present? It seems to make it clearer to

AN OLD SEAFARER,
LIVERPOOL, NOVA SCOTIA.

UNITY

Reston, Man., March 24, 1914.

To the Editor:

Dear Sir,—In the column of page 15 of your March 19th edition, on Unity, I rubbed my eyes and read and reread the statements vouched as true by Diocesan Missioner concerning the astounding irreverence in a certain Presbyterian Church in the West.

It is only another and the strongest of all proofs that coon songs won't do, and that man's soul cannot be fed on any other thing than the Bread of Life.

The incident mentioned by the Missioner is just one which I would like briefly to relate in one of my former parishes. A prominent Methodist in the

town where I was appointed to, said to me during Lent: "What are all you Church people going down on your knees about now?" I explained what Lent meant to us. He said he did not believe that any virtue came out of it. I told him how when I was a child the Methodist nurse girl was allowed to take me to her church, and how I remembered the Methodist minister giving out the days of fasting—and the class meetings.

I asked him whether he ever went to class—he said we don't have any. Do you ever fast? No. Get along with you, sir, our Church does what your attributed founder always did—I am myself a better Methodist than you are. We shook hands with mutual good-will. Your right parson—that's one against me at any rate. I'll take it.

FRED BRASIER,

Incumbent of St. John's Church,

"OLD TRINITY"

St. Paul's Rectory,
Clinton, Ont.

To the Editor:

I fear I shall have to trouble you again. Apparently Mr. E. A. Baker so misunderstood my letter as to think that a testimonial to Prof. Cosgrave was necessary. To prevent further misunderstanding I wish to state that I gladly and heartily concur in what Mr. Baker says regarding Prof. Cosgrave. However, it was not Mr. Cosgrave's ability or character which were under discussion. It was his advocacy of the Church Unity League. When a man tries to rejuvenate a rotten egg, his courage and morals can both be taken for granted. It is only his judgment which need be called in question.

I ought, perhaps, to add that I have no fear of Mr. Cosgrave "driving Old Trinity to the dogs," or, for that matter any where else, for the simple reason (to continue the sporting metaphor) that he is not on the box, and does not hold the reins. If I were as sure about those who are on the box and do hold the reins I should not have written as I did.

JERRALD C. POTTS.

March 26, 1914.

THE BENEDICTINE LIFE

To the Editor:

I thought it might interest many of your readers to see the enclosed account of the continuation of the Benedictine life in the Church of England, which appeared in a recent issue of *Church Times*.

Here is something to rejoice one's heart. To think that Pershore Abbey—one of the ancient Norman abbeys—is to be the home of the loyal Caldey monks! Well, it is almost as good as having them at the romantic island of Caldey itself. Pershore is a fine old abbey and it was a Benedictine abbey, too—one of the monasteries surrendered to King Henry VIII. in 1540. It is right in the heart of England, near Stratford-on-Avon. It is a fine old Norman church, quite big, shorn however now of its nave, and with an early English Gothic choir. It is used regularly for worship, or was on the occasion of a recent visit. It is situated in the midst of a quaint old village in beautiful country.

CHURCHMAN.

[ENCLOSURE.]

Many who are interested in the revival of the Contemplative Life for men in the Church of England will be glad to know that some of the Caldey Brothers who did not

go over to the Church of Rome are now settled at Pershore in Worcestershire.

Pershore Abbey, which was originally given to the Caldey Community, was returned to the donor, who has kindly placed it at their disposal. The Brothers have the full sanction of the Bishop of the diocese and are continuing their Life on the basis of the Benedictine rule. It will be remembered that the Commission appointed to inquire into the question of the Caldey property resolved "That the sum of £3,000, being approximately one-half of the amount subscribed to the Building Fund, independently and outside the large sums already referred to, should be paid within such reasonable time as might be found possible to a Committee in order that it may be devoted to purposes similar to those for which it was subscribed, existing in the Church of England." But pending the carrying out of this resolve, many might like to show the same practical interest they showed in Caldey. It has been suggested that possibly the association which was known as "The Caldey Helpers" might be revived in the interests of the Community at Pershore.

JAMES H. F. PEILE,
(Archdeacon of Warwick.)
HALIFAX.
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P.S.—Dom Anselm, The Abbey, Pershore, Worcs., will gladly answer any inquiries.

We have received the following letter from the Archdeacon of Warwick in connexion with the above statement:—

Sir,—The announcement appears this week of the opening of a Benedictine House at Pershore in communion with the Church of England. I should like, with your permission, to state briefly the reasons why I have thought it right that my name should be appended to that announcement.

In the first place, I can speak with such authority as is given by personal knowledge. It has been my duty as Archdeacon acting on behalf of the Bishop of Worcester, to discuss with the brethren who form the nucleus of the Society the conditions on which the Bishop can grant and they can accept the episcopal sanction. I can testify that throughout the negotiations they have shown themselves eminently reasonable, loyal, and ready to be guided by him.

Secondly, I have hopes that my name may in some degree serve to reassure some who would otherwise suspect this as a party movement. So far as I am known at all, I am known as a Moderate Churchman; and, as such, I desire to remind (or inform) Churchpeople that we are here dealing with men who have resolutely clung to their English Churchmanship through grave trials and anxieties.

But my chief motive for addressing you is a profound conviction that in our Church also there are some whose spiritual needs and powers can be fully realized only in the life of prayer and contemplation under a Rule. We may regard them as "weaker brethren," or, more rightly perhaps, as a spiritual asset of enormous potential value to a Christian society. In either case, it is surely a pity if all we have to offer them is the choice between rejecting their vo-

Messrs.

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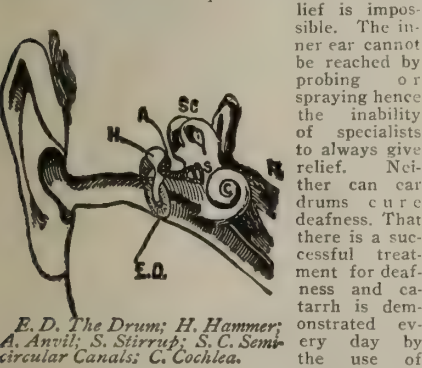
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cation and transferring themselves to the Roman Obedience.

The Benedictine House at Pershore is making a sane and serious effort to meet this spiritual need within our own communion; and, in my opinion, that effort deserves the sympathetic consideration of earnest Churchpeople of every shade of opinion.

I am, yours faithfully,

JAMES H. F. PEILE,
Archdeacon of Warwick.

Great Comberton, March 1.

A GOOD EXAMPLE

To the Editor:

It is with greatest and sincerest pleasure that I renew my subscription to your excellent paper, CHURCH LIFE, I believe, is doing untold good in the West because it is reliable, educational

and elevating, and therefore what our Church people require.

I desire, as a thankoffering for many benefits received personally through your columns, to double my subscription so as to enable a copy to be sent for a year, at the discretion of the Editor, to some Churchman or woman who would appreciate it but cannot afford to subscribe, in order that at least one other soul may benefit by such a helpful and interesting publication. I cannot help feeling that other Churchmen would also desire to do Brotherhood work in this way if only the thought struck them. You are at perfect liberty to publish this if you so desire.

Wishing you the best of continued success,

A BROTHERHOOD OF ST. ANDREW,
Member.

P.S.—I enclose also the subscriptions for two other copies.

In Garden and Field

Something About Roses—Planting Time Approaches—Selection of Sorts

By E. T. COOK, F.R.H.S.

LAST week the subject of these notes on the field and garden were confined to the Peony, and before describing any other hardy perennial, and by this is intended a plant that lives on from year to year, in contrast to the "annual," which

is raised from seed the same year, then dies, the rose must intervene. Planting time is rapidly approaching and the seeds that are to be used must be ordered from the nursery men. Firstly, what sort of position does the flower of flowers esteem most? This question is answered: "Any spot away from dense shade, the roots of trees, and full exposure to wind." And as to soil, any good garden ground will suffice. The chief ingredient should be loam, which in its best condition is that taken from just beneath the grass in a meadow; it is called "top-spit" and is often clay. A good clay is much liked by the rose, when it is "well worked" and brought into right condition for the plants.

THE LATE DEAN OF ROCHESTER—
THE FAMOUS DEAN, WROTE
ON ROSE SOILS.

The late Dean Hole, the great Churchman, and great rosarian, who died a few years ago, told the writer this:—"Roses may be grown to perfection in ordinary garden soil, if that soil is cultivated—I don't mean occasionally scratched with a rake, and tickled with a hoe, or sprinkled with manure from a pepper box, but thoroughly drained and dug and dunged. I am not theorizing nor playing the game of speculation, not writing from a fertile soil, regardless of the difficulties of others, like the Irish absentee, who, dating from his cosy club in London, thus addressed his agent in a dangerous and disaffected district, 'Don't let them think that by shooting you, they will intimidate me,' but I have proved that which I preach and practice. Upon two soils as different from each other as soils can be, though

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only separated by a narrow stream, I have grown roses which have won premier prizes. On one side of the brook the soil is naturally a strong, red, tenacious clay, and the other, a very light, weak, porous loam, with a soft, marly subsoil."

ON PLANTING

This should take place about the end of April. Make a square hole for each plant, not more than six inches deep, and sufficiently large to hold the roots when spread out horizontally. Then plant, taking care to spread the roots out evenly all round. Some fine soil, free from manure, should next be worked into the roots and above them to a depth of three inches, afterwards trodden down with moderate firmness, so as not to inflict bruises. After adding more soil, that in the hole should be again pressed down, more firmly this time, and a final treading given until the hole is filled up. Firm planting is of the greatest importance to the after welfare of the plants. Manure should be placed a few inches below the roots which, when the plant is established, will find it will give nourishment from the stimulant when they are most able to assimilate it.

ROSES FOR THE GARDEN

In making the following selections, nothing has been chosen that may be regarded as rare—all should be procurable, and the first section to choose from is that called the "Hybrid Perpetual," or H. P., and in future notes I will write something, that I hope will be interesting,

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of the origin of the roses we see around us in the garden. Alfred Colomb, bright red; Mrs. John Laing, one of the best known of all roses, pink; General Jacqueminot, scarlet; Jules Margotton, rich, rosy pink; Louis Van Houtte, velvety scarlet; Marie Bauman, carmine; Paul Neyron, which, bears, perhaps, the largest flowers of any rose, and when grown, is a full rich pink; it is a great garden flower in this country; Ulrich Brunner, deep red; Prince Camille de Rohan, velvety red; and the famous pink and white, though unfortunately, scentless, Frau Karl Druschler. Most of the H. P.'s have the real rose scent, reminiscent of the old "Cabbage" or Provence, which we hope to see more frequently, simply for its delicious fragrance. The next group and the largest of all is the Hybrid Tea or H.T., and it offers a wide choice. Killarney, the Irish rose from Newtonwards, a dream of silvery pink; Caroline Testout, softest of pink shades;

Viscountess Folkstone, cream just touched with rose; La France, renowned for its scent and silvery rose shade; Liberty, scarlet; Grusz an Teplitz, deep crimson, one of the most fragrant of all roses and quite a bush in growth; Betty, coppery pink; Madame Abel Chatenay, salmon and rose, the first of all that should be chosen; Mme. Melanie Soupert, silver yellow and carmine; Richmond, crimson, and the Lyon Rose, shrimp pink, saffron and other shades. These will form a good start. Teas are not so satisfactory because of a certain tenderness of growth, but Lady Hillingdon, yellow; Nanan Cochet, pink; Georges Nabonnand, salmon, pink and apricot; Harry Kirk, sulphur yellow; Mme. Horts, soft yellow; Marie Van Hontta, soft yellow and pink tints; Mrs. Myles Kennedy, white and pink; Papa Gontier, red; Souvenir de Pierre Notting, yellow and white; Nanan Cochet.

The ramblers and Japanese (Wichuraiana) roses are of course gems

of the rose garden, and for covering arches, pillars, or for trailing or banks. Crimson rambler is as familiar as any, and the available are the lovely Tansendschor, blush, a perfect shower of blossom; Hiawatha, scarlet, made more intense by a white centre; Lady Gay, red pink; Dorothy Perbes, soft pink rose, and American Pillar, also of a similar shade but with intensely green foliage.

The Church in Canada

(Continued from Page 12)

place of Rev. Rural Dean Fisher, at St. James' Church, Port Elmsley and St. Augustine's Church, Drummond. He will officiate for the first time in his new parish on Sunday next.

QU'APPELLE

The Bishop held a confirmation at Moose Jaw on Sunday, March 22nd, when seventy candidates were presented. This is the largest number confirmed at one time in the annals of the Diocese.

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IN MEMORIAM.

CANON VON IFFLAND, PRIEST.

A well-known and deeply respected priest of this diocese entered into rest on March 26th, in the person of Anthony Aaron Von Iffland, for forty-two years rector of St. Michael's, Bergerville, near Quebec.

Canon Von Iffland served in this diocese for fifty years. He was Secretary of the Synod for forty years and was made Canon of the Cathedral of Quebec twenty-five years ago. After resigning from St. Michael's he went to England to live, where he died at Cateham, Surrey. He has left numbers of lifelong friends and parishioners in Quebec and Bergerville, who deeply regret his loss. He was a man who was thoroughly respected, a gentleman and a devout Christian in every sense. Eternal Rest, grant unto him, O Lord, and may light perpetual shine upon him.

RUPERT'S LAND

WINNIPEG

A confirmation service was held in St. John's Pro-Cathedral on the 5th Sunday in Lent. Classes had been prepared by Dean Coombes, Canon Murray, Canon Matheson and Rev. W. A. Ferguson. Rt. Rev. J. Grisdale (retired Bishop of Qu'Appelle) laid his hands on the confirmands who numbered 40, sixteen coming from St. John's School. The service was most impressive.

His Grace, the Archbishop, held a confirmation service at St. Martin's, Kildonan, (Rev. Canon Gill, rector), on Sunday, March 22nd, when 15 candidates were presented. The same night he left for Edmonton for the consecration of Archdeacon Gray to the new See of Edmonton. Dr. Matheson will not return to the city until April, having two or three points to visit on his homeward journey.

The city churches had early celebrations and special services on the Feast of the Annunciation. At St. John's College Chapel a service for the Mothers' Union was held at 3 p.m. Rev. J. J. Robinson gave a forceful address to a large congregation. The members had a profitable social gathering later.

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HOLY TRINITY.

At the auditorium of the Parish Hall a performance of an evangelistic play, "The open window," was given before the parishioners on Wednesday at 8.15 p.m. This was a most creditable effort on the part of Junior Women's Auxiliary members and was edifying and inspiring.

ST. THOMAS'.

The annual meeting of the W.A. was held on Thursday at 2.30 p.m. Reports covering the past year's work were submitted and shewed that enthusiastic, energetic services had been rendered by the members. Officers were elected for the ensuing year and Mrs. J. J. Roy gave an address. The Junior Branch met the same evening for a similar purpose. Rev. Thos. Marshall is the rector of this church, that is situated in a growing suburb of Winnipeg, Weston, and is ably assisted in his multifarious and arduous duties by his guilds and societies. Many church families are settling in this district every year and every effort is made to keep them true to the Faith.

The special Lenten services held at convenient and popular hours in a number of our city churches have proved their need by the goodly numbers of worshippers found attending. Perhaps it may be said that church life was never, to all outward appearances, more active and vigorous in the city than at present—possibly this is a reflection of the results of the Mission of Help and subsequent mission.

OAK LAKE

March 25th being the Feast of the Annunciation to the Blessed Virgin Mary and the day which for some years has been set apart for Prayer, Intercession and Praise for the work of the Mothers' Union throughout the Empire, there was a celebration of the Holy Communion and also a special service and an excellent address to the members by the Rev. J. A. Shirley, M.A., priest-in-charge.

RESTON

There has been placed on the retable of St. John's Church altar a handsome Brass Altar Cross, as a token of gratitude for recovery from a dangerous operation, from Mrs. Harrison, whose son Gordon, a prominent and earnest worker in this Church, had had appendicitis.

Mr. Harrison has been acting as Superintendent of the Sunday School, and is a great help to the Church.

The Lenten Service of Ash Wednesday was well attended and the lecture on the Anglican Reformation also was well attended on March 17th, when Rev. F. Brasier, incumbent of the parish, traced the part we played in the great Reformation period.

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His Grace Archbishop Matheson has appointed Rev. F. Brasier to the oversight of the Mission of Pipestone, when it is expected that a lay reader or deacon in Older will be placed at Pipestone to confer and act with Mr. Brasier. At the last celebration of the Holy Communion at Pipestone 27 communicated.

TORONTO

On Wednesday last, the Annunciation of the B. V. M., the Bishop of Toronto acted as celebrant of the Holy Communion at St. James' Cathedral on the occasion of the fifth anniversary of his consecration as Bishop in this diocese. His Lordship was assisted by Rt. Rev. W. D. Reeve, Assistant Bishop of Toronto; Bishop Lucas, of Mackenzie River; Ven. Archdeacon Ingles and Ven. Archdeacon Warren. Rev. Canon Dixon acted as chaplain to the Bishop. The service was held in the morning, and was attended by many prominent clergy and laymen of the city.

CHURCH OF THE RESURRECTION.

Under the auspices of the A.Y.P.A. a very interesting series of illustrated lectures on Social Problems is being given by the Rev. C. S. McGaffin, on Tuesday evenings. The problems dealt with are: "Hours and Wages," "Housing," "Women and Children in Toil," "Amusements," "The Battle for Health," and "The Coming City." On St. Patrick's Day Mr. J. W. Storey gave a very entertaining lecture on Ireland. The whole series is proving most interesting and instructive. The A.Y.P.A. have recently purchased a new lantern which is being used with great satisfaction.

MOTHERS' UNION.

The Feast of the Annunciation being observed by the Mothers' Union for special intercession and Thanksgiving, the annual service was held on that day in St. James' Cathedral, at 3.30 p.m. There was a good gathering of members present. The address was given by Rev. F. H. Cosgrave, on "How to make religion real to children."

BROTHERHOOD OF ST. ANDREW.

The Trinity College Chapter of the Brotherhood is arranging an open meeting, under the auspices of the Local Assembly Council, to be held in the College Convocation Hall, on Friday evening, April 24th. The Right Reverend Dr. Richardson, Lord Bishop of Fredericton, has kindly consented to address the meeting. The Right Rev. Dr. Roper, Lord Bishop of Columbia, will also speak. The Reverend Provost Macklem will take the chair. Every Brotherhood man in the city is most cordially invited to be present, as well as any others who may be interested.

HOLY TRINITY.

The 22nd annual meeting of the Holy Trinity Branch of the W.A. was held on Tuesday, March 24th, at 2.30 p.m.

All the reports showed excellent work done, great progress and interest in the cause of Missions.

Mrs. H. P. Blachford, President, and the other officers, were all re-elected by acclamation for the ensuing year.

Addresses were given by the Rev. Derwyn T. Owen, Mrs. T. G. Wood and Mrs. Kennedy, who spoke of some of the difficulties of the work in Matsumota, Japan.

M. S. C. C.

Dr. John R. Mott, who during the

past year visited the principal mission fields of Asia, has since his return been conferring with various Mission Boards of Europe, including in the number those of the S.P.G. and C.M.S., in England. He is during the early part of the present year continuing this work in North America, and has asked to meet the members of our own Board on April 8th. Unfortunately, the date is most ill-timed, coming as it does not only in the middle of Holy Week, but also just two weeks prior to the regular spring meeting of the Board. This will doubtless make it impossible for many to attend, particularly those living at a distance. However, the value of such a conference is too great to be lost, and we can only trust that those who can be present will be able to convey to the other members of the Board, and through them to the Church at large, some of the ideas gleaned.

UXBRIDGE

Rev. C. A. Robinson, of Uxbridge, has resigned his charge, and is returning to Ireland.

COOKSTOWN

A very successful Sunday School Convention of the Deanery of South Simcoe was held at St. John's, Cookstown, on Monday, March 23rd. The convention was conducted by the Rev. R. A. Hiltz, M.A., General Secretary of the S.S. Commission, with the Archdeacon of Simcoe, the Ven. Chas. L. Ingles, M.A., as chairman. The parishes of Alliston, Beeton, Bond Head, Cookstown, Innisfil, Ivy and Mulmur, were represented by their clergy and Sunday School workers. The chairman spoke of the work of the S.S. Commission, of missionary work in the Sunday School, and of temperance. The Rev. R. A. Hiltz spoke on "the Preparation and Planning of the Lesson," and conducted a round table conference on "Teaching and Teaching Methods." The Rev. B. N. de F. Wagner, rector of Alliston, read a very able paper on the subject of "the Personality of the Sunday School Teacher." Opportunity was provided for teachers to ask questions on practical problems of teaching and management, the discussion and sharing of experiences being of great practical value. Evensong was said in St. John's Church at 8.15 by the rector, the Rev. P. F. Salmon, assisted by the Rev. de F. Wagner and the Rev. T. N. Lowe; the Rev. R. A. Hiltz preached on the necessity of co-operation between the Home and the Sunday School.

SOUTH SIMCOE RURAL DEANERY

The Bishop of Toronto has confirmed the election of the Rev. T. N. Lowe, rector of Bond Head, to the office of Rural Dean.

NEWFOUNDLAND

The Bishop has appointed Rev. Arthur Pittman, of Trinity East, Rural Dean of Trinity Bay. He was Rural Dean of Notre Dame Bay for several years.

The two boxes containing a church window and two parsonage windows, that had lain unclaimed and forgotten for twenty-one years in a store at Trinity, have been found to belong to the Mission of Westport, White Bay. They were ordered by Rev. S. J. Andrewes (now at Medway, N.S.) when he was incumbent of White Bay, and they will be restored to the church and parsonage for which they were originally intended.

The first of a series of Sunday Concerts, to be given in St. John's, was given at 8.30 on Sunday evening, March 15th. The programme was confined to the best of sacred music. Bishop Jones and Governor Davidson were present.

A good deal of interest is being awakened in the invitation that, at the Synod Meeting in June is to be given by the Canadian Church to the Diocese

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of Newfoundland, to become a part of the new ecclesiastical province; and also in the Bishops and prominent laymen, who are coming as a deputation to present and support the invitation.

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Consecration of the First Bishop of Edmonton

THERE are certain days in our lives which we set apart as milestones in the great journey from the cradle to the grave, sacred memorials reminding us of life's mystery and solemnity. Among these we place the day of our birth and baptism, our confirmation and first communion, the day of our coming of age and our entrance upon manhood's threshold. So is it also in the life of the Church; and in the annals of the See of Edmonton surely no date will hold more profound significance for the writer of Church history than March 25th, 1914, for on that day, set apart as the Annunciation of the Blessed Virgin Mary, was consecrated to the high office of a shepherd over Christ's flock, Henry Allen Gray, first Bishop of the diocese.

The services on this memorable day were held in the old parish church of All Saints', of which Bishop Gray has been rector for the past seventeen years. The sacrament of Holy Communion was celebrated at 8 o'clock by Rev. Canon Webb, the rector, assisted by Rev. A. P. Carter, and the brilliant sunshine filtering in through the stain-

ed glass windows of the hallowed chancel must have reminded at least one of those present there of the beautiful motto of his alma mater: "In Thy light shall we see light."

Matins were read by Canon Webb at 8.45 a.m. and, after a short interval, the church began to fill with worshippers who came to take part in the solemn service appointed for the Consecration of a Bishop.

The congregation was a truly representative one. Beside the Lieutenant-Governor of the province sat Mrs. Gray, the loved and respected mother of the bishop-elect. President Tory and representative members of the faculty of the University of Alberta and its affiliated colleges were present. There, too, in brilliant uniforms, were the officers of the 19th Regiment of Dragoons, of which regiment Bishop Gray is honorary chaplain. The usual congregation of All Saints' was swelled by the large number of delegates to the Synod from outside points, as well as by communicants from every parish church in the city. The sacred edifice was soon crowded to the doors, and there was a breathless hush of expectancy as the appointed hour for service drew near.

At 10.30 the organ pealed forth the stirring strains of Baring-Gould's famous marching hymn, "Onward Christian Soldiers," and the long procession entered the church from the vestry. First came the vested choir of sixty voices; then the clergy of the diocese, robed and wearing the hoods of their respective colleges; then Canon Webb, the rector of the parish, followed by Mr. Frank Ford, K.C., Chancellor of the Diocese. Next in order came the bishop-elect, accompanied by his chaplain, Rev. A. P. Carter, rector of Camrose. Last of all came the consecrating Bishops, attended by their chaplains—the Right Rev. Cyprian Pinkham, D.D., Bishop of Calgary, attended by the Very Rev. Dr. Paget, dean of the pro-Cathedral of Calgary; the Right Rev. MacAdam Harding, D.D., Bishop of Qu'Appelle, attended by Rev.

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The order of service was as follows:—

Hymn 383.

Ante-Communion—The Archbishop of Rupert's Land.

Epistle—The Bishop of Qu'Appelle.

Gospel—The Bishop of Calgary.

After Nicene Creed—Hymn 307.

Sermon—The Bishop of Calgary.

Anthem or Hymn.

Bishop-Elect retires and puts on his

Rochet.

Presentation of the Bishop-Elect by

the Bishop of Calgary and

the Bishop of Qu'Appelle.

Record of Election and Certificate of

Metropolitan—Read by Provincial

Registrar.

Litany, with special suffrage—

Rev. Canon Webb.

Questions to the Bishop-Elect—Arch-

bishop of Rupert's Land.

Organ Voluntary.

Bishop-Elect retires and puts on the

rest of the Episcopal Habit.

Veni Creator Spiritus, Hymn 435—

Clergy and people singing

alternate lines.

Consecration.

Offertory Sentences—

Rev. Canon Webb.

Offertory.

Prayer for Church Militant—The

Archbishop.

Invitation and Confession—The

Bishop of Qu'Appelle.

The Holy Communion Service con-

cluded—The Archbishop, assisted

by the Bishops present.

Special Prayers before Blessing.

Blessing—The Archbishop of

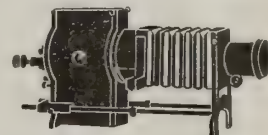
Rupert's Land.

Hymn 621.

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near with faith to seek communion in the enjoyment of her blessings.

The preacher, Dr. Pinkham, Bishop of Calgary, took for his text, "Lo, I am with you always, even unto the end of the world," Matt. xxviii., 20. After shewing how God's Holy Spirit had guided the Church throughout the ages that have gone before, the Bishop made a practical application of Christ's promise to the Church to-day. Then, turning to Bishop Gray, he counselled him to strive to attain the highest ideals in his work that he might realize at the end of a long life of service that "the path of the just is a shining light which shineth more and more unto the perfect day."

The congregation joined heartily in the litany intoned by Canon Webb, and the beautiful "Veni Creator Spiritus" which was sung by the Archbishop. When the final act of consecration was reached and the hands of the Primate and of the Bishops of Calgary and Qu'Appelle were laid upon the head of him whom Dr. Pinkham had referred to as "the central figure in this solemn service," an intense silence fell upon the whole assembly as if they indeed felt that the Holy Spirit was in the midst of them. The service was concluded by a fully choral celebration of the Holy Communion, His Grace, the Archbishop, celebrating and being assisted by the Bishop of Calgary, the Bishop of Qu'Appelle, and the Bishop of Edmonton.

It was a scene never to be forgotten. The Archbishop of Rupert's Land and Primate of all Canada, looking, in his archepiscopal robes, like one of the ancient prophets of Israel; the venerable Bishop of Calgary, his hair whitened by the snows of twenty-six winters passed in the midst of a great diocese, now divided into three; the Bishop of Qu'Appelle, the visible embodiment of grace, sweetness and light, and lastly, the newly consecrated Bishop of Edmonton, his face glowing with holy zeal in the strength of that solemn hour;

these are the central figures in a scene which will dwell in the memory of those present as long as life shall last.

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TORONTO, THURSDAY, APRIL 9, 1914

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The Week

HOW many people there are who would not think of violating the Lord's Day or of permitting others to do so, if their power to stop it, even to the extent

Good Friday of rowing on the river in the afternoon or sliding on a toboggan, who yet fail to see anything incongruous or inconsistent in participating in all kinds of worldly pleasure on the day that commemorates our Blessed Lord's crucifixion. That the theatres and other places of public amusement are open on Good Friday may have the appearance of broadmindedness and lack of intolerance so far as state legislation is concerned, but that these places should do, as many of them do, the largest day's business in the year, does not say much for the reality of the Christian fervour of the community. We fail to see how those who regard Good Friday, and use it, merely as a holiday, instead of a holy day, can regard Easter Day or any other Sunday in the year as the Lord's Day. Sunday became the Christian Sabbath because on that day our Lord rose again from the dead. The Sunday called Easter is the day on which Christians the world over make special commemoration of His resurrection; and there are, unfortunately, many inconsistent Christians the

world over who make special commemoration of the day He hung and died upon the cross by special indulgence in various forms of worldly pleasures.

CHURCHMEN of all shades of opinion throughout Canada and in many places beyond the borders, we are sure, pray that having decided to retire from the

The Archbishop of Ottawa arduous duties of his high office, his

Grace the Archbishop will be spared for several years to enjoy the leisure of mind and body rightly his after over fifty-three years of faithful and devoted service as a priest of the Church, twenty-nine of which have been spent as Bishop. While seeking the rest from active duties for which he says his powers in his eighty-first year are not equal, we know there will be no diminution of the Archbishop's deep sympathy with and keen interest in everything that concerns the welfare of the Church. Although he will, of his own volition, cease to be a diocesan, he will continue, not only in name, but in those things which give reality to the best of all titles by which a Bishop is described, a Father-in-God.

"THE Church of England is so high that none can get over her, so low that none can get under her, so broad that none can get round her," is the way

A Preference for Schism some one summed up the comprehensiveness of *Ecclesia Anglicana*.

Anything like such comprehensiveness is far from the view of one of the leading professors at Wycliffe College, who, in concluding a lecture last week to the college upon the true position of the Church of England in relation to the Kikuyu issue, is reported to have said that "there were Anglican Churches in Toronto where he would not dream of going to communion, but he would be glad to go to Cooke's Church, Knox Church, or to many of the Methodist churches, where friends of his were. He would for himself welcome inter-communion." The same authority reports that the president of the College, who presided, at the conclusion of the lecture, conveyed the thanks of the College to the

speaker. A very remarkable position is created. We are not quite sure of the official status of Wycliffe College in relation to the Church in the Diocese of Toronto and to the Church in the Province and Canada. There was, many years before Wycliffe came into being, and there is still, an official Church university in Toronto on the corporation of which each diocese in the civil province of Ontario has its representative. There are other colleges in Canada which have definite official status and there are theological colleges which are recognized as such, their *letters testamur* for candidates to ordination being accepted by the Bishops. In the latter category is Wycliffe College, and no matter how much we may all deplore the existence of "different" colleges in one city in one diocese, no one can be blind to the fact that some of the most devoted, zealous and learned priests of the Canadian Church passed through the portals of Wycliffe. We have now to face the fact that an ordained clergyman of the Church, holding a license from a Canadian Bishop to act as chaplain or professor in a college whose *letters testamur* are accepted by the Bishop of that diocese and by the Bishops of other dioceses, deliberately teaches and receives the thanks of the College for teaching, that it is better for Churchmen and for ordained clergymen of the Church to go outside the Church for their communion than to go for their communion to churches of the Church of England, if the latter are not in accord with the convictions of this official teacher in a recognized theological college. With the personal opinions of a private individual we are not concerned ourselves, but we and all Churchmen, high, low, or broad, are concerned and deeply concerned in the public utterances of one who has a license from the Church to assist in "training young men for the mission field or for the ministry of the Church of England." When those public utterances advocate disloyalty and schism, silence is not charity but cowardice. While we recognize that such utterances will not ultimately hurt the Church, they will, as long as they are allowed to pass unchallenged and uncensured by those in authority, mystify and disturb the large number of uninstructed Churchmen who read

them in the public press, and will be also a source of pain and distress to many loyal and devoted Churchmen whose alma mater is the college one of its professors has represented in such disloyal and schismatic attitude. Whether through the Bishop of the diocese whose license the professor holds, or through the Metropolitan of the province or through the Primate, the necessary disclaimer should or will come, of course we do not know, but we do know that Churchmen of all shades of opinion, both clerical and lay, strongly resent the efforts to intensify the differences within the Church to the extent of advocating schismatic action, and that they expect the voice of authority will be raised that an end may be put to these unseemly pronouncements of a quasi official character.

THE quiet and solemn dignity of the Services and Offices of the Church of England appeal to all, and have often been commented on in this respect by observers

Vagaries in Service who are not members of the Church.

How incumbent it is upon members of the Church, both clerical and lay, to maintain that quiet and solemn dignity so that the services shall be free from distracting fussiness or irreverent sloppiness. That some of the services do occasionally suffer at the hands of priests and of people is unfortunately true, and notably the Baptismal service. The Ministration of the Public Baptism has been widely degraded from the position it should occupy. The rubric instructs that "the people are to be admonished that it is most convenient that Baptism shall not be administered but upon Sundays and other Holy Days, when the most number of people come together." Then follow the cogent reasons why this should be so; but this notwithstanding, in nine cases out of ten the people are admonished, in effect, by notice boards, parish leaflets and other means, that it is most convenient that Baptism be administered on some afternoon on a certain Sunday in the month, or on some other day when the most number of people *do not* come together. Even Cathedrals, which should set the standard for their respective dioceses, fall, in this matter, below

the intent and requirement of the Book of Common Prayer. It is, perhaps, the changed and lowered position that has been so generally accorded to the service of administration of the Sacrament of Baptism that has contributed to a very frequent example of a lack of apprehension of the significance of the service at a most solemn point. The rubric directs "*Then shall the priest take the child into his hands and shall say to the godfathers and godmothers, 'name this child,' and then naming it after them, he shall . . .*" It is the privilege and duty of each godparent to give the name of the child, and audibly. Instead of this joint and audible response from the three godparents, there is very frequently a duet, sotto voce, by one godparent and the priest. "Name this child" brings forth a murmur from one godparent; the priest bends forward and whispers an apology for "not catching the name." There is another whispered response and further craning forward by the priest to catch it. Finally the whispered conference is at an end and for the first time the name of the infant is pronounced audibly, by the priest. In the meantime the godparents, especially the one who has taken part in the whispering duet, and the parents, have become uncomfortable and distracted, and other people as much distracted and not a little amused, all of which could have been avoided if the priest had previously reminded the godparents what the rubric required of them.

THERE is also a habit, and a bad one, that has grown up in connection with the services for the Burial of the Dead. There is no more solemn moment in that most solemn service, and one when the hearts of the mourners yearn more for the one who has gone to his rest, than when the body is lowered into the grave and the clergyman offers the prayer of committal. "We" (surely the Church, represented by the clergyman and close friends of the deceased), "therefore commit his body to the grave, earth to earth, ashes to ashes, dust to dust." The words are translated into action by casting earth upon the coffin, not by the clergyman and the friends, but by the undertaker, who not infrequently uses for the purpose a pepper box contrivance. We believe that this portion of the service has come to be regarded by undertakers as part of their business. The clergy are to blame for allowing the solemn act to become an act of *business*, robbing it of the personal touch of Church and friends. We have heard of clergymen who refrained from undertaking to cast in the earth for fear of offend-

ing the undertaker, and of others for fear of soiling their hands. The former would appear to lack a sense of proportion and to be unable to determine the relative values of different duties. The latter would seem more fit to participate in afternoon teas than to teach heavily burdened men how to take up their cross and meet the demands of duty in manly manner.

FOLLOWING our note of last week on Summer Holidays it has been suggested to us that we publish at an early date a list of Churches serving summer resorts, and we think it well to do so. It will not be altogether an easy task to compile the list for the first year, and we appeal to our readers to give us a helping hand. Will all who are interested kindly write us at once giving a list of Churches known to them with the names of the summer resorts they serve. We must require that at the places named there is a Church building for Sunday services.

THE annual vestry meeting in the average parish is a thing of sparse attendance, which is much to be regretted. There is not that great difference between the temporal affairs and the spiritual affairs of a parish that many well meaning people are disposed to imagine. It is this erroneous idea, we believe, which is in no small measure responsible for a comparative lack of interest in vestry meetings. As a matter of fact, the temporal affairs of a parish as conducted by the lay officials have a great bearing upon the spiritual development of a parish. The temporal affairs, that is, what is commonly called the "business affairs" of a parish, must be carried out to some extent with business acumen and in accordance with business principles, punctually and regularly. If the conduct of these affairs be entrusted by the vestry to men who are either incompetent as business men on the one hand, or to those who are not possessed of a sense of responsibility as representing a Christian society on the other, so much extra work and anxiety are provided for the rector, proportionately curtailing his powers to do the work which should be not only his first, but his only care. A Churchwarden who is more of a burden than a help to rector and parish is not infrequently put into office through the neglect of the very people who really endeavour, according to their light, to be a help spiritually to rector and parish. Unfortun-

nately their light does not guide them to vestry meetings. A man, worthy in many respects, but utterly unfit to act as warden is nominated and is elected by a few people who possibly do not numerically represent one-tenth of the vestry or one-twentieth of the congregation. As the office of people's Churchwarden is such an important one in many respects, and the clergyman and the two wardens have to work together for the good of the parish, it is essential to the welfare of the parish that the co-worker the vestry provides for the rector be both efficient in a business way and in full sympathy with the work.

THE office of Lay Representative to Synod is another that is too often filled by the indifference of a large majority of the vestry and the vote of a small minority, without due regard to the importance of the office and the qualifications of the holder. We have every respect for the members of synods who have given years of devoted service to the work of the Church on executive and other committees of their respective synods, but some of our synods are cumbered with too much machinery and as a rule there is ultra conservatism among those who can remember the far-off days when the machinery met the needs, or was supposed to. It is a painful fact that the business of some of our synods, between the annual sessions, is carried on with a disregard for business principles that would not be tolerated for one month in any business house. Instead of there being an executive head, general manager, or managing director empowered to deal promptly with affairs there is generally a secretary or secretary-treasurer, hedged around by half a dozen standing committees, who are encircled again by an executive committee. Matters of vast importance to the welfare of parishes are considered, or partly considered, or are "deferred" at one meeting of the standing committee within whose province the matter comes. It is taken up at a subsequent meeting, a few days, or more likely a few weeks, later. The personnel at the second meeting may not be the same as at the previous meeting owing to absentees on the former occasion. This will often necessitate a resumé of what was previously done. Matters of emergency that could and should be disposed of in two or three days, not infrequently are unsettled after as many months. The remedy for the really deplorable state of affairs in some of our dioceses lies with the lay representatives from the parish. If the right kind of men are sent from every parish they will be men who

will take an intelligent interest in the business of the diocese, and when they see that the business of the diocese is encumbered with obsolete machinery, resulting in methods of procrastination that they would not tolerate in any other business, they will not be afraid to say so, and at the risk of hurting somebody's susceptibilities see that the executive and standing committees, as long as they exist, contain at least a majority of men who are not likely to regard progress, punctuality and despatch of less importance in the business of Synod than in their own.

THE LAYMAN'S COMMISSION

Confirmation is really an ordination to the Priesthood of the laity (1 Pet. ii. 4, 5). Henceforth you are commissioned and empowered to take your full part, particularly in the great Service of the Holy Communion, and generally in the maintenance and extension of Christ's Kingdom on earth. Do not speak of what "they should," but "of what we shall do." In humble confidence take your position and keep it. You have been appointed an agent for the Church. Gird yourself for the work. Give your clergyman your active sympathy and support. Give a regular weekly contribution by envelope. Exercise your ministry in the choir, the Sunday School, or beside the sick-bed.

Many nominal Christians are lifeless because, like the Dead Sea, they are ever receiving and never giving. The stretching out of a loving hand in Christian sympathy may be needed to bring spiritual life. Electricity is not the only thing which requires living contact at both ends of the wire. Even though in contact with the source of life and power ourselves, the circuit of life may not be felt until we come into living helpful contact also with others. A certain business motto has a deep religious application, "Be a live wire at all costs, even if you do shock someone!"

* * *

Be not afraid at times to speak for Christ and His cause—for the right and against the wrong. Invite and call for your neighbours to attend the services of the Church, and say or do something to make strangers feel at home in the Father's House. In places or families where no service is held, say Morning and Evening Prayer, or at least portions of the services yourself, and ask others to join you. And while you are thus doing your work for the Kingdom at home, do not forget its extension abroad. You are also commissioned to take some part in preaching the Gospel of Christ to all nations (Matt. xxviii. 19-20). The voice of God calls us in this age as never before to the evangelization of the world. Missionary efforts broaden our outlook and bring us into line with God's world-wide purposes. And generous, unselfish giving must always be an essential part of following Him who gave Himself for all. If you cannot go yourself, at least support by your prayers and offerings those who have gone to do a great work which is yours as well as theirs.—From *Features of our Faith. Position and Practices*, by Canon Davidson.

PREFERMENTS AND APPOINTMENTS

EARLE, Rev. Henry, rector of Omeeme, to be rector of Trinity Church, Port Credit, Diocese of Toronto.
SIMS, Rev. H. A., incumbent of Silver Water, Manitoulin Island, Diocese of Algoma, to be vicar of New Liskeard

THE RESURRECTION

CHRISTIANITY differs from every other religion in that it is based on the person of its Founder. Not only is He the sole foundation on which the Church rests, but if every reference to Jesus Christ be removed from the New Testament, what remains is a mass of shapeless fragments. Every other religion would remain intact as a system of religion, if the person of the founder were struck out of the System. Buddhism, with its four hundred million adherents, Mohammedanism, with over a hundred million; Brahminism, Confucianism, all these have had their founders, but in not a single instance did these erect their respective systems on their own persons. The keystone of the arch of the doctrine of Christianity, of the one religion founded on a person, is an event in the life of that founder—the Resurrection. In most decisive language St. Paul states that the life of Christianity is staked on the truth of the Resurrection.

“And if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ—and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.”

It is the one miracle, and only one, on which the writers of the New Testament lay this emphasis. Other mighty works of His are recorded and referred to, but incidentally, not as miracles on which the truth of Christianity is staked. From several of the Epistles, it is absolutely certain that shortly after the Crucifixion, the Church was reconstructed in the belief that Jesus Christ verily rose from the dead. Our Lord Himself gave many infallible proofs of His resurrection by appearing again and again in the midst of His followers. These appearances were very varied. No historical fact could have been placed upon a better basis of credibility than is that of the stupendous fact which is the keystone of Christian doctrine—the Resurrection of our Blessed Lord.

A nation, a people, will not forget a fact in their history which completely changes their status as a nation, as a people. If the fact be one from which flowed to them oppression and hardship, it is borne in bitter memory; if it brought deliverance from oppression, it is remembered, and, as a rule, the day of its occurrence commemorated, joyfully. Emancipation Day is a day of real significance to the erstwhile slaves and their children and grandchildren in the United States, because of their joy in the freedom which they know would not be theirs to-day were it not for the *fact* of emancipation nearly 60 years ago. Yet there are those among them to whom Emancipation Day is not the day of joy it should be. Emancipation was a fact: they do not forget it as a fact: they have the right to freedom but they have not the power of freedom. Beset by social and racial prejudices and by adverse industrial conditions on the one hand, and by their inability to appreciate the privileges and responsibilities of freedom on the other, they are, while nominally free men, subject to many of the indignities and hardships and limitations of the days of avowed slavery. They keep Emancipation Day, but the *power* of the great fact of emancipation is absent from their lives.

The Christian world never forgets the stupendous fact of Christ's Resurrection and commemorates it every Sunday, and in especial manner on Easter Day. Yet there are many Christians to whom Easter Day will not be the day of joy it should be. They will “keep it,” and act sincerely in doing so, that is, they will be proclaiming their recognition of the fact of His resurrection, but to know the true joy of Easter requires knowledge of the power of the fact. We cannot live six days a week, or three hundred and sixty-three days in

a year in indifference to the great facts of Good Friday and Easter Day, and expect the joy of Easter to be for us then what it is to those in whose lives these facts have been a daily power, not only of historical Facts, but of Spiritual Verities. It is as we realize that the great Fact of Christianity is Christ Himself, that He is the way, the truth, and the life, that the facts in His life are to be reflected in our spiritual lives, that even as He died and rose again for us, so should we die from sin and rise again into righteousness; that as fact merges into power, so our religion becomes real. And it is as the *fact* of His Resurrection has become a *power* in our lives that we can know the real joy of Easter.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to “Ask ‘Church Life.’”

Ques.—Why should one receive the Holy Communion regularly? Should not each person receive when he feels like it?—Bobs.

Ans.—Regular attendance at Holy Communion is advisable, for it is just as necessary to receive spiritual food regularly as it is to take physical food regularly. But the regularity need not be mechanical. If you have the doubts you suggest, you should assuredly talk the matter over with your parish priest.

Ques.—Is it mentioned anywhere in the Bible that one should not eat any food before the Lord's Supper?—Bobs.

Ans.—On the subject of Fasting Communion there is so much written that it would be unwise to attempt to discuss it fully here. In the very first days non-fasting communion was practised, though the fast was instituted in very early times. The earliest canons prescribe it, and it was customary for centuries. The Church has never formally repealed this custom, though men like Dr. Pusey did not hold it as compulsory. There is no rigid law on the subject, and non-fasting communion is therefore not to be lightly condemned. Fasting is practised out of reverence for the sacrament.

Ques.—Do you think one should abstain from all pleasure and abstain from some food during Lent and on Good Friday?—Bobs.

Ans.—With regard to fasting and self-denial in Lent, see answer of two weeks ago. Fasting is a duty enjoined by the Church, but the method and degree of carrying out the Church's rule in this regard must be a matter for the individual conscience to determine. Good Friday, however, is a very solemn day, and we cannot but feel that it is a day for anything but entertainment.

Ques.—If our sins are here con-

fessed and forgiven, for what shall we be judged? Is our whole life brought up again and made known to all at the last day?—M. L. L.

Ans.—This question is largely speculative and cannot be treated adequately here. There is no reason to believe that our whole life will be reviewed. Sins that are confessed and forgiven are “blotted out.” We shall all be “judged” worthy or unworthy of life with God. “There is no condemnation to them that believe.”

THE VIGIL OF EASTER

SIX days of sorrow and one of rest
And, after the hush of night,
The morning cometh, in beauty drest,
The joy of the Easter light,
A conquering power made manifest,
Strong with victorious might.

Six days of watching and fast and prayer,
And the hush of Easter Eve,
In sorrow and silence and love prepare
Your burden of sin to leave
At the foot of the Cross, and, kneeling there,
God's pardoning grace receive.

And then—a morning fair and bright,
A springtide sweet and gay,
Sunrise dispelling the shades of night,
And chasing its gloom away,
The feast of gladness and rich delight,
The glory of Easter Day!

A. R. G.

Every man has his own world, and we must, one by one, kneel quietly in front of the Crucified, and find out what our world is to which we must be crucified. There it stands before us all—the Cross of Jesus Christ, the great fact in the world's history, if what we believe is true—that the Son of God did actually come down and die on the Cross on this little planet; and it is in the presence of the Cross that we have to find out what is this world of our own, to which we must be crucified.—*The Bishop of London.*

The Canon of the New Testament

CONTRIBUTED BY

ARCHDEACON PATERSON-SMYTH, MONTREAL

HOW THE CANON WAS FORMED

IN the making of the Old Testament we see first the importance of the Divinely appointed, Divinely guided religious community, the Church, wherein, as in a cherishing home or nest, the Bible was to grow.

Then we see that there were two stages of the making of the Bible in that community, which two stages must be carefully distinguished.

First, the gradual growth of a religious literature.

Second, the gradual selection or acceptance or recognition of certain parts of that literature by the Church, as authoritative inspired Scripture.

This is true of the New Testament, equally with the Old, except that the process in the New Testament occupied but one generation, while in the Old it extended over nearly 2,000 years.

2. We have watched now the first stage, the growth of the Christian literature—the Epistles being written according as they were needed—the Gospels growing gradually like the Old Testament Books, oral tradition followed by fragmentary written summaries and completed by the writing of our present Four Gospels.

The Church then, about the year 100, had first and foremost its HOLY BIBLE, the authoritative inspired books of the Old Testament. This was the sole "Canon of Scripture" in Apostolic days.

And it had also its RELIGIOUS LITERATURE, the Gospels, the Epistles, the Revelation of St. John, and also other religious books which ultimately found no place in Scripture. This literature was highly treasured and regarded as most valuable for edification, but certainly was not regarded as "Bible." Be it repeated again and carefully remembered, that to the first Christians, who were mainly Jews, the Holy Scriptures only meant the Old Testament Books. The name "Scripture" and the formula of quotation, "It is written," when used in the New Testament, always refer to the Old Testament Books. They were the inspired Books, the prophecies of the coming of Christ, and with the imprimatur of Christ and the Apostles upon them as the authoritative Word of God. The Christians of Apostolic days regarded these as their Bible, and had no intention of making any new

Bible or adding anything to the old one.

The Christian literature was regarded as the human teaching of apostles and disciples, and was valued by them because of all it could tell about the ministry and life and death and Resurrection of that dear Lord whom they so deeply loved.

3. Now we come to the second stage, the admission of the main part of this Christian literature into the Canon of Holy Scripture.

How did it come about? Practically in the same way as that of the Old Testament Books. Let me repeat what I said of them, that the Canon of Scripture was formed not suddenly by some startling miracle, not officially by some decision of Council or Synod or Bishop or Prophet or Saint, but slowly, gradually, half unconsciously by the quiet influence of the Holy Spirit on the minds of men in the Church. "The Bible was formed even as the Church itself was formed, by that Holy Spirit which was the life of both." But the mode of His working was by the quickening and guiding of human souls that they should instinctively love what was highest, that by a divine impulse they should gradually arrive at a general recognition of certain writings as authoritative and inspired Scripture.

As it was in the Old Testament, so was it also in the New. Humanly speaking, the matter was decided half unconsciously by usage rather than by criticism or deliberate choice. Men in the Christian Church did not start out to make a new Bible or to add to the old one, but, almost before they knew, they had done it.

4. It came about mainly through the READING OF THE LESSONS IN CHURCH. The question about any book was not whether it should be put into a Bible—that was not thought of at first—but whether it was worthy to be read in the Church services. We shall come later on a picture of these early Church services. They consisted of—

(1) Prayer, extempore or liturgical, with the Lord's Prayer as centre.

(2) Divine teaching, i.e., reading of the Old Testament.

(3) Human teaching—the preaching or exposition or the oral telling of the Gospel story.

(4) The celebration of Holy Communion.

Naturally at first the oral telling

about Jesus which would be the sermon of the day—or the reading of one of the Epistles—would come under the head of Human Teaching. The little fragmentary written Gospel stories would naturally come under the same head, taking the place of the oral Gospel where no living witness of Jesus could be had. And quite probably the first three complete Gospels would take the same place at first, being only a sort of written sermon instead of an oral one. It is likely that St. John's Gospel sprang at once into the higher position of being read along with the Old Testament, since by that time the written Gospels seemed all moving up to that place.

5. There is evidence for the belief that the Canon of the Gospels was the first part of the new Bible; that is to say that they first rose into the position of being read along with the Divine Teaching (the Old Testament). As the years went on and the Lord had not returned, and the witnesses of His life and death and resurrection had passed away, these written Gospels became exceedingly precious to the Church. They were all they had of Jesus in permanent record. Whether written by Apostles or not, men felt that they contained at any rate *words of the Lord Jesus* which surely should rank higher than any word of Moses or the Prophets. Indeed, men must inevitably have felt that from the very first. And the sacredness attaching to the words of Jesus must have attached itself to the books which contained them. We should certainly be right in saying that this was the first step toward the accepting of the Gospels as Bible. So we are not surprised to find at the close of the first century the Gospels beginning to be read as Scripture in Church and quoted authoritatively in letters and sermons side by side with the words of the Old Testament Bible.

By the silent influence of the Holy Spirit in the Church the idea was quietly taking root of a new series of Divine authoritative documents. The formation of the New Testament had begun.

In the writings of the great Churchmen who came after the Apostles we can trace this most interesting process step by step. But I have no space to follow these separate steps. I can only glance here and there at points in the long line, three centuries long, which ended with the recognition of the complete New Testament.

GROWTH OF CANON IN FIRST CENTURY

Our first glimpse is about the year 100 and just afterwards, about the time of St. John's death. Three great men stand out prominently

in the Church. They had known and talked with the Apostles. They were successors of the Apostles in the rule of the Church. They lived far apart in the three provinces of the Church connected with the labours of St. Peter, St. Paul, and St. John. They were Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna, the disciple of St. John.

Irenæus, the great Bishop of Lyons, later on tells us that "Clement had seen the blessed Apostles and conversed with them, and had the preaching of the blessed Apostles still sounding in his ears." Of Polycarp he says, "I can tell the place where the blessed Polycarp sat and taught and how he related his conversations with John and others who had seen the Lord, all of which he related agreeable to the Scriptures." I wish there were space to write more about him. Many readers will remember his touching words as they martyred him. "Re-vile Christ and you shall be free," cried the governor. "Ah, no," replied the dear old saint; "eighty and six years have I served Him, and He has never done me wrong. How can I blaspheme my King that saved me?" Ignatius, the third of these great fathers, is best known for the prominence which he gives to definite Church order and his evidence as to the established position of the Episcopate in the Church in his time, about A.D. 107.

But we are only concerned with their evidence as to the New Testament. There is a noble epistle of Clement to the Corinthians in which he quotes the Epistle of Paul to his own Roman Church, as also Paul's Epistle to the Corinthians, to whom he is writing. "Paul wrote you spiritually about himself and Cephas and Apollos because even then there were parties among you." He also, without quoting by name, makes use tacitly of many expressions which dictate his familiarity with other of our New Testament books, especially St. John and Hebrews. Ignatius shows his knowledge of Corinthians, Galatians, and the Gospel of St. John. Polycarp in his one brief epistle has allusions to the Acts, 1 Peter, 1 John, Romans, Corinthians, Galatians, Ephesians, and 1 Timothy.

But (except Clement) they did not quote the books by name nor speak of them as Scripture. Their quotations from the Gospels are sometimes so indefinite that one suspects they may sometimes be only quoting from the Oral Gospel. Books did not seem to them so very important. Ignatius has one beautiful expression which bears on this point. "I have heard some say they would believe in the Gospel only as they found it in the records. To

people of that kind I say, 'My authentic records are Jesus Christ, His Cross and Resurrection.'

It is just as we might expect. The New Testament writings, though revered, are not yet thought of as Scripture. Yet these three great Churchmen, though they have not the slightest thought of putting them into the Bible, draw a line between them and their own writings as something on a far higher level. "I cannot write with authority," says Clement, "like the blessed Paul, who wrote spiritually." "One like me," says Polycarp, "cannot attain to the wisdom of the blessed Paul." "Peter and Paul were Apostles," says the dying Ignatius. "I am but a poor condemned man." Thus silently and slowly in far separate parts of the Church was beginning the recognition of the greatness of the Scriptures.

2. Move on fifty years. Justin Martyr is a prominent name in the Roman Church. He was born about the year 100, about the time that St. John died. It was probably about the year 140 that he wrote his famous "Apology" to the Emperor, which gives a valuable picture of early Church life. "On the day of the Sun (Sunday) all those of us who live in the same town or district assemble together, and there is read to us some part of the Memoirs of the Apostles, which" (he says elsewhere) "are called Gospels, and the Writings of the Prophets as much as time permits. Thus whoever is presiding gives us a sermon, after which we rise for common prayer; afterwards bread and wine are brought, etc."

What concerns us here is the explicit statement that about forty years after St. John's death the Gospels are being regularly read along with the Old Testament. Nay, they are even mentioned before them as if even more important. This is a clear indication of the growing recognition of their position as Scripture.

3. Twenty years later, A.D. 160, we have an important proof of the high position in the Church of our Four Gospels. It is a curious Church book by Tatian, a disciple of Justin Martyr. It is called the "Diatessaron, or Book of the Four." In it he weaves together into one continuous story the narratives of the four Gospels, omitting all repetitions, so as to make a connected life of Christ. This was a very convenient book to have when the Gospels were four separate rolls, and one had to pass from one to the other to get the whole story.

It was widely used for Church reading, especially in the Syrian Church to which Tatian belonged.

In fact, for centuries it superseded there the separate four Gospels. We learn that it was read along with the old Testament. A bishop some centuries later says that he found two hundred copies of it in the churches of his diocese and ordered them to be changed for copies of the separate Gospels. It shows at any rate that the Four Gospels were now standing out clearly on a level by themselves as the chief Lesson Books of the Church.

Still, there seems no thought of making a new Bible. Only carefulness about books to be read in Church. But as we go on, we find more and more the Gospels being read beside the Law, and the Epistles beside the Prophets, the continuing of the long process which went on until the whole New Testament was complete as "Bible."

4. Now comes a very important document for our purpose, an old, torn, mutilated fragment, date about 170 A.D., discovered several years ago in the Ambrosian Library of Milan. It is called the Muratorian Fragment, and contains at any rate the earliest list in existence of the Church books, if it be too much to call it the first known judgment of the Catholic Church as to the books of her New Testament.

It almost certainly must have been begun by mentioning St. Matthew and St. Mark as the first and second Gospels, for this torn piece begins by telling us that "the Gospel of St. Luke, the physician, companion of St. Paul, stands third." The fourth place it assigns to the Gospel of St. John, "a disciple of the Lord who wrote at the request of his fellow-disciples and bishops. As he says in his epistle, 'What we have seen with our eyes and heard with our ears and our hands have handled of the Word of Life.' For so he professes that he was not only an eyewitness, but also a hearer."

After the Gospels it places the Acts. Then the thirteen Epistles of Paul, pointing out that "though four of them, Philemon, Titus, 1 and 2 Timothy, were written from personal feeling and affection, yet they are hallowed in the respect of the Catholic Church."

"Moreover," it adds, "there is in circulation an Epistle to the Laodiceans and one to the Alexandrians forged in Paul's name and several others which cannot be received in the Catholic Church. The Epistle of Jude, however, and two with the name of John are held in the Catholic Church. We receive also that Revelation of John and the Revelation of Peter, which latter some of our body will not allow to be read in Church."

This old fragment is very valuable not only for the distinction it notes between our books of Scripture and the other books, but especially as showing that about seventy years after the Apostles nearly all our present New Testament was in use

(To be continued)

World Conference on Faith and Order

The Commission Calls for a Truce of God Throughout Christendom

March 21, 1914.

To our Christian Brethren in Every Land—Greeting:

WE, the Advisory Committee, representatives by appointment of many Churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of a World Conference on questions of Faith and Order as a first step towards unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world-problems of Christianity call for a world-conference of Christians.

This proposal has already received the approval and co-operation of a large number of Christian Churches; approaches are being made to others as rapidly as possible; so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening, we have no authority or desire to enter into a discussion of the important questions which the conference itself will meet to consider. It is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfil.

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a Truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the com-

ing together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit. Before all indifference, doubt and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would, therefore, urge all who hold positions of leadership or authority in the Church to labour without ceasing to work out in this generation, by mutual recognition and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power and in peace. To this end we ask your prayers.

By order of the Advisory Committee of the Commissions on the World Conference on Faith and Order:

By WILLIAM T. MANNING,
Chairman.

ROBERT H. GARDINER,
Secretary.

BROTHERHOOD OF ST. ANDREW

During the past week charters have been applied for by the senior chapter in Grace Church, Regina, Sask., and a junior chapter in Trinity Church, Cornwall, Ont. Both chapters have been started off under good auspices and there is every prospect of good work being done.

The senior chapters in Calgary, Alta., have recently got together and organized a Local Assembly, which they hope will improve the efficiency of the work in the city.

The senior chapter at St. George's, Islington, Ont., has been revived on probation and the men are very keen on their work at the present time.

The junior chapter in St. John the Evangelist, Toronto, has been revived through the good work of the offices of the Junior Assembly. This chapter, with a new junior boys' chapter in St. Anne's and the reorganization of the junior chapter in St. James' are added tokens of the interest that is being taken in the work of the boys at the present time.

The members of St. John's Chapter, Saskatoon, are putting in some splendid work. Recently they took over the responsibility for the services at the North Park Mission,

which is an outlying part of their parish. This mission was started about nine or ten months ago by the Rev. Mr. Assiter, assistant at St. John's, and he has built up a good congregation and a Sunday School of about 40 children. Owing to Mr. Assiter leaving to take up work in

another field this mission has no one in charge and accordingly the Brotherhood men are taking over the work. A Men's Bible Class is also being organized in St. John's Church, which promises to be a most helpful feature in connection with the work amongst the men.

Church History from Canadian Archives

No. VI.—Episcopacy in the New World

By HENRY KITTSON

GOVERNMENTS have not been at any time very successful missionaries. The reasons for such a lack of success are various and are easily read between the lines of political history. For many years no missionaries of the Church of England were allowed to work in India, so that our societies were obliged to engage foreigners, free from the control of Government officials, to convert the heathens of the Empire. The services of the English clergy were limited merely to the duties of chaplains for the white people of the settlements, or to serve the soldiers of the barracks. The same conditions remain, to a certain extent, even among the Bishops of India, who are appointed and maintained by the Government.

That this was due to indifference, or an unwillingness to spread Christianity among the Asiatics, cannot for a moment be maintained; because "reasons of state" were always present to interfere with the plans and desires of the Church in the dominions of the crown beyond the seas.

The American colonies, or plantations as they were called in former days, fared hardly any better; as the poorest characters, and the least deserving among the clergy, were considered good enough to serve the convict-colonists of Virginia and the Carolinas. The presence of a Bishop to guide the Church in their midst was simply unthinkable.

The members of the Church of England, both at home and in the colonies, had pleaded for the appointment of a Bishop in America from the period of the Restoration to the time of the American Revolution. The Rev. Dr. Murray was nominated as Bishop of Virginia as early as the year 1673, in the reign of King Charles II; but "reasons of state" interfered, and the plan was deferred indefinitely. In 1705 a memorial from the American colonies signed by 14 clergymen, assembled at Burlington, New Jersey, for that purpose, requested the appointment of a "Suffragan" to visit the

several churches, but no favourable reply was received. In 1709 the S. P. G. embodied the substance of this petition in a memorial to the king, but again the powers at home remained unmoved. In 1719 the Society was urged by a number of appeals to renew their requests to the crown; and stated that properties and residences had been bought in Virginia and in New Jersey for the long expected Bishops. The appointments were again postponed:—"Owing to the breaking out of the Scotch rebellion, and the political opposition of Sir Robert Walpole's administration to a clergy suspected of favouring the Stuart family." Such an absurd excuse revealed to the American Churchmen the unwillingness of the Government to do justice to the Colonial Church, and that no further help could be expected from the home authorities. Discouraged by these rebuffs, it was decided in 1728 to seek consecration from the non-juring Bishops of England. Talbot, who had lived in America for many years, and had been very active in advancing the cause of American episcopacy, with his fellow candidate Walton, were made Bishops. But on their return to their homes, it was discovered that the British Government had again intervened and prevented the Bishops from exercising their functions.

The independence of the American colonies complicated the question of the episcopate, as there was no law to authorize the Archbishops to consecrate Bishops outside the British dominions. On the other hand the English Government could no longer interfere, if the American Church was able to secure for itself the episcopate from some independent Church. Seabury of Connecticut, having received authority from his own State, took advantage of this opportunity to seek from the sister Church of Scotland the episcopal orders which the Church of England could not or would not confer.

The opinions of Inglis and Lord Dorchester, justifying the courageous action of Seabury, aroused the

Government and the Church of England to a sense of duty towards their cousins across the seas, and by a special act of parliament the Archbishops were authorized to confer upon White of Pennsylvania and Provost of New York the episcopal orders and the ecclesiastical authority for which they had prayed so long.

The appointment and consecration of Inglis were considered in the same year, but not without serious difficulties and opposition. The puritans who came to Nova Scotia with the loyalists, did not leave behind them their bitter prejudices against episcopacy. They saw in it the forerunner of Church tithes, parish rates, a domineering Church establishment, and many other temporal and spiritual burdens laid upon the shoulders of the poor and struggling colonists. And the first duty of the Bishop was to dissipate these fears and to show himself a humble servant of the Lord.

The consecration of a Bishop for Canada was delayed for thirty years, as the British Government apprehended that the presence there of a Bishop of the Church of England would create a bitter feud between the rival establishments, with the prospects of endless complications between the French and English colonists in Canada. Not without reluctance and with considerable apprehension, authority was given for the consecration of Bishop Mountain in 1793.

There were other difficulties to delay the development of the episcopate in the distant colonies; and by no means the least was the immense territory, the long distances, necessitating endless travel, and the slow means of transportation, that created barriers between the settlements and lessened the interest of those at home. A lively picture of the state of the Church in the distant settlements of Canada is given by Bishop Mountain in his energetic report to the Society, dated March, 1836. It was in answer to those who accused the missionaries of inertness and to the threats of withdrawing the Government grants:—"I could mention such occurrences as that, a clergyman, upon a circuit of duty has passed twelve nights in the open air, six in boats upon the water, and six in the depths of the trackless forest with Indian guides; and a deacon, when scarcely fledged, as it were, for the more arduous flights of duty, has performed journeys of 120 miles in the midst of winter upon snow shoes. I could tell how some of these poor ill paid servants of the gospel have been worn down in strength, before their time, at remote and

laborious stations. I could give many a history of persevering travels in the ordinary exercise of ministerial duties, in defiance of difficulties and accidents, through woods and roads almost impracticable, and in all the severities of weather; or of rivers traversed amidst masses of floating ice, when experienced canoe-men would not have proceeded without being urged. I have known one minister sleep all night abroad, when there was snow upon the ground. I have known others answer calls to a sick bed, at the distance of fifteen and twenty miles in the wintry woods; and others who have travelled all night to keep a Sunday appointment, after a call of this nature on the Saturday. These are the things that have been done by the clergy of Lower Canada and by the missionaries of the Society for the propagation of the Gospel."

The Bishop could have added himself to that band of devoted missionaries whose arduous labours and endless journeys in the wilds have equalled the experience of missionaries of any age; of his canoe trip to the Red River in 1843 when he travelled 4,000 miles outside of his diocese, and over 4,000 miles within it; of his perilous trips to Gaspe and Labrador; of Bishop Stewart's wanderings in the vast wilderness of Upper Canada until the brave and ever hopeful Father in God dropped upon his lonely path from sheer exhaustion.

The Bishops of Canada had also the great difficulty of providing maintenance for themselves and their associates in the ministry. The limited resources of the Society were most generously contributed towards the needs of the Church; but the Government gave grudgingly and of necessity; for the land demands of the fleets and the armies were more insistent than the feeble prayers of the children of the forests. The very name of "Clergy Reserves" tells a piteous story of double dealing and a Government's betrayal of trust, as feeble as it was infamous.

But the little slip of the Canadian episcopate has become a great tree spreading its sturdy branches from sea to sea, and thrusting its mighty roots into the virgin soil of this fair Dominion.

A Government inspector was visiting a school in a small village, and in the course of the inspection the schoolmaster asked, doubtless in rather severe tones, "Can any one of you tell me who wrote 'Hamlet'?" There was a deadly silence, until at last a small boy held up his hand. "Please, sir, it wasna me."

Sir Thomas Browne and the "Religio Medici"

"THIS (Holy Spirit) is that gentle heat that brooded on the waters and in six days hatched the world; this is that irradiation that dispels the mists of Hell, the clouds of horror, fear, sorrow, despair, and preserves the region of the mind in serenity. Whosoever feels not the warm gale and gentle ventilation of this Spirit, though I feel his pulse, I dare not say he lives; for truly, without this, to me there is no heat under the Tropick, nor any light, though I dwell in the body of the Sun."

How many readers of this journal could name the author of the foregoing quaint, yet majestic assertion of a sublime truth? And yet Sir Thomas Browne's "Religio Medici"—which may be interpreted "A Doctor's Creed"—is one of the great English classics, studied by Dr. Johnson himself as the model for his own sonorous periods. It is a book, moreover, neither too long nor too profound for the general reader, and accessible now to all in "Everyman's Library," the wonderfully cheap and well printed edition of standard English books which the enterprise of the great London firm of J. M. Dent & Co. has given to the public.

Thomas Browne was the son of a London merchant, and was born in that city on October 19th, 1605. He was educated at Winchester and Oxford, travelled on the continent, studied medicine, and settled as a practising physician at Norwich. Here for nearly fifty years he kept the even tenor of his way, occupied with his professional duties, scientific research, and the preparation of his books, and, apparently, undisturbed by the civil convulsions which were shaking the country to its foundations. He was a royalist and received the honour of knighthood from Charles II. in 1671. He died on his seventy-seventh birthday, October 19th, 1682.

The "Religio Medici" was written about 1635. It was intended merely as a private confession of faith, which was not to travel beyond the circle of intimate friends. A pirated and imperfect edition having found its way

into print, the book was published by the author in 1642.

Sir Thomas Browne possessed two qualities which are not often found together, an enthusiasm for scientific research and the temperament of a mystic and devotee. The latter characteristic, and in union therewith a most kindly and genial disposition, glowing imagination, great erudition, and a picturesque individuality of style, have produced in the "Religio Medici" one of the masterpieces of English prose, truly a "monumentum ære perennius." In tone and temper while uncompromising in its allegiance to the tenets of revealed religion, it stands out in the strongest contrast to the controversial and persecuting spirit of the age. The author professes himself a convinced adherent of the Church of England: "I am of that Reformed new-cast Religion, wherein I dislike nothing but the Name"; he can, nevertheless, "dispense with his hat" at sight of a cross or crucifix, and "can never hear the Ave-Mary bell without an elevation." "Turks, infidels and (what is worse) Jews," he is moved to pity, rather than to hate, contenting himself to enjoy "the happy stile of Christian" without maligning "those who refuse so glorious a title." With dissent, however, in the abstract, he evinces no sympathy, condemning those who "cannot enjoy a singularity without an Heresie, or be the Author of an Opinion without they be of a Sect also." "For heads," he continues, "that are disposed unto Schism and complexionally propense to innovations, are naturally indisposed for a community, nor will ever be confined unto the order or economy of one body; and therefore when they separate from others, they knit but loosely among themselves, nor contented with a general breach or dichotomy with their Church, do subdivide and mince themselves almost into Atoms."

The mystical bent of the author's mind in matters within the sphere of faith is shewn by such passages as the following: "Methinks there be not impossibilities enough in Religion for an active faith; the deepest Mysteries ours contain have not only been illustrated, but maintained, by Syllogism and the rule of Reason. I love to lose myself in a Mystery, to pursue my Reason to an *O altitudo!*" 'Tis my solitary recreation to pose my apprehension with those involved Enigmas and riddles of the Trinity, with Incarnation, and Resurrection. I can answer all the objections of Satan and my rebellious reason with that odd resolution I learned of Ter-

tullian, *Certum est, quia impossibile est*—(It is certain, because it is impossible). I desire to exercise my faith on the difficultest point; for to credit ordinary and visible objects is not faith, but perswasion."

A great variety of subjects is touched upon—miracles, guardian angels, ghosts, marriage, heresy, controversy, sympathy, friendship, etc.—and all with the same vigour and independence of thought, and the same unexpectedness and quaint felicity of expression. A few gems only from the casket can be selected. All persons are not equipped for controversy. "Many have too rashly charged the troops of Error, and remain as Trophies unto the enemies of Truth. A man may be in as just possession of Truth as of a City, and yet be forced to surrender; 'tis, therefore, far better to enjoy her with peace, than to hazard her on a battle." If it is right to ascribe the works of God to "Nature," which is nothing but God's instrument, "then let our hammers rise up and boast they have built our houses, and our pens receive the honour of our writings." "Ruder heads stand amazed at these prodigious pieces of Nature (whales, elephants, etc.); these, I confess, are the Colossus and Majestick pieces of her hand; but in these narrow engines (i.e., bees, ants and spiders) there is more curious Mathematicks; and the civility of these little Citizens more neatly sets forth the Wisdom of their Maker." "A moderate and peaceable discretion may so state and order the matter, that they (Faith, Reason and Passion) may be all Kings, and yet make but one Monarchy, every one exercising his Sovereignty and Prerogative in a due time and place, according to the restraint and limit of circumstance." "That there was a Deluge once, seems not to me so great a Miracle, as that there is not one always."

Let us conclude this brief notice of a great book, a rich storehouse of delight for both spirit and intellect, with an extract which appears to us to contain a deep truth admirably stated, the remembrance of which might temper the irrational heat of theological controversy, and curb our endeavours to fit infinite verities into narrower moulds than those in which we have received them. "Unspeakable mysteries in the Scriptures are often delivered in a vulgar and illustrative way; and, being written unto man, are delivered, not as they truly are, but as they may be understood; wherein, notwithstanding, the different interpretations according to different capacities may stand firm with our devotions, nor be any way prejudicial to each single edification."

G. A. M.

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RISEN WITH CHRIST

THE risen Christ is the same Who died on the Cross, and Whose Body lay in Joseph's tomb. He is changed, but He is not another. He speaks with the well-known voice. He shows the wounded hands and side. The same soul looks out through the same eyes. He has laid down what belonged to His old life of humiliation; He is equipped for the glorified life. But He can look back through the past, and know that He has been, in it all, by Himself, apart from other men, with His own separate history. His life has gone on as one, and shall go on for ever. I have begun a life that does not end. I am indeed changing day by day. I shall pass through the great change that comes at and after death. But death shall not make me cease to be the person I am now. I cannot get rid of myself, and feel as if the life I live, as the days pass, had not been lived by me, but by some one else. I shall stand on the farther shore, and shall feel that "it is I myself." I shall look back through life, and recognize myself. I shall see in myself the marks which life shall have left, as plainly as Christ saw the wound-prints on His hands and feet.

Daily Round.

IN His Easter joy, He thought of us and of our salvation, of each one of us by name and look; He will know that joy again when we come before Him, to rest for ever in His Presence.—F. W. Faber.

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ALGOMA PORT ARTHUR

Old St. John's Church was quite inadequate for the number who gathered to hear the farewell words of the Missioner, Rev. J. C. Fitzgerald, C.R., and to join in the special service of thanksgiving for the Mission which concluded on Passion Sunday.

For two weeks Mission Services have been held daily, morning, afternoon and evening, with varying attendance, but increasing to a full church during the last week. Rev. P. F. Bull, of Nipigon, assisted, taking charge of the Children's services, all the rest were taken by Father Fitzgerald. The impression left upon the minds and hearts of those who were regular in attendance can hardly be described. The Missioner's influence was that of one to whom the other world is an intense and ever-present reality. He possesses in a large measure the winning characteristics of the early Celtic Saints—a fervour of devotion that is rare in our day, combined with a deep spiritual vision and an overflowing love that is unsparing of self; and like most Irishmen, he is not bound by conventions. His preaching and teaching are illustrated by a wealth of personal experiences gathered from many years of mission work, that add to the intense reality of his message and carry conviction to the hearts of his hearers.

A large number of the congregation came forward during the last week to publicly renew their baptismal vows, and the mission cannot fail to show permanent results of the best kind.

The inadequacy of the present edifice for the Church in Port Arthur has been many times evident during the past year, and the hopes of many are looking forward to the building of a new Church on the fine site secured for St. John's, through the generous devotion of one of her members.

NORTH BAY

The annual meeting of the W.A. took place recently. The reports of work and finance were creditable in the extreme. Dorcas work in the shape of two bales; assisting our foreign field by supplying a bed in the Church Hospital, Honan, China; and making grants of money for missionary work, were all gratifying features of the year. Moreover, by their sales of work and house to house collections the members were able to vote \$500 to the Wardens to be paid on the Church debt. Much is due to the unwearying efforts of Mrs. Morton and her noble band of workers. Election of officers for the new year re-

sulted as follows: President, Mrs. Morton, re-elected; Vice-Presidents, Mrs. Lowery and Mrs. Tyner; Secretary, Mrs. Geo. W. Hutcheson; Treasurer, Miss Begg, re-elected; Dorcas Secretary, Mrs. Ranney; Literature Secretary, Mrs. Venn; Superintendents J. A., Mrs. Armstrong and Mrs. P. Gardiner; Superintendent Babies' Branch, Mrs. Cumpson.

As a result of the Service Campaign inaugurated by the Men's Association there were present one Sunday evening exactly 100 men in Church. At the Men's Communion on the 3rd Sunday in March there were present 20 men.

NEW LISKEARD

The Bishop has appointed the Rev. H. A. Sinis, now at Silver Water, Manitoulin Island, to be Vicar of the Parish and Mission, in succession to Rev. J. B. Lindsell. Mr. Sinis hopes to come into residence here early in May. Meanwhile the services at St. John's Church, will be carried on by Mr. T. Statham.

CALEDONIA

A very impressive ordination service was held in St. Matthew's Church, Terrace, Sunday morning, March 22nd, when Rev. W. H. J. Petter of Terrace and Rev. L. C. Banks of Port Essington, Deacons of the Church, were advanced to the Priesthood. Bishop DuVernet was assisted in the service by the Rev. T. J. Marsh, whose health has much improved.

HURON LONDON

The Lenten services were well attended this year, which is the first in which they have been carried on by common effort of the city churches. The "Lenten Book Mark," however, does not give a complete list, one rector bringing from home when the programme was made up, and three others seemingly preferring to "hoe their lonely rows." Next Lent it is hoped all will co-operate, and, what is more important, that a fair number of churches, so situated as to serve all parts of the city, will announce weekly celebrations of the Holy Eucharist, at least during Lent. May not neglect in this most important matter be answerable for the retrogression, except perhaps of late years, in the church population, actually as well as relatively. Why not have the Lord's Service on the Lord's Day?

Last Sunday, the Lord Bishop confirmed nine candidates in St. Mark's,

(till lately a mission of St. Matthew's, but now prospering under the Rev. A. L. Beverley), and the Sunday before fifteen in the mother church, which continues to be well attended.

On the fifth Sunday in Lent, at Evensong, the Rev. T. B. Clarke, M.A., announced his resignation of the rectorship of All Saints', in order to devote his whole powers to the establishment of a Farm-Orphanage a little way from London. He asked to be allowed to complete the adornment of All Saints'; and, as he will be a comparatively near neighbour, to join at times in its worship. Mr. Clarke has during the last dozen years done a great work in this his first parish, of which work its large and beautiful Church, with its numerous and reverent congregation, is the outward and visible sign. As a full statement of the progress thus far of the Orphanage scheme will ere long be published in CHURCH LIFE, it would be premature to give an imperfect summary at present.

OTTAWA OTTAWA

Most Rev. Charles Hamilton, Archbishop of Ottawa, and metropolitan of Ontario, in a circular letter to the clergy and members of the Church on April



The Archbishop of Ottawa

resignation of my position as metropolitan of the ecclesiastical province of Ontario and Archbishop of Ottawa, to the House of Bishops, to take effect if their judgment approves, on June 22nd next.

"I have chosen this date in order that I may complete with the Synod the Church's work in the diocese for the current year and leave as I humbly hope all things in readiness for my successor. I desire to add that I am moved to withdraw from the active duties of a Bishop,

and, announced his resignation to take effect on June 22nd next. His advanced age is the reason for the step. The announcement, which is received with general surprise and regret, reads:

"I am not willing that you should learn from others that I have sent my because the Church is entitled to the best work and judgment which any man in his fullest strength can render. In my 81st year my powers are no longer advancing, they are on the decline.

"I have had 29 years of happy service as a Bishop—eighteen of them in Ottawa. I can fairly say that, although I have had at times my burdens of anxiety and care, yet my days have been full of peace and happiness. My years of service have been a joy to me and though the prospect of rest is welcome, I am really sorry that my active ministry amongst you is about to cease.

"I pray God to send His blessing upon you one and all and to give you grace to serve Him faithfully and joyfully all your days.

"Believe me your faithful friend and Archbishop.

(Signed) CHARLES, Ottawa."

CORNWALL

The Rev. W. Netten, M.A., rector of Pembroke and Rural Dean, has been appointed rector of the old and important parish of Trinity Church. His appointment will date from May 1st.

PEMBROKE

The last thousand dollars of the Rectory debt has been cleared off since last autumn. During this time the women have paid off \$450.00, and in order that the mortgage might be discharged the Sunday School has given \$50.00 and the men have gone down into their pockets for \$500.00 more. The parish is now free of debt for the first time in years. It has in its new rectory one of the best houses in the town and all church property is safely deeded to the Synod.

NIAGARA

The Monthly Board Meeting of the W.A. was held on April 1st at St. George's Church. The Rev. Canon Howitt celebrated Holy Communion at 10 o'clock. In the school room the President read Rom. XII. and prayers.

Recording Secretary reported a new life member. Mrs. Chisholm, of Horby, a gift from her family on the 40th anniversary of her wedding.

Dorcas Secretary reported 1 bale, expenditure \$8.15; and three sets of altar vessels—one of which went to a parish in our own diocese. Expense \$33.05.

The Juniors have a new branch at Elora with 9 members, \$173.59 has been received up-to-date for pledges. Which exceeds last year by nearly \$30.00.

Literature Committee. — Receipts \$72.29. The typewritten papers on China, which have been sent to all branches, have brought expenses higher than usual, but these have been met with by the generosity of one of the committee. It is hoped that the said papers have proved useful. It looks as if they had, as many branches have asked for them.

E. C. D.—Receipts \$248.00. Expenditure \$76.00.

Editor Leaflet.—Receipts \$210.25. One new subscriber.

The Babies' report shows 95 new members and 2 new branches. Elora, with 22 members, and Glanford with 10. Receipts for month, \$24.02.

Treasurer's report \$212.56. Expenditure \$75.00. For the united Thanksgiving \$2,184.56 has been received up to date for the triennial year.

The Literature Committee are always doing good work, they brought two matters to our notice. The first being an extract read from Miss Nash's letter, in the March Leaflet where she speaks

(Continued on page 16.)



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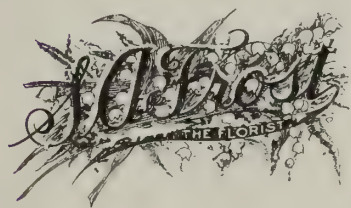
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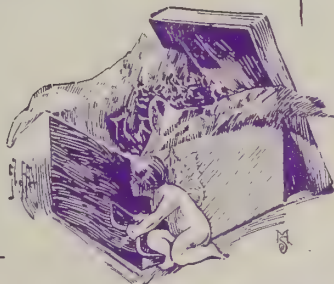
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Our Old Country Letter

March 15th, 1914.

THROUGH all the Irish Church today there is a throb of mingled horror and thanksgiving. We have been on the very brink of an abyss of bloodshed and bitter enmity, hate and misery, and we barely can yet feel sure, but we trust, that our God has indeed wrought for us, and averted, for this time, the evil against which we have prayed and striven.

I must not say more in this letter, but it is impossible at such a crisis to say less. You will know all the details from the press.

* * *

There is a movement which is being extensively taken up in the Church of England, to revive the old custom of keeping the 4th Sunday in Lent as "Mothering Sunday." Opinions seem to differ a good deal as to the exact meaning of the name, but it is on the whole agreed that this was never another anniversary in commemoration of the mother of our Lord, which idea belongs to today, March 25, but that "Mothering Sunday" honours first our Mother Church, and then, as an accompanying thought, our own natural mothers. It was "Mothers' Day" in the family, when the absent sons or daughters might fitly mark their remembrance by gifts or letter, and the home circle, father and children, join in some special expression of love to her who makes their oneness, sealing all by an offering to "Mother Church." It is a touching old custom, and we shall be glad of its revival, in these bustling days, when motherhood is too often a

A kindred but a higher thought is expressed this week by the Bishop of Worcester, who pleads that the Feast of the Annunciation should be more generally observed throughout the Church as a day of intercession for blessing and guidance to be granted to all the organized work for God of womanhood. We all know how far-reaching and how manifold such work is, and of late there have been repeated admissions by ecclesiastical leaders that it has been too little recognized by the church in any corporate form. I can imagine no better form than that of special and comprehending prayer. This idea is not new to women church workers themselves, however. The "Mothers' Union," for instance, observes March 25 as its special day throughout the world, and your correspondent has just returned from one beautiful and largely attended Cathedral service of Holy Communion in this connection. All up and down the land they will have been held today. No doubt you know the "Mothers' Union?" I hardly need describe it.

* * *

A letter in the *Guardian* takes up and emphasises the appeal of which I think I lately told you—that the large fund needed to secure the stability of St. Paul's Cathedral should be a national matter, and recalls some incidents of a former time in this connection. The writer says, "after the fire of London in 1136, which burned from London Bridge to St. Clement Danes, we find that Bishop Henry Blois, of Winchester (who was in charge of London at the time), appealed to

tion (generally attributed to lightning) occurred in 1561, and destroyed the famous steeple, the highest in England, consuming the upper roofs and those of the aisles, the bells being melted and the lead

crystal chandelier, the organ, and such other treasures as were in the crypt. The picture of the crypt, by Reynolds, Turner, and Holman Hunt, whose picture, 'The Light of the World,' adorns the nave." As a matter of fact, the crypt at



King's College Chapel, Cambridge

flowing down in streams. The work of reparation of the Cathedral was then assumed as a national work, and the majority of the parishes in England contributed to the cost. Again, after the great fire of 1666, we find that contributions came from the whole country towards reparation, which idea was afterwards abandoned in favour of rebuilding.

"I agree with the suggestion now, that the appeal should again extend over England, or better still, greater England. . . . There are many who, when in London, have obeyed the invitation 'Come ye apart and rest awhile,' and in doing so have learned lessons in our national history from the monuments in the Cathedral better than by tuition. Further, to those interested in architecture, St. Paul's is unique among our Cathedrals as being the work of one architect, with balanced proportions and perfect acoustic properties, unsurpassed by buildings of the present age." "Music and painting," he continues, "are nurtured by the fact that the

St. Paul's contains just now more treasures of art and antiquity than usual, for the Dean has had many which belong to the upper parts of the Cathedral consigned to safe keeping below, in fear of some instance of the recent astounding performances of "Suffragettes."

* * *

"The church in the navy" is the heading of an interesting letter in one of the Church papers this week. It tells of what the writer believes to be an entirely new departure, viz., a Lenten Mission on board of the ships in the training squadron of our navy, anchored in Queens-town Harbour. You Canadian folk need no telling that Queenstown is on the south coast of Cork, and its immense harbour, whatever the exception lately taken to it by the Cunard Steam Packet Company, is both beautiful and extensively used as a port of call and a naval station. In the offing lies the Island Fort of Hawlbowlne.

The Chaplains of the Training Squadron had jointly arranged for a mission to their men and boys, and



LAMBETH PALACE

The London Residence of the Archbishop of Canterbury

thing of slight account. But it will be spoiled if it connotes sentimentality.

his own flock at Winchester to contribute to the cost of repairing the Cathedral. The next conflagra-

the Bishop of Cork was to have conducted it. At the last moment, for reasons of bereavements, he could not come, and, instead of the mission services being given up, his place was taken by four laymen of the fleet, who were invited by the Chaplains to give their views on the need and possibility of religion in the service.

Interested and successful gatherings resulted. Hearts were stirred. The writer goes on: "The last hymn, 'Onward Christian Soldiers,' played by the Engineers' Band, and sung with immense fervour by the whole

congregation, was one of the most inspiring things I have heard." The officers, men and boys, numbering more than four hundred, who attended in spite of the appalling weather which prevailed, and the consequent discomfort of coming in boats through the driving rain, bowed their heads reverently as the grand words of the Benediction were pronounced. Thus the Lenten Mission closed. We thank God and take courage, for "these men and lads who felt the need of God in their daily lives," found that their need could be satisfied in spite of the difficult conditions.

He Is Risen

THE Resurrection of Our Blessed Lord is a fact. It has been called one of the best authenticated facts in history.

But it is much more than a fact. It is one of the great Redeeming acts of God. It is a matter of great importance to have a clear conception of the universal character of the Resurrection. First, think of it as a

It is one of the great redeeming acts of God, affecting the whole human race, and taking effect within the soul of each member of

ed, a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the sins of the whole world."

The Resurrection demonstrated that the Father had accepted His Self-offering, and that the sins of the whole world were atoned for. Then, after the Resurrection, men could, individually, pleading His sacrifice, claim and receive forgiveness and grace, until the end of time. This Spiritual renewal and life comes to us now through the Blessed Sacrament which is the Memorial at once of His Death and His Resurrection—that each faithful and penitent receiver of the Sacrament may from henceforth "walk in newness of life." The Resurrection thus is, already, here and now, the Great Redeeming Act of God for us spiritually; ultimately, in God's good time and way, it will effect too the resurrection of our bodies.

captivity by the grave; the very same Who spoke to Mary Magdalene, and reproved the doubting Thomas, and talked on the way to Emmaus, and broke bread on the sea-shore. And what was true of Him then is true now; what could be said of Him then can be said now; what He did then for those who loved Him and believed Him, He can do now; what they felt towards Him—the rejoicing and the glorying trust, and the conquering comfort and strength—it is ours, ours to choose whether we shall not feel it too.—Dean Church.

The Easter Eucharist

"Joy cometh in the morning."

WE turn our faces from the shadows, waiting
The sunrise in the East,
After the darkness of the night
there cometh
Joy, and the morning Feast.

Oh, Easter joy bells, ringing out the gladness
After the Lenten Fast,
Oh, Easter glory, shining all around us,
Surely the night is past.



Durham Cathedral

stupendous miracle. The other miracles of our Blessed Lord have something of an *accidental* character. His Divine claim would not be less if He had not healed the lepers and palsied and cast out devils and raised the dead. He did these miracles, indeed, out of the abundance of His sympathy, and to help the faith of those to whom He was making His Divine appeal. But we can imagine Him as not doing them, and they affected only those few. The Resurrection was a necessary miracle. It was an essential act in God's plan for our Salvation.

the Church. S. Paul says that our Blessed Lord "was delivered for our offences and was raised again for our justification."

The Resurrection effects our Justification. It was a triumph for Jesus Christ. It vindicated and put God's seal to all that He had claimed to be, and to all His words, but it was much more. It was a triumph for Jesus Christ, on behalf of the human race. He, as humanity's representative, on Calvary, and through a life of perfect loyalty to the Father, "made there, by His One Oblation of Himself once offer-

Easter

CHRIST'S Resurrection is still all that it was; it has not become less important by the passage of years; its virtue is not diminished, its grace and power are not worn out. If Christ had indeed risen this very morning, His Resurrection would not be in reality of more concern to us than it is now. Christ is risen; risen never to die again, to be for ever that which He was the first moment when He conquered death. He is there above, the Saviour Who could not be kept in

The morning cometh, go we forth to greet it
With rapture and a song,
Fronting the Eastern radiance till our faces
Shine as we pass along.

Then from the Easter Feast, the joy of morning,
The voice of praise and prayer,
Gather we up the gladness and the glory
To make all life more fair.

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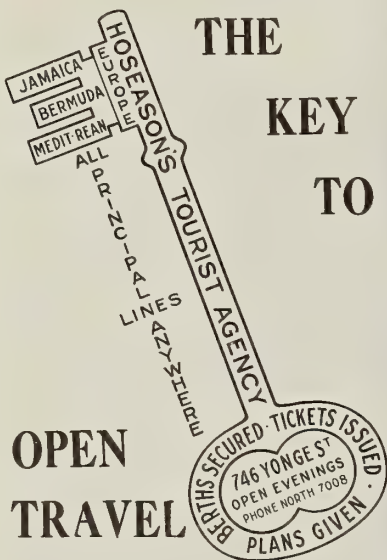
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Women's Work and Social Service

[Note: The following does not profess to be anything more than a free rendering of Jean Paul's famous *Dream*. It is, perhaps, scarcely necessary to point out that the underlying conception is very inadequate. "*He that hath seen Me hath seen the Father*," and these words of our Blessed Lord are, as they have always been, the Church's faith. But the value of the *Dream* lies in the extraordinarily vivid picture which it gives of the world without God: it is for this reason that it is here presented to the readers of this page.]

* * *

One summer afternoon I lay down in the sunshine on a hillside and fell asleep. Then I dreamed, and I awakened in God's acre: the hands of the clock tower, striking eleven, had roused me. In the blank spaces of heaven I searched vainly for the sun, for I thought there must be an eclipse that was veiling it behind the moon.

The graves were open, and the iron doors of the vaults kept moving to and fro as if impelled by unseen hands. On the walls there flitted shadows that no man cast, and out in the empty air other shadows were standing upright. In the open coffins no creature slept except children—they alone.

There hung from the sky the great folds of a gray sweltering mist, which some giant shadow drew into itself like a net, ever growing narrower and nearer. Far above I could hear the distant fall of an avalanche and far below the first rumbling of an immeasurable earthquake. The church swayed to and fro with sounds of unceasing discords which seemed to struggle together and vainly tried to blend into a harmony. At times a murky light swept across its windows, and in the glare lead and iron ran down in melting intermingling streams. The mists and the swaying earth together drew me back to the temple, and before its doors were curled two snakes breathing out poison.

* * *

I passed through unknown shades which seemed to be gathered out of all the centuries; they stood around the Altar, trembling and smiting their breasts; only a dead man who had but just been buried, was lying there on a cushion, untrembling, and on his smiling face there lay the influence of a happy dream. But now, when a living man strode in among them, he woke and smiled no more, opening his heavy eyelids wearily he disclosed no eye beneath them, and in his heaving bosom, in

place of the heart, there was a gaping wound.

Beside the building stood the dial of Eternity, on which no mark was seen and which was its own index; but a black finger pointed there and the dead could see the time upon it.

* * *

Then there descended to the Altar a tall noble figure with an ineffable sorrow written upon His countenance, and all the dead cried, "O Christ, is there no God?"

He answered, "There is none. I have traveled throughout the worlds: I rose into the suns and passed along the milky way, through the wastes of heaven, but there is no God. I rose up as far as to the place where Being itself casts its shadow, and looking down into the abyss, I cried, 'Father, where art Thou?' but I heard no sound save the everlasting storm which no power controls, and the shining rainbows, without a sun to form it, stood out of the west over the abyss and sank therein. And as I gazed out over those immeasurable spaces, searching for signs of Him, there was naught, even Eternity itself seemed lost and swallowed up in chaos.

"Cry aloud, ye discords! Cry aloud, ye shades, for He is not!"

* * *

And the bloodless shades were scattered, as white vapours traced by the frost will be melted and dissolved at the touch of a warm breath. Everything was without form and void. There came into the temple children who had been awakened by the tumult, and they threw themselves before the lofty figure of the Altar, and cried, "Have we no Father?" and with streaming tears He made reply, "We are all orphans—I and you—we have no Father." Then the discords crashed more loudly; the tottering walls rocked; the church and children sank beneath them, the earth and sun sank too, and the whole visible universe, vast, immeasurable as it seemed, sank and was lost before us. And at the very summit of immensity stood Christ, looking down into the broken ruins; they rose like piled-up mountains in the everlasting night where the very suns move only like miners' lamps, and where the milky ways shine like tiny veins of silver.

* * *

And Christ watched this pressure as it were grinding the worlds to powder—watched the torch lights of the will o' the wisps—watched men's beating hearts, and as He

watched—standing there chief among the ten thousand, greatest among Immortals, He raised His eyes towards the nothingness in its immensity and cried: "O dumb dull nothingness! O cold everlasting necessity! O blind mad chance! Know ye what is beneath you? When will ye dash everything in pieces? O chance, when thou art shrieking with thy hurricanes through the stars and snow storms, when thou dost blow out one sun after another, when the sparkling dews shine as thou ridest by, dost thou know it? How is it possible for each one to be so alone in the wide universe, I alone beside myself? O Father, where art Thou? where are Thine everlasting arms? Alas! when every I is his own father and creator, why may he not also be his own destroying angel?"

"Is there some human soul near me? alas! your little life is just a sigh of nature or only its echo: a hollow mirror casts its beams into the dust clouds of death and ashes down upon your earth, and then sets up its clouded tottering images. Look into the abyss over which are riding the clouds of dust and ashes. Mists big with worlds rise out of the dead sea; the future is just a rising mist, the present a falling one. Can you recognize the earth?"

* * *

Here Christ looked down, His eyes were full of tears: "Ah! ye too happy dwellers upon earth, and ye still believe in Him. Perhaps your sun is even now going down, and beneath its rays, amid flowers and tears, ye may be falling on your knees and lifting up your blessed hands and calling in tones of gladness to the heavens, not knowing they are closed. When an unhappy man with his wounds is laid in the earth for his last sleep, on some fair morning shining with truth and joy and gladness, he will wake to nothing but the stormy chaos, to the night of everlasting gloom, and there will be no awakening to morning, to the healing hand, to the Eternal Father. Thou who art now beside me, if thou art still living, pray to

Him. But alas! thou hast lost Him for eternity."

* * *

And then I fell, and looking into the shining depths of the abyss, I say the rings of the giant circle of Eternity, which had entrenched itself around the world. The great rings fell and locked the universe in a two-fold embrace: then turning and closing round nature in a thousand folds, they pressed the worlds together, and temple, churchyard, everything, was ground and crushed into ruin. Everything became narrow, uneasy, full of gloom and darkness: a mighty bell was about to toll the last hour of time, as a signal to split the world fabric into atoms.

* * *

And I awoke: my soul wept for joy that it was possible to pray to God, and the joy and tears and faith in Him made the prayer. When I arose the sun was shining low in the heavens behind the cornfields and the peaceful reflection of its setting glow fell upon the baby moon which without Aurora was climbing the sky. Between the heaven and the earth the glad world stretched its wings in the consciousness that it was happy living in the presence of the Eternal Father, and from the heart of Nature around me there sounded peaceful music like the tones of a distant vesper bell.

* * *

THE SECOND CRUCIFIXION

R. De Gallienne

Loud mockers in the roaring street
Say Christ is crucified again;
Twice pierced His gospel-bearing feet,
Twice broken His great heart in vain.

I hear and to myself I smile,
For Christ talks with me all the while.

No angel now to roll the stone
From oft His unawaking sleep,
In vain shall Mary watch alone,
In vain the soldiers vigil keep.

Yet while they deem my Lord is dead
My eyes are on His shining head.

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Ah! never more shall Mary hear
That voice exceeding sweet and
low
Within the garden calling clear:
Her Lord is gone, and she must go.

Yet all the while my Lord I meet
In every London lane and street.

Poor Lazarus shall wait in vain,
And Bartimaeus still go blind;
The healing hem shall ne'er again
Be touched by suffering human
kind.

Yet all the while I see them rest,
The poor and outcast, on His breast.

No more unto the stubborn heart
With gentle knocking shall He
plead,
No more the mystic pity start,
For Christ twice dead is dead
indeed.

So in the street I hear men say,
Yet Christ is with me all the day.

HONOUR BRIGHT.

The Church in Canada

(Continued from page 10.)

of "work being delayed for lack of funds" (Honan, China), and then the last paragraph on page 137 of the same Leaflet, a strong note commenting on Miss Nash's letter. This subject brought up a little discussion, which showed that our Literary Committee will bring things out to our notice,

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when otherwise we might read them, pass over them and, alas! *perhaps* never think of them again. The second subject they spoke upon was the change in management of funds for work amongst Jews. Heretofore, our Good Friday collections have gone to two societies in England, but now and hereafter, Canada assumes responsibility of all Jewish work in our own country—therefore, all offertories on Good Friday, will be for Jews in Canada.

Miss Brerely, the Deaconess working amongst Jews in Hamilton, gave a short talk on her work, which is encouraging on the whole. She said, "Go to the Jews, tell them why you come—go cautiously and gently, but go fearlessly. God's blessing is sure to come."

At noon Canon Howitt gave a very helpful address upon the seventh clause in the Members' Prayer. "Have pity on those who know Thee not, on those who are far from the Church of their fathers in a strange land, visit them with Thy salvation." He dwelt particularly on the word "pity." The word being the same as "piety" or Godlikeness. It is through our instrumentality that this petition has to be answered.

The annual meeting will be held on April 28, 29 and 30, when it is hoped all members of the Diocesan branches who are appointed, will be present.

The Bishop's engagements for the past week were: March 29th, Confirmations St. Thomas' Church and Christ Church, St. Catharines.

Evening of March 31st, Dunnville.

HAMILTON.

Friday, April 3rd—St. James', Hamilton.

Sunday, April 5th a.m.—St. Thomas', Hamilton.

Sunday, April 5th p.m.—All Saints', Hamilton.

Confirmations for Holy Week are:

HAMILTON.

Monday—St. Margaret's.

Wednesday—Cathedral.

Thursday—St. Matthew's.

MERRITTON.

Tuesday, April 7th—Merritton.

EAST DAY.

St. Peter's Church, Hamilton, a.m. Burlington, p.m.

NOVA SCOTIA LUNENBURG

The rector of St. John's Church, Rev. F. C. Ward-Whate, desires to express publicly his deep appreciation of the kindness of the Brotherhood of St. Andrew in forwarding to him a large number of the Manuals of Family Prayer and New Testaments

Twelve hundred of the Manuals have been distributed to the fishermen who

leave Lunenburg for the Grand Banks, and are absent from home for six months.

The fishermen gladly received them and promised to use them. Copies of the Manuals have also been given to the families of those who "go down to the sea in ships," and thus the waiting ones at home and the absent ones on the Banks, will be able to use the same prayers at the same time.

The rector is indebted to the Hon. S. H. Blake for the latter suggestion, which is certainly an admirable one.

ONTARIO PICKTON

The much desired goal to which so many have been looking forward and patiently working for, was realized on Refreshment Sunday in the new Church of St. Mary Magdalene, which was comfortably filled at both services to hear the opening strains of harmony from the new organ, at which R. J. Devey, Esq., F.C.O., of St. John's Church, Peterborough, presided.

The rector, Rev. F. Louis Barber, L. Th., preached morning and evening. The service in the evening was choral and the splendid choir of upwards of 40 voices, well supported by the organ. Tour's service in F. was taken for the Magnificat and Nunc Dimittis, Tallis' responses in G. and an anthem, "O Worship the King," (A. H. Maunders).

On the following Monday evening an Organ Recital was given by Mr. Devey, assisted by the choir and by Mr. George Chandler of Peterborough. The programme throughout was highly appreciated by the audience.

BROCKVILLE

A valuable addition to the many handsome memorials placed recently in St. John's Church at New Dublin, was the gift made recently by John H. Hawkins, Treasurer of Elizabethtown, in memory of the Hawkins' family. It consists of a solid silver gold lined communion set and was used for the first time on Palm Sunday. The rector, Rev. J. de Pencier Wright, and congregation, are deeply grateful to Mr. Hawkins for his gift.

KINGSTON

A. Y. P. A.

At a mass meeting of the A.Y.P.A. Associations, held in St. George's Hall, March 31st, initial arrangements were made for the big A.Y.P.A. convention to be held here on August 3rd, 4th and 5th. Committees, consisting of the President and Secretary of each branch were appointed, and were given the power to appoint the different committees, the number of which were agreed upon. There was a good attendance, each branch being well represented. Rev. C. K. Bourne, of St. George's, was chairman for the evening.

Two new memorial windows will be placed in St. James' Church shortly. One will be in memory of the late Archdeacon Macmorine by his daughter Mildred; the other will be in honour of the late Edward Pigion's mother, he having provided for the same in his will.

GANANOQUE

On Wednesday, April 1st, the local branch of the Women's Auxiliary held their first Annual Meeting. Despite the inclemency of the weather, the attendance throughout the day proved very gratifying to all concerned. At 10 a.m. there was held Corporate Communion and Sermon by the Rector on "Why we should support Foreign Missions." The afternoon meeting was of a business nature. The different officers presented their reports, and the President her address. These all were pervaded with the spirit of optimism and showed excellent work being done, proving con-

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clusively the wisdom of those responsible for forming such a Missionary Agency in our midst. The officers for 1914-15 were elected on ballot with the following result:

Mrs. W. J. Webb—President.
Mrs. G. L. Johnston—1st Vice-Pres.
Mrs. W. B. Carroll—2nd Vice-Pres.
Mrs. F. B. Cowan—Secretary.
Mrs. C. H. Bird—Treasurer.
Mrs. J. H. McLaughlin—Dorcas Sec.
Mrs. H. W. Cooper—Leaflet Sec.
Mrs. W. B. Carroll—Extra Cent a Day Secretary.

Mrs. Wm. Butler—Secretary Babies' Branch.

Mrs. Shaneman—Superintendent Juniors' Branch.

Mrs. Wm. Butler—Delegate to Diocesan Annual.

At the evening meeting the School-room was well filled. The Rector was in the chair. The speaker of the evening was Rev. Mr. Towle, Rector of Lansdowne, who gave an interesting address on the word "Auxiliary."

After thanking the speaker, the Rector pronounced the benediction, thus bringing to a close another happy and useful day in our history.

PORTSMOUTH

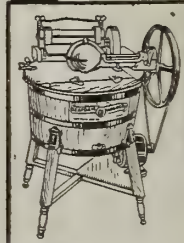
Rev. J. O. Crisp, rector of St. John's Church, Portsmouth, and family, will sail for England on May 1st. In his absence Rev. A. E. Smart, of the Children's Aid, will look after his pastoral duties.

DESERONTO

The services in St. Mark's Church, Deseronto, on Sunday, 29th ult., were of a very special character, the occasion being an all-day visit of the Right Rev. E. J. Bidwell, D.D., Lord Bishop of Kingston. At the regular morning service, in addition to an eloquent sermon, the rite of confirmation was performed by His Lordship, at which some twenty-seven candidates were present. Most of these

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were young people, many of them being members of the choir. In the afternoon His Lordship addressed the children and friends of the Sunday School and preached again in the evening at the regular seven o'clock service. The rector, Rev. C. E. E. Radcliffe, assisted at all the services. Rev. Pural Dean Creeggan, of the Reserve, read the lessons in the evening. The music at all the services was very hearty and thanks are due the organist and choir for their efforts on this occasion.

QU'APPELLE

The Bishop has conferred upon Rev. E. H. Knowles, Secretary of Synod, the title of Canon of the Diocese. Canon Knowles has for some years past done yeoman service for the Diocese by his successful efforts to put the affairs of the diocese on a business basis. His exceptional abilities as an organizer, and

his talent for business-like methods, have received the reward they deserve. The honour bestowed upon the hard working Secretary of Synod will receive the approval of the entire diocese.

REGINA

The meeting to discuss the missionary obligations of the Church, was held in the St. Paul's Parish Hall, on March 29th, with His Lordship, Bishop Harding, presiding.

J. H. H. Young gave an address on "Home Missions of the Diocese." He commenced by pointing out the opportunity and responsibility they had in carrying out this work in the Diocese of Qu'Appelle. The main object of the Church is the carrying out of missionary work, and he pointed out the fact that institutions or individuals that were self-centred never succeeded.

When comparing the statistics of church membership and organizations with those of ten years ago, he showed one of the significant features to be, that out of the total church membership in Canada one-seventh of these always belong to the Anglican Church.

In Regina their total seating capacity does not exceed a thousand persons, and he advocated the erection of several more handsome churches. He hoped that St. Chad's College would be the means of producing men who would give their life to missionary work.

J. R. C. Honeyman, Secretary of the Board of Foreign Missions of the Diocese of Qu'Appelle, spoke on "The laity of foreign missions." He had met with two different opinions regarding foreign mission work. There was the man who did not believe in them and the man who simply tolerated them.

He outlined briefly the history of some of the early tribal races, showing that the religious element had always been dominant in their lives, and although some of their laws were brutal, they had been made for the good of the community.

There is surely the same heroism among the church members as is exhibited by men going to the ends of the earth for scientific purposes, especially when the work offered to the former is for the good of mankind.

Progress must, however, be slow, but none the less sure, and we must not attempt to build pyramid on its apex, lest it topple over.

Rev. H. W. Attwater, Principal of Gordon's Indian School, Punnichiv, gave a very interesting address on "Work among the Indians." He explained that a careful study of the official statistics issued by the government on the condition of the Indians showed that they were losing arcadian simplicity and longevity. There was a large amount of tuberculosis among them and he thought that part of their work was in looking after their physical needs, as a healthy body could only produce a healthy mind.

They were working under a great disadvantage in not having a missionary who could speak the Cree language, and he gave an illustration which happened recently, when he devoted a whole service in explaining to them the terms of the Bishop's pastoral letter, asking everyone to buy at least one share certificate in the new college. The following day he was informed that they thought he was asking for funds to erect a new Gordon's School, and they were of the opinion that it should be built by the government.

Bishop Harding, in conclusion, stated that they need not be discouraged as the Diocese of Qu'Appelle was taking a leading part in missionary work throughout Canada, and he hoped that the result of the meeting would be the giving of a still further impetus to the movement.

Under the direction of Prof. Laubach, the massed choirs of St. Paul's, Grace, St. Peter's and St. John's Churches, as-

sisted by an orchestra, rendered valuable assistance in the musical part of the programme.

BETHUNE

The Bishop of Qu'Appelle recently visited the district of Bethune, one of the centres of the Railway Mission, in charge of the Rev. E. W. Hughes. The chief object of his Lordship's visit, was to administer the rite of Confirmation to candidates who had assembled in the fine Church Hall from all directions. Never has there been so hearty and so solemn an Evensong as on this memorable occasion. The hall was crowded, and the Bishop's encouraging and stirring addresses were received by all with the keenest attention and gratitude.

During the afternoon there had been held a special service for men, when Mr. Oliver Wakefield, of the Railway

Mission, gave an address and admitted persons to membership of the B.S.A.

Altogether this was a day to be long remembered in Bethune. The Lord Bishop hopes to return and dedicate the newly built Church at Findlater in the month of June.

QUEBEC

A beautiful Processional Cross has recently been presented to St. Matthew's Church, and was used on the occasion of the annual Confirmation Service on Palm Sunday, when the Lord Bishop of the Diocese visited the parish to confirm several candidates. The Cross is of gilt-finished brass, mounted on an ebonized staff, and is a memorial to a former parishioner.

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MASON & RISCH Cabinet Grand Upright, in handsome highly polished dark rosewood case, folding fall board, three plain panels in top door, with centre swing music desk, handsomely carved trusses and pilasters, overstrung scale, 7 1-3 octave keyboard and two pedals. This well-known make of piano was taken in exchange on a Heintzman & Co. Player, has been thoroughly overhauled and renewed by our own experts, and is practically as good as new. Special price... **\$245**

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strung scale, 7 1-3 octave keyboard and two pedals. This piano has been put in first-class condition in our own repair room. Has sweet tone and light touch, and will make an excellent practice instrument. Special at **\$250**

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BERGERVILLE

A Requiem Celebration of the Holy Eucharist, on behalf of the late Canon Von Iffland, was held in St. Michael's Church, on March 30th, the day on which the burial service of the late rector was being held in England. The Bishop of Quebec was the celebrant and most of the city clergy were present. The Dean of Quebec was the preacher and said, in part:—

"On such a solemn occasion as the present, almost at the very hour when, in the Mother Country, the sacred service for the burial of the dead is being said, 'in sure and certain hope of the Resurrection to eternal life,' at the funeral of the late Rev. Canon Anthony Aaron Von Iffland, it is certainly fitting and proper that we should assemble here in this beautiful church, which he loved so well, and where he ministered for upwards of 40 years, and take part in true memorial service, and in the Holy Communion commemorate the faithful departed, and offer our petitions for those in sorrow and bereavement.

"My words to-day, I take it, must be brief, for it is an occasion for prayer rather than for preaching.

"And certainly it would be altogether out of harmony with the character and temperament of him whom we commemorate, that any lengthy and laudatory eulogy should be uttered.

"But the life and ministry of Canon Von Iffland were in many respects remarkable and contributed very considerably to the well-being of the diocese.

"He was one of the Vice-Presidents of the Church Society, and served on all its important committees. In all these various capacities, extending over a period of more than half a century,

by his scholarly and logical mind, his manly outspoken utterance of what he believed to be right, his skill in debate, his strict adherence to the observance of Canon law and regulations, often an unpopular but necessary thing; by the untiring and accurate discharge of his many duties, and in many other ways, Canon Von Iffland contributed largely to the stability and good government of the diocese, and to the welfare of the Church of his Lord and Saviour.

"For many a long year to come the name of Anthony Aaron Von Iffland will be remembered in this parish and diocese, and we have every reason to praise and thank God to-day for his life and work."

"Lord, all pitying Jesu blest,
"Grant him Thine eternal rest."

RUPERT'S LAND
WINNIPEG

On Sunday, March 29th, the Bishop of Duluth preached a most inspiring sermon from Acts I. 8, at St. Margaret's. His subject was the witnessing to the power of God throughout the ages and his treatment provided food for much reflection to the numbers who heard the sermon.

Parish work claimed a large share of attention from St. Margaret's W. A. during the last year, since the new church has been established but 18 months. At the annual meeting held on Friday in the parish room, the rector (Rev. A. W. Woods), spoke from the chair of the gratification he derived from the efforts and sympathy of the Auxiliary. Since last June the ladies have almost paid off the debt on the organ. For buying an outfit for a child at an Indian School and similar objects the sum of \$900 had been given. Altogether the members had worked courageously and successfully. Mrs. J. Riley was elected President for the ensuing year.

St. Luke's W.A. also held its annual meeting on Friday last when excellent reports were read, shewing that \$565 and two bales had been raised for mission work, besides much quiet, telling work within the parish having been accomplished. Mrs. King is President for the ensuing year.

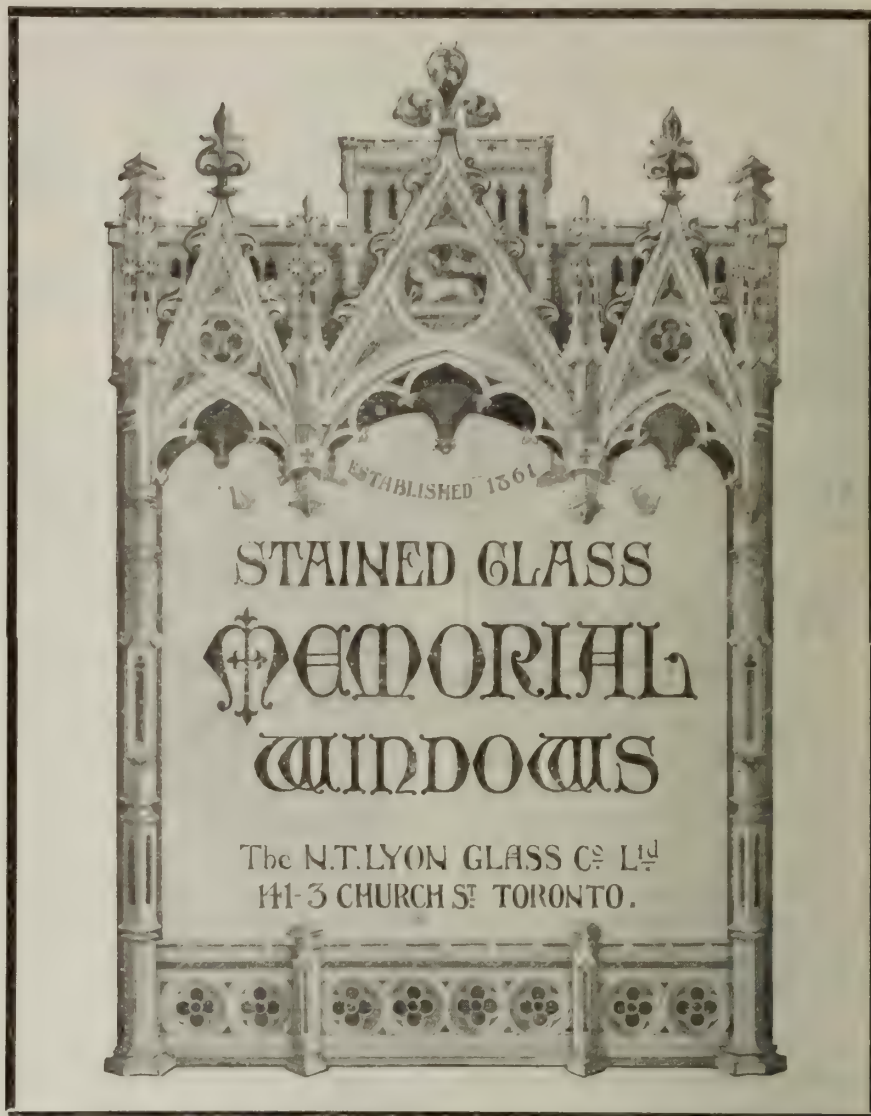
Holy Trinity W.A. annual meeting disclosed the fact that \$856 had been disbursed in the past year, many societies had been aided and much enthusiasm stirred. The members of this branch help their chapter of the B.S.A. in entertaining the strangers who attend this central church in such numbers on Sunday evening. Mrs. Jas. G. Dagg was re-elected President.

St. James' W.A. is another branch whose work is gratifying, the members having given over \$600 to missionary work, while the G.A. receipts were \$344. The ladies are a power in the work of this church, missionary and parochial.

Roseberry Hall, a mission house in St. James' parish, has been improved by the addition of a chancel. Furnishings will be supplied by parochial societies.

MINTO

After a meeting at Boissevain, when Rev. W. W. Thomas, Rev. P. Heywood, Rev. W. J. Hatter, Mr. G. Harrington, Mr. J. Hughes and Rural Deans Johnson and Cawley, decided that a separate parish was necessary for the Minto district, representatives from Minto, Royal, Harmony and Riverside gathered at Minto, on Thursday, April 2nd, under Rev. Henry L. Roy, and agreed that these districts (each hitherto part of a separate parish) should be united and form the charge of one clergyman.



GLENBORO

The General Missionary held parishioners' meetings at Glenboro and Stockton, and urged that a guarantee be made for the stipend of a deacon that one might be sent in June. The guarantee will be made. For the past six months faithful work has been done by Mr. Hughes, layreader-in-charge.

EDRANS

Mr. J. H. Thomas, who is in charge of this group of missions, is now doing extra work by supplying Austin with services. A meeting of all interested will be held next week, the General Missionary being convener. Provision for proper redistribution of stations will be made so that the Church may have a better-organized condition in this wide territory, which embraces so many points. Rev. G. W. Findlay, of Carberry, is priest-in-charge.

TORONTO
TORONTO

The Bishop of Toronto confirmed classes at Scarboro and Birchcliffe on April 1st. On April 2nd he confirmed a class at the Church of the Resurrection. On Friday he confirmed at Bishop Strachan School. On Saturday held a confirmation at Trinity College School, Port Hope, and on Sunday evening confirmed a class at St. Peter's, Toronto.

The Rev. Fr. Rees of the Community of the Resurrection is the preacher at the mid-day service in Holy Trinity this week. Fr. Rees is also conducting special services in St. Mary Magdalene's in the afternoons, and in St. Thomas' in the evenings and on Good Friday.

SUNDAY SCHOOL ASSOCIATION.

On Saturday, 18th April, 1914, at 4 p.m., in Holy Trinity Church, there will be a Special Service for Children and

Teachers. The address will be given by Rev. Dr. Rexford. Presentation of Children's Lenten Offerings. Boy Scouts and Boys' Clubs specially invited.

BROTHERHOOD OF ST. ANDREW.
Toronto Local Council.

The Secretary (Mr. Harry C. Higham) of the Local Council, and Mr. N. A. Howard Moore, formerly of Syracuse, N.Y., visited the Senior Chapter of St. John's Mission, West Toronto, on April 2nd.

After the regular routine of business and reports of follow-up work, Mr.

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Howard Moore spoke earnestly of the need of the personal touch, we as Brotherhood men, should have to the "other fellow," of the necessity of not only going out and inviting him to a knowledge of a loving Saviour waiting to receive him. Also he appealed to those who were teaching in the Sunday School to bring the boys who are looking and yearning for the reality of the truth in Christ. Mr. H. C. Higham, made an appeal on behalf of the Extension Fund, also giving some interesting statistics in reference to the work of the Brotherhood in Toronto.

All Brotherhood men, and any others who may be interested, are invited to an open meeting of the Trinity College Chapter to be held in Trinity Convocation Hall, Friday evening, April 24th. Dr. Richardson, Lord Bishop of Fredericton, has sent word that he will speak on the "Value of the Brotherhood in the Parish." Dr. Roper, Lord Bishop of Columbia, who has also kindly promised to speak, has not yet announced his subject. The Provost, who will take the chair, and the chapter hope that there will be a large turnout to hear these two most able and distinguished speakers.

W. A.

The Diocesan Monthly Board Meeting of the Women's Auxiliary to Missions was held in St. Luke's Parish House on April the second at half-past ten o'clock.

As the President was unavoidably absent, the First Vice-President, the Hon. Mrs. Willoughby Cummings, was in the chair.

The Corresponding Secretary reported eight new life members and two general life members.

The Treasurer has received over six thousand dollars during twenty-five days of March and all pledges were met, but the branches were urged to send in pledge money as early as possible during the year, that the strenuous tax at the close of the year may be avoided.

Among other receipts the Dorcas Secretary reported 75 bales, 1 hospital bed, 7 altar vessels and sets of altar linen, 2 organs, 1 reading desk, 1 altar, 5 surplices, furnishings \$77.00. Junior Branch Treasurer's receipts were \$715.27 and all pledges are paid.

Literature Treasurer reported receipts \$73.20.

The total receipts of the P.M.C. Treasurer were \$336.08.

The Secretary of the Babies' Branch has 62 new babies names on the roll.

The Rev. Mr. Hallam gave a helpful

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address, using as his text the last clause of the members' prayer, "Grant that we may never be discouraged under difficulties, but go forward in faith and hope, looking to Thee."

Mrs. Cummings, Mrs. Baldwin, Mrs. Grant, Mrs. Moore, Mrs. Cayley and Miss Jones, spoke of the work done by the Down Town Church Association, but no definite plans were made with regard to this work.

The E. C. D. receipts amounted to \$229.85, the appeals being:

- 1.—A typewriter for the Bishop of Mackenzie River, \$65.00.
- 2.—Dio of Moosonee, Waswanopy, portable organ with freight, \$38.00.
- 3.—Diocese of Toronto, church furnishings at Innisfil.

The first two appeals received the amounts asked. While the balance went to the third.

Among the missionaries present were Miss Strickland, Mr. and Mrs. Whittaker, and Bishop and Mrs. Lucas.

Bishop Lucas in addressing the meeting thanked the W.A. for its loyal support to the Western Missionaries and to his work. The missionary boat which Bishop Lucas will take north will be called Alkoon (The Torch). This was his Lordship's last address before the W. A., as he shortly returns to his work in the far north, taking with him many wishes for success in the great work he has taken.

OMEMEE

The Rev. Henry Earle, M.A., has been appointed rector of Holy Trinity Church, Port Credit, and will assume his new duties in Easter week.

PETERBORO

Bishop Reeve was present at St. Luke's recently to confirm a large class of forty-two candidates, twenty-two of whom were males. There were sixteen adults in the class.

NEWFOUNDLAND

The taking down of the old parsonage at Trinity has brought to light a rare combination of efforts that were made when it was built, to ensure warmth for the parson and his family.

The walls were solidly studded with material six inches thick, the joinings were all stuffed with moss, this was covered with board inside and outside, and then clapboarded on the outside of that. All the outside boarding of walls and roof was chiplapped, and the whole bound together with wrought nails in abundance.

Such a method of building is unknown in these days.

The *Evening Telegram* of St. John's, which is fast becoming a family newspaper, has sent a blank post card to each of the clergy, and others, of the diocese, asking them to forward on the card a sentiment on "The Easter Mes-

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sage." These sentiments will fill the Quiet Hour page of an Easter Number.

The Bishop held a Confirmation at St. Thomas' Church, St. John's, on Passion Sunday.

A new pulpit has just been placed in Christ Church, Trinity East, by the widow and children of the late William Fowlow, in memory of him.

The second Sunday Evening Concert in St. John's, under the patronage of the Administrator and the Bishop of Newfoundland, was held at 8.30 on Passion Sunday.

At the annual meeting of the friends and supporters of the Church of England Orphanage at St. John's, the reports tabled show that during the year 79 children were cared for. Present number 30 boys and 33 girls. The latest bequests are: the late Hon. Jas. Pitts, \$2,000; the late William Marshall, \$1,000; the late Elizabeth Sloman, \$218. Next year will be the Diamond Jubilee of the institution and efforts will be

made to secure funds to erect a building on a more suitable site.

The Easter Number of "The Mark" is in the hands of subscribers.

The next session of the Synod is set down for the 23rd of June.

Canon Noel, of Harbour Grace, hopes to commemorate the jubilee of his admission to Holy Orders, at the end of May next.

The Bishop will do Episcopal work in the Deanery of Conception Bay, and the parish of Heart's Content, in May.

Mr. Somerton, one of the Church's best laymen in the Mission of Catalina, is about to sever his connection with the Mission, and to live in some other part of the diocese.

The new bell for St. Andrew's Church, Trinity East, has arrived and will be dedicated at 3 o'clock on Palm Sunday.

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy: and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

AUSTRALASIA

A STATESMAN'S TESTIMONY

Speaking at the twenty-first annual meeting of the J. C. M. A. in Queen's Hall, London, Lord Chelmsford, formerly governor of New South Wales, said he sometimes thought we were a little narrow in our definition of a martyr. He thought men like Bishop Stone-Wigg, who returned from Melanesia after ten years' work, broken in health and strength, ought to be given the status of martyrs.

Passing on to speak of Australia, he referred especially to the domestic problem of the aborigines. These races, he said, had suffered considerably at the hands of white men in the past, and he was pleased to bear witness to the fact that the Churches were trying to do all they could to smooth the pillow of these dying races, for, unlike the natives of other places, the aborigines of Australia were dying out. He said this from the point of view of an administrator, and the same was true of New Guinea and Melanesia in regard to the work of the Church. There, of course, there was no question of dying races, but the presence and work of the Church prevented many deeds on the part of traders which the administrator would condemn, but which, apart from the missionary, the administrator would never hear of and would be unable to deal with. The presence of the missionary supplied the force that in other places was supplied by public opinion and by the moral conscience of the community. He point-

ed out that in many of the islands of Melanesia no trader dared to show his face until the missionary had risked his life in order to preach the Gospel to the savage inhabitants.

INDIA

BAPTISM OF A PARSI CONVERT

On account of the baptism of Goulbai Grace Jehangirsha Vakil, who was baptized recently by the Rev. Canon Heywood in Girgaum Church, Bombay, says:

"A great deal of interest has been aroused over the baptism, owing to Goulbai herself not wishing to keep it a secret from her relatives, and even writing beforehand to the Parsi high priest to inform him of her in-

tention. This resulted in great opposition, her parents and other relatives using all the arguments in their power to persuade her to alter her mind. The service was conducted in English and baptism was by immersion in the baptistery not long since added to the church."

At the time of the census of 1911 there were 100,096 Parsis in India. Descendants of the old fire-worshippers of Persia, they are an interesting section of the population, whose importance is not to be measured by their numbers only. They are noted for their intelligence and wealth, and their commercial and social influence. They have taken the lead in education, for while the percentage of literates among the Hindus is only 5.51, among the Parsis it is 71.14. In connection with the baptism of a Parsi convert noted above, the *Christian Patriot* of Madras says that only 35 Parsis have ever had the courage and faith to face opposition and persecution by publicly confessing themselves disciples of the Crucified.

"THE FORM OF SOUND" WORDS

A young caste Hindu recently underwent a serious operation in the hospital at Naidad, and while under the anesthetic he repeated the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Then he prayed to the Saviour. This young man had stated upon entering the hospital that he was a Hindu, so that the doctors were much astonished at his knowledge of the Christian ritual. When questioned, a few days later, he replied, "Yes, I am a Hindu, but I learned these beautiful words from the preacher in my village, and I like them so much it is a comfort to repeat them."

"CHURCH LIFE"

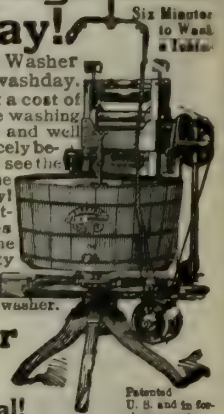
An eastern Bishop writes us this week: "If you could have half a

dozen copies of your paper sent to me, I think I could place them with friends in the Old Country. The paper deserves to be known there as well as here."

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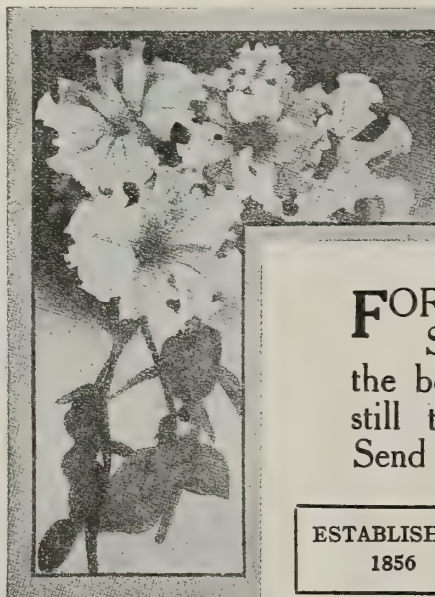
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THE ARCHBISHOP'S REPLY TO THE POPE'S BULL ON ANGLICAN ORDERS

To the Editor:

The enclosed letter which appears in the *Church Times* of March 6th, seems of considerable interest at the present time.

WESTERNER.

[ENCLOSURE.]

KIKUYU.

Sir,—In this controversy it is strange that such very little reference has been made to two official documents which directly deal with the question at issue, viz., the Report of the Lambeth Conference, 1908, and the Archbishop's Reply to the Pope's Bull on Anglican Orders, 1896.

May I now quote the latter:—

xi. We make provision with the greatest reverence for the consecration of the Holy Eucharist, and commit it only to properly ordained priests, and to no other ministers of the Church.

xiii. We are content with the name of Bishops to describe the office of those who, when they were left, after the removal of the Apostles, to be chief pastors in the Church, exercised the right of ordaining and confirming and ruled, together with a body of presbyters, over a single "parochia" or diocese as it is now called.

xv. When in 1662 the addition "for the office and work of a Bishop or priest" was made, it would not seem to have been done in view of the Roman Controversy, but in order to enlighten the minds of the Presbyterians, who were trying to find a ground for their opinions in our Prayer Book. . . . The object of the addition therefore was to declare the difference in the orders.

xvii. The intention of our Church, not merely of a newly formed party in it, is quite clearly set forth in the title and preface of the Ordinal . . . "to the intent that these orders (Bishop, priest, and deacon) should be continued . . . The succession and continuance of these offices from the Lord through the Apostles and the other ministers of the primitive Church is also clearly implied in the "Eucharistical" prayers which precede the words "Receive the Holy Ghost." Thus the intention of our fathers was to keep and continue these offices which came down from the earliest times and "reverently to use and esteem them," in the sense, of course, in which they were received from the Apostles and had been up to that time in use.

xix. Having placed in the forefront the prayers which declared both the office of the priesthood, and its succession from the antiquity of the Apostles, they joined the laying on of hands with our Lord's own words. . . . And in these and similar matters they followed, without doubt, the example of our Lord and His Apostles. . . . We, therefore, taking our stand on Holy Scripture, make reply that, in the ordering of Priests we do duly lay down and set forth the stewardship and ministry of the Word and Sacraments, the power of remitting and retaining sins, and other func-

tions of the pastoral office, and that in these we do sum up and rehearse all other functions. Indeed the Pope himself is a witness to this, who especially derives the honour of the Pontifical tiara from Christ's triple commendation of His flock to the penitent St. Peter. Why, then, does he suppose that which he holds so honourable in his own case to contribute nothing to the dignity and offices of the priesthood in the case of Anglican priests?

It is surely quite evident that the attitude of the English Church in the two documents I have quoted is diametrically opposed to that which some clergy, speaking as individuals, have recently taken and I would further point out that those who now object to "the Historic Episcopate" as the *esse* of the Church are paralleled by, and often identical with, those who object to "The Historic Christ" as the *esse* of the Christian Faith.

A. E. OLDROYD.

St. James' Vicarage,
West Hampstead.

THE GUILD OF ALL SOULS

To the Editor:

I have hoped that some member of the Guild of All Souls would have taken up the subject raised in my recent letters, and at least offered some defence to my attack on the tenets of that body. Do they allow judgment to go by default?

In all that has been published in your valuable journal, not one word of scripture proof has been offered to support the offering of prayers to or the invocation of Saints. They distinctly say they will not answer controversial questions. If their position is so secure, why this timidity? Is it the fact that they occupy a position analogous to that of the Pope, to question whose decrees is almost sacrilege?

We Anglicans are Catholic in the fullest sense of the word, and it is because of this that we wish to exclude paganism from our teaching, even at the risk of offending the Guild of All Souls. We cannot halt between two opinions. If they are right, it is their duty to shew us they are right and we are wrong. If they are wrong, we must in all boldness withstand this insidious attempt to Romanize us.

If this remains unanswered your readers will know it is because no answer can be given.

CREDO.

"OLD TRINITY"

Manitowaning, Ont.

To the Editor:

Dear Sir,—I am more and more pleased with your paper and read it from cover to cover, advertisements and all, which I use freely. I never pick up *CHURCH LIFE* but I see something that I want my friends and parishioners to read. That is why I boost it all I can.

Occasionally I see a letter of the quarrelsome type and wonder that they are given space or ink to print them, but such men have to be tolerated in every other walk of life and so I suppose journalism has to tolerate them too. As a recent graduate of Old Trinity I heartily concur in everything that Mr. E. A. Baker says in last week's issue. I don't pity Mr. Cosgrave, for he is a man of the type that can take care of himself; but one can hardly help pitying his critics.

A weekly letter to the paper is the only way to gain notoriety for such men. RICHARD HAINES.

ACKNOWLEDGMENT

Sir,—I beg to acknowledge the following sums for Church and Mission House at Carmacks, Yukon Diocese, in memory of Bishop Bompas:

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UNITY NOT UNION

To the Editor:

Sir,—Mr. Wallace, in his letter of March 19th, asks whether the views expressed by Prof. Cosgrave in his sermon on Church Unity are those of the Church Unity League. It was because, having heard the sermon preached in St. James' Cathedral, I felt that they so exactly expressed the policy of the League that I asked the Editor of the *Canadian Churchman* to publish the full sermon—which he kindly did. Every move-

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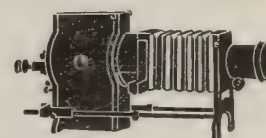
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ment suffers at first from misunderstanding, and the Church Unity League has been often misrepresented as aiming at union rather than unity. I know that the two words are often used loosely, and even synonymously: yet there is a very clear distinction between them. Unity is the spirit of friendliness and goodwill which exists between those who disagree, and who are more or less separated from each other. Union is the absorption of two bodies into one. Unity is spiritual; Union is organic. No doubt unity might lead to union, as friendship may lead to marriage; but not necessarily. The Church Unity League, as its name implies, does not advocate any policy of reunion. As Prof. Cosgrave said, union for the present is wholly outside the sphere of practical politics. But the League does advocate Church Unity. The members believe that Christ's command, "love your enemies," is applicable to ecclesiastical and theological enemies, and that the great sin of the Churches to-day is the high, impassable barrier which separates them from each other. The members believe that while truth is great, love is greater, and that there can and should be some corporate expression of that love, without compromise of truth or principle. We may be wrong, but that is what we stand for, and we want everyone to know it. The objects of the League, as expressed in the Constitution, are (1) "To promote by all constitutional means the cause of Christian unity"; (2) "to examine and set forth by meetings, sermons and literature, the grounds upon which our divisions rest, and to discover the lines of demarcation between those things which are always and everywhere essential and those which are expedient." Prof. Cosgrave's sermon admirably expressed the policy of the League.

H. P. PLUMPTRE.

A LAY POINT OF VIEW

To the Editor:

It is, I take it, the privilege, perhaps the duty, of the laymen of the Church, occasionally, to express freely the thoughts of their hearts to their Spiritual Teachers and Pastors, so that the relationship of the shepherds and the sheep may be a living and helpful one. I imagine, as things are at present, the clergy as a whole, have but a very hazy idea of the nature of the spiritual problems which worry and distress many of their truly religious laymen to-day. The fault is, I know, largely with the laymen who, in times of doubt, avoid those who are trained and ordained to give them help; but it is not alone with them. There is an instinctive feeling amongst us that certain ideas, varying with the various types of orthodoxy, must not be mentioned before orthodox clergymen, for they will only be shocked and pained, and unable to give us any real help; and so, many of us, unable to smother our beliefs and disbeliefs, and unable to find spiritual companionship amongst the orthodox, seek freedom outside the churches, in one or other of the numerous bypaths of religion open to us. Is there no just reason for this instinctive fear? I think there is, and I think it may be found in the natural refusal of the clergy to openly attack the fundamental problems of religion and life, for fear of stirring up strife. Few of our teachers can realize the chilling, cramping effect, upon thinking men, of unlimited theological negations and fears.

For the last twenty-five years, I have been trying with the help and in spite of my teachers, to get an insight into the content of Christianity, and, I thank God, that at last I see that all truly religious instincts and aspirations can find their full satisfaction in Christianity, although not by any means in any one school of Christian thought. At last I begin to realize the joy of

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atholic freedom (this has no relationship with Roman Bondage), but, at the same time, I cannot help feeling I have a just cause of complaint that the period of fears and doubts has been so long, and would, as far as I can see, have continued to the end of my days were I to seek advice from the recognized authorities in our midst.

Take the matter which is interesting many of us at present, our relationship to the Angels and the Saints in Glory. It is one of the universal instinctive beliefs of mankind, that the "Spirits and Souls of the Righteous" are living powers, influencing the lives of men. Mr. Balfour, in one of his recent Gifford lectures, has pointed out that beliefs persisting through many ages are amongst the strongest evidences we have of the hand of God at work in the world. It may be that in Christianity is the power to illuminate, to cleanse, and to purify these beliefs, but we Christians ignore or crush them at our peril. Why should we? For fear of Romanism and idolatry? Our teachers cannot be so out of touch with their surroundings, that they should fear a sudden stampede towards Saint and Angel worship, when not one in a hundred of us ever gives a thought to a Saint, or know what the initials B.V.M. stand for. Is it that the Bible does not tell us to seek the help of Saints and Angels? True it does not, but it shows us our Lord in living communion with Moses and Elijah, and ministered to in His hours of trial by Angels. What would be our gain to-day, could we but, all of us, feel ourselves at home with Saints and Angels, feel that they are around us to minister the life and power of Christ to us for the seeking and for the asking? Why should I be allowed to ask a living Saint to pray for me, and to help me; in other words, to mediate the life of Christ to me (which is all the true help we can give one to another), and forbidden to approach a Saint in Glory, a Saint whose joy, we must believe, is the joy of sharing in the work of his Lord—the redemption of sinful men? Are we to be deprived of all the help of a full, living, joyful communion with the Saints and Angels, because there are dangers of our making bad use of our freedom? Life itself is a dangerous gift, damnation may be the result of its abuse, but, nevertheless, it is God's greatest gift to us, and that which may, in Christ, lead on to our salvation.

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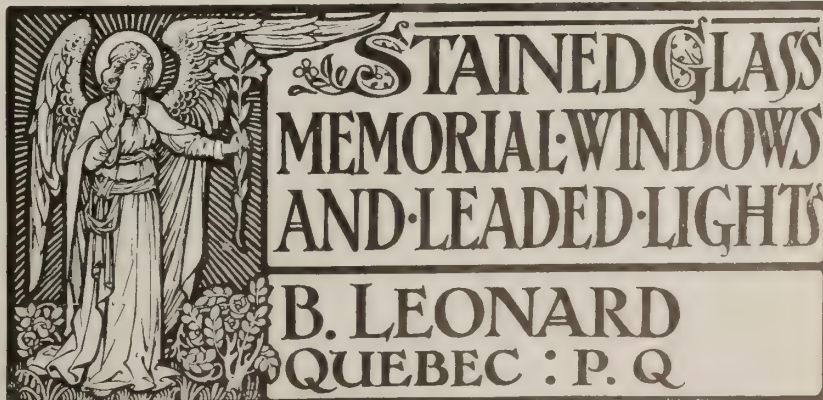
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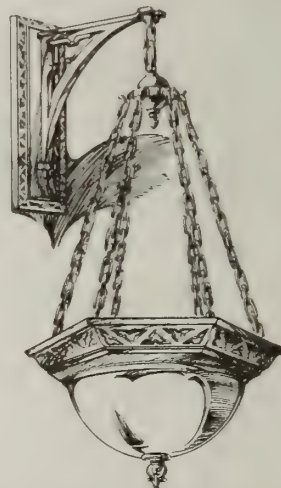
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TORONTO, THURSDAY, APRIL 16, 1914

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The Week

THEY are here and there is no use denying it and they are affecting most of us in a greater or lesser degree. The question is in what way can we learn a lesson from them that will be to our ultimate advantage.

This period of stringency is a natural consequence upon our excessively extravagant living under which a young country cannot bear up, and we are paying the penalty of our recklessness. God's laws are inexorable. We have tried to evade the natural law of supply and demand. Our excessive demands have produced a waiting time for a further supply. We thank God that we know that in this great and glorious new country there is not the slightest doubt of the natural resources being abundantly able to meet that supply in time. Meanwhile we are humbled under the mighty hand of God. We must bear in patience the natural consequences of our folly as a people and as individuals. And not only must we wait God's good time, which is inevitable, but we must, by prayer and supplication and in deepest humility plead that God will teach us as He always taught His people of old in their seasons of drought and famine and consequent distress, that no nation can preserve its life which forgets God or fails to

recognize Him as the great Source of its life, its Sustainer and Preserver.

THE depopulation of the country districts and the overpopulating of the cities is a problem very much to the front. Various causes are advanced as contributory to one of the worst afflictions that can befall a country.

We are strongly of the opinion that they are all summed up in an ever spreading twofold evil—distaste for discipline and constraint, and desire for quickly acquired material wealth. The city offers a seeming opportunity for indulging both these evils and the undisciplined mind seizes it. "Where there is no vision the people perish." When the vision of a people, as is largely becoming the case in Canada, is that of material prosperity, it is inevitable that those qualities which are essential in an individual and in the mass of individuals, called the nation, for the upbuilding and maintenance of even material prosperity, will perish. We may learn too late to appreciate that "a bold peasantry, a country's pride, once destroyed, can never be supplied." The selfishness of the cities in seeking to attract all the available money to themselves by seductive appeals for investments in city lots—some of them ten or twenty miles away from the city—is re-acting to the injury of the cities and, what is worse, is contributing to that impoverishment of the country to which we have referred. No country has been more blessed of God in the abundance of those potential riches which are God's own gifts, the natural resources of the country. Economically the source of all wealth is the soil. Within our boundaries are millions of acres of the most fertile soil in the universe. Spurning this gift of God, men, by the thousands, lured on by others, are seeking to build up a prosperity on their own lines. Should the time come, which we earnestly pray it may not, that Canada should suffer great financial and material catastrophe, it will be due to continuance to disregard the lessons of old, and the warnings of our own time. The high cost of living in the cities is but some of the first fruits of city selfishness in seeking to drag the money of the country citywards; it has drawn the men of

the country citywards also, to swell the number of those engaged in feverish effort to build a tower of Babel. We offer our Rogation Prayers each season. To what purpose do we pray God to bless our land with plenty and to bless our work, if throughout the year as a nation we are more or less ignoring the very gifts he has bestowed upon us and are bending our efforts to seeking riches and pleasures by our own undisciplining methods. Undisciplining, however, they will not be eventually, for they will provide the discipline that is hardest to bear—the discipline of retribution.

"GOD made the country, man made the city, and the devil made the small town." It is not true, but we have heard it so often that it

has made an impression upon us and we forget that, like many another

superficial expression containing half-truths, it will not bear examination. With the first phrase of this expression, however, all will agree. God did indeed make the country. There the face of God smiles at us with peculiar beauty from every tree and flower and stream. Why a vast number of country people should wish to forsake the delights of life in the country and flock into our already over-crowded cities is inexplicable to many of us. It is one of the root causes of the national tightness of money at the present time. It is well nigh impossible to obtain labourers for farm and country work. We are told that gangs of men out of work in one of our large cities, and with no prospect of work for some time to come, were recently offered remunerative work in the country and declined to accept it, preferring to put up with hunger and hardship and take their chances in the city. Canada cannot do without her rural districts. The whole country is dependent on them. In some way or other it is absolutely essential that men and women, of our best, be induced to work in the country. This will not only relieve the congestion in our cities, but will maintain the needed reservoir for the supply of strong men and strong women for the future. One way in which we can all help in this matter—and remember it is to the mutual advantage of both country and city

dweller—is by striving to bring about a better state of affairs in the social life of our country residents. It is often the excessive loneliness and isolation, and lack of a legitimate amount of healthy recreation and amusement that induce our country people to seek a more congenial life in cities and towns. In this matter the Church may help to create a more contented atmosphere. What we need in large numbers is a certain type of country parson. We are not afraid to make the assertion that a large percentage of those ordained to the Priesthood enter upon their sacred duties with the idea that while they will be faithful in whatever parish they may be located, they must sooner or later have a "city" or "town" parish or be counted a failure. The country parish is but a stepping stone to their desideratum. This is fundamentally wrong and prevents, in many cases, a full sympathy with the life of the country people.

A WESTERN clergyman writes us regarding a recent editorial on "Efficiency and Superannuation," expressing the hope that we "will see our way clear to

push this matter and awaken more interest in the question."

Our correspondent has come to the same conclusion as we set forth, as a result of communications he has had with all the dioceses in Canada in seeking data for a paper he had to prepare. "The present diocesan system is extremely unsatisfactory and most unbusiness-like" is the dictum of our correspondent, based on data so widely gathered, and he asks what steps would be necessary in order to get a Canadian Church system of pensions for the clergy. The purpose of the editorial "Efficiency and Superannuation" was not only to emphasize the very disastrous state of affairs under existing conditions, but the opportunity the approaching General Synod would afford of at least commencing the provision of a remedy. The only remedy lies in an interdiocesan Superannuation Fund, or what our correspondent terms "A Canadian Church system of pensions for the clergy," and this necessarily must come through the General Synod, representative of the whole Church in Can-

ada. It would greatly facilitate definite action being taken by the General Synod if the synods of the various dioceses placed themselves on record as desiring such action being taken, and instructed their respective delegates to the General Synod to seek the appointment by the General Synod of a small committee, or, better still, a commissioner, qualified for the work, whose duty it would be to gather all possible data from the different dioceses; formulate therefrom a plan to be submitted direct to the synod of each diocese within one year from the meeting of General Synod. This would permit two meetings of diocesan synods after receiving the proposed plan, before the next meeting of General Synod. In several, if not all, dioceses a change in the canons does not become operative until and unless confirmed at a second meeting. By allowing sufficient time between the receipt of the proposed plan and the next meeting of the General Synod, diocesan synods could, by adopting resolutions that the canon on superannuation be changed so that the diocese enter into the "general plan" to be adopted by the General Synod, make the change operative at the following session of the diocesan Synod. In the event of the General Synod failing to adopt any such plan each diocese and its superannuation canons would then remain *in statu quo ante*, but if the dioceses, through their respective synods had, with anything approaching unanimity, taken such favouring action, it is most improbable that General Synod would fail to take the necessary further action.

THERE are many funny people in the world who have no idea they are funny; in fact, they would resent with indignation the suggestion that there was anything funny or mirth provoking about them. They would tell you they are serious and sober minded, yet it is the very air of seriousness with which they advance their claim to be considered serious that helps to make them so funny. If they were taken too seriously by other people they would be a terrible affliction and life would be more or less miserable by having to do with such people, but only those who are looking for misery take them seriously. Taken in a rational way, the serious minded man whose seriousness looms large in every little crochets he has, is refreshing; he is funny; he helps to light up many dark periods. Take the individual who seriously believes that any sympathetic mention of the army or navy indicates a love of war and bloodshed; he suffers terribly from the thought that many people, including parsons, whose profession of

Christianity should make them ardent lovers of peace, are working in collusion with the deliberate provokers of war. An army, a navy, to this poor fellow means war, and of course those who believe in maintaining a strong army or a strong navy are just proportionately strong in their advocacy of war. By the same token those who believe in maintaining in every city and town an efficient police force are champions of robbery, burglary and all other crimes and civic disorder. The best way for a community to protect itself from criminals is to teach honest citizenship and to be prepared to deal with those who do not wish or intend to be honest. The best way for a country to preserve peace is to teach the blessings of peace, and to be prepared to deal with those other countries who might not wish or intend to be peaceable.

WE cannot but express the deep sympathy we feel with the whole colony of Newfoundland in the recent tragic disaster to two of the sealing steamers

The Newfoundland Disaster which has resulted in a loss to the colony of nearly two hundred and fifty able bodied seamen. The seal fishery is one of the colony's natural assets, and many of its hardy toilers with their families are dependent on it every year as a means of support for many subsequent months. What the poverty and distress following this great tragedy will be one can scarcely imagine. We pray that God will help and sustain in this great calamity the widows and orphans of the brave men who have lost their lives, men accustomed to going down to the sea in ships and occupying their business in great waters. It may be a comfort to reflect that at the last in a very special manner to many of these souls was vouchsafed the sight of the marvellous works of the Lord and His wonders in the deep. We remind our readers that in a very practical way they may show their sympathy by sending financial help, either great or small, to those needy ones.

THE picture by B. Plackhorst, which provided the illustration of the cover of the Easter number of CHURCH LIFE, has appealed very strongly to many of our readers. We are not surprised at this. It was the appealing power of the picture that prompted its selection for the purpose to which we put it. In nearly every case of a painting, showing pictorial conception of the Christ, accompanied by other figures, the latter are representative of an age long distant from our own. Clothing and any scenic conditions that may be portrayed tend to convey

this "distant" idea. Not so in Plackhorst's conception which we reproduced. The worn and weary figure, resting at the knee of the Saviour is of to-day; it is that of the heavy laden of our time; it gives to the picture for us as close a personal touch as those of the earlier masters gave for those of their own time, with the same sublime and eternal thought dominating the conception. The desire of many to obtain a copy that could be framed, has led the management of CHURCH LIFE to have the picture reproduced in sepia tone, a copy of which will be presented to any one sending the name of a new subscriber and the annual subscription—one dollar—to CHURCH LIFE.

AS mentioned last week, we are preparing for publication, a list of holiday resorts in Canada where the Services of the Church are held on Sundays. There are many parishes in different parts of Canada which are, for eight or nine months in the year, "scattered" country parishes, but which, during the summer season, have a large influx of visitors. Owing possibly to having

two or more churches, weekly Celebrations of the Holy Eucharist are not held in many such parishes. Much as the incumbent might desire to provide for his transient parishioners the privileges to which the latter have been accustomed in their home parishes, he cannot disturb the Sunday arrangements for the parish at large. There may be cases where the observance of a weekly Celebration is due to neglect by the parish priest. In either case there is an opportunity for a clergyman who is taking his holidays in a country parish with a "summer season" to offer his services to his brother priest. Of course, a clergyman on his holidays ought to have a holiday. It is not only due to himself, but to his own parishioners, and we think it is extremely thoughtless to ask or expect a clergyman on his holidays to preach every Sunday at the church of the parish to which he has gone for a rest; but we are strongly of the opinion that a conscientious priest would not feel very happy in his holiday-making if it included for himself and others inability to partake of the Blessed Sacrament on Sunday when he himself could have prevented the omission.

Sunday School Commission

TEACHER TRAINING EXAMINATIONS

THE annual examinations in both the First and Standard and the Advanced Standard Teacher Training Courses presented by the Sunday School Commission of the General Synod, will be held wherever there are candidates on Saturday, June 6th, 1914.

Incumbents of parishes, or superintendents of Sunday Schools where there are candidates, are requested to notify the General Secretary of the Commission, 137 Confederation Life Building, Toronto, not later than May 6th, how many sets of examination papers they will require in each of the Courses, stating clearly on which part or parts of these courses the candidates intend writing. All such applications should be accompanied with a fee of 25 cents for each candidate. Papers will be forwarded to such incumbents or superintendents in time for the date set out for the examinations, together with a copy of the rules and regulations governing the conduct of the same.

The work required in the various sections of the two courses is as follows:—

THE FIRST STANDARD COURSE.

FIRST YEAR.

- i.—Hurlbut's Lessons in Teacher-Training, Parts 1, 2, 5.
- ii.—The Story of the Prayer Book—Moule, or the Prayer Book—What it is and How we use it—Dearmer.

SECOND YEAR—Section A.

- i.—Daniel—How to Teach the Church Catechism—Lessons 1 to 33.

Section B.

- i.—Daniel—How to Teach the Church Catechism—Lessons 34 to end.
- ii.—Hurlbut's Lessons in Teacher-Training—Part 6.

THIRD YEAR.

- i.—Hurlbut's Lessons in Teacher-Training—Parts 3, 4, 7.
- ii.—Supplementary Notes to Hurlbut.
- iii.—The necessity of Mission Study in the Sunday School.

Candidates taking the above Course in two years will be required to take for their first Examination all the first year's work and Section A of the second year's work.

THE ADVANCED STANDARD COURSE.

FIRST YEAR.

1. The Pupil and the Teacher, Weigle, Part 1.
2. A Popular History of the Church of England, Bishop Boyd Carpenter; or, Lane's Illustrated Notes on English Church History.
3. Old Testament History, Maclear.

N.B.—In the Diocese of Rupert's Land and Qu'Appelle applications for papers should be made direct to the field secretary of these dioceses in time to enable him to forward such applications to the General Secretary of the Commission by May 6th. Similarly in the Diocese of Huron the application should be made through the Sunday School inspector of each deanery.

THE BISHOP OR THE SEE

THE announcement of his Grace the Archbishop of Ottawa, of his intention to resign in the course of a few months, owing to his advancing years, to which reference was made in the columns of our last issue, has occasioned a revival of rumours of an effort to be made to ensure that the Metropolitan or Archbishop of an Ecclesiastical Province shall always be the bishop of one diocese; that the Metropolitan See shall be fixed. Under existing conditions, that diocese becomes the Metropolitan Diocese whose Bishop is elected Archbishop by the Bishops of the province, although we believe that in practice, if not in theory, the rule is for the senior Bishop to become Archbishop. Those favouring the identification of the Archbishopric with a particular diocese point to Canterbury and York in the Mother Land for precedent. Undoubtedly a great wealth of inspirational tradition will in the course of generations be gathered around a permanent Archiepiscopal Diocese and such See would acquire a great amount of influence, becoming permanently *primus inter pares*. But the value of the tradition that would in course of time cluster around a permanent Archiepiscopal See, would in no inconsiderable measure be determined by the personal equation. We may not like the Erastianism that obtains in the Church in England where in effect the Bishops and Archbishops are appointed by the Sovereign, the head of the state, upon the recommendation of his ministers of state. Theoretically this does violence to our conception of Church Government, but in practice it produces, as a rule, excellent results. The cases have been very rare, within recent generations, at least, that the selection by Sovereign and ministers of state has not been justified. There has been even when the Sovereign's adviser may not have been a Churchman, a conscientious desire that the appointment of a Bishop should be made with regard to the requirements of the position. Possibly, or probably, other things being equal, political sympathies may at times have turned the scale, but, allowing for that, the appointment of a Bishop to any see is based upon *selection* for fitness to meet the requirements of that See. In Canada we are in a very different position. It is by election that our Bishops are chosen, and between selection and election there is a great difference. In ideal conditions, election would be practically synonymous with selection in the sense that it represented the deliberate selection—based upon knowledge of the requirements of the office and the qualifications of the man—of the electing unit. The election of a Bishop should be as near the ideal as it is possible for human efforts earnestly committed to the guidance of the Holy Spirit to produce. But even the councils of the Church are not immune from the strife of party passions, and not infrequently, despite the solemnity of the act, votes are cast for the election of one who is to be a "Father" in "God," without knowledge either of the requirements of the office or of the qualifications of the man, and who has not been selected by the elector or voter in the exercise of his deliberate judgment, but in the indulgence of party sympathy. The electing unit, the synod of the diocese, is frequently very far from being a unit. With unlimited right of choice, it is yet necessary that a majority of both orders, clerical and lay, should be united on a choice before a Bishop is elected. It is here where our system breaks down or stops short. In the Church of Ireland, when a Diocesan Synod is unable to elect, owing to a lack of a majority of both order, the selection of a Bishop for that diocese devolves upon the House of Bishops. This works for the benefit not only of the diocese but for the Church at large. Lacking this recourse in case of emergency, or of inability to elect after a certain number of ballots, to a court of selection, which can exercise its deliberate judgment, with knowledge of the requirements

of the particular diocese and of the qualifications of the one selected, and unmoved by the strife of factions, the Church in Canada has a defect in her constitution which would become intensified if the Archbishopric of an ecclesiastical province were permanently identified with any particular diocese. Such a change, unless accompanied by other constitutional changes which would produce a system of selection instead of election of Bishops, would require the various dioceses comprising an ecclesiastical province to accept as their Archbishop a Bishop in the choice of whom only one diocese had had any voice, and that not by any means unanimous. The custom after a Bishop has been elected, perhaps by a small majority, of passing a resolution that the election be made unanimous, is meaningless. The election having been made by a majority, the election is over; it cannot then be made again. Such resolutions are probably intended to convey some comforting assurance to the one elected, but that should not be necessary. If those who did not vote for him refrained from doing so from conviction, their convictions remain, although he now be their Bishop; and we should imagine that any Bishop would find more comforting assurance in the knowledge that those in his synod who did not vote for him were loyal to their convictions, than in a resolution, the equivalent of an assurance that they had changed their "convictions" out of considerations of courtesy. But whatever attitude a majority or a minority of one diocese might take in respect of its elected Bishop, it would not be in the slightest degree representative of any other diocese. In any project for reforming the constitution in so far as the election of Bishops is concerned, the creation of a permanent Archiepiscopal See would rightly have a place, but as an isolated change it would not be reform—but an extension of a serious defect to a wider area.

Our Old Country Letter

March 31st, 1914.

IT is impossible in the state of intense feeling still necessarily gripping hearts throughout the Irish Church, not to begin again this week with some allusion to events in Ulster, though, of course, all the political details of the situation are now known to you, and will be out of date before my letter arrives.

For events have moved with a terrifying swiftness, and one of the things most clearly evident now is that Ulster is not merely geographical Ulster at all, but that if the large body of people of kindred sympathies and religion through the rest of Ireland had only bestirred themselves sooner, and if their friends in England had thus been made to realize the truth, then all this dreadful mess—or at any rate much of it—would never have arrived. But the apparent impassivity of smaller and isolated groups of members of our Church, resident amongst a majority of those of an alien faith, trained by their priests to secret but implacable hostility, is easily explained. Even your correspondent, though never in such a position, knows enough experimentally of the methods available, from boycotting and cattle maiming

to every other ingenuity of local persecution, to have no difficulty in comprehending their silence. But here are a few extracts from an article called "A Voice from Ulster," which are true and apposite: "In an age when materialistic, pleasure-loving ideals are prevalent, the people of Ulster have shewn themselves capable of making the supreme sacrifice for principle. Calmly, deliberately, they have taken their stand to risk life and all, rather than submit to what they regard as a horrible servitude. Everywhere—last week—the volunteers were waiting for the signal to make the ultimate appeal to arms. It was a time of unforgettable tension. At any moment the preconcerted summons might be heard. Magnificently did our people come through the ordeal.

"There was not the slightest symptom of turning back. Armed guards surrounded night and day the houses of the leaders and the centres where ammunition was stored. Though it was known the army was being prepared for active operations against us, and was being poured into the province, still every man in the volunteer ranks was ready to make good his pledge. They had no illusions

about the result of their unequal conflict with the trained forces of the Crown. Their's was the highest sort of courage—to fight and die if need be, in testimony to conviction. "The best of my life is over," said one middle aged man, "I can do no better now than offer myself to be shot, in the hope of stopping a ball from a younger man."

"The women were of like spirit. There was weeping and sinking of heart in many an Ulster home last week, but no endeavour to turn their men aside from the post of danger. Our Ulster women are not a whit behind their husbands and brothers. . . . When the shooting ranges are not occupied by men the strange spectacle of girls learning how to fire may be seen. Kind hearted sympathizers offered homes in safe districts elsewhere, but the women chose to be with their dear ones.

"The unity of the population shewed its strength. One over-mastering, purpose bound employer and employed, peer and peasant. . . . The Ulster movement is a democratic one. It has solidified ranks and parties and religious communions in a marvellous way. Even the clergy feel constrained to share the danger.

"Peculiar traits of character were evident in the extraordinary calmness of the people. They went about their ordinary work as if nothing out of the common were contemplated. The host of war correspondents who tramped the streets of Belfast must have been disappointed and surprised. There was a complete absence of outward signs of excitement. Strangers could not have told that the placid looking drivers of lorries, the clerks in offices, the stock brokers and clubmen were men who had their stations assigned, and were ready at a moment's notice to fly to arms. On Sunday these men were in their accustomed places of worship, calling upon the God of their fathers. Their faith is as strong as that of their ancestors to whom Walker preached in the darkest hours of the siege of Derry.

"At the same time the people are burning with a sense of undeserved wrong. Against whom are English regiments sent in full war equipment? Against a people most loyal, most industrious, most peaceable. Everywhere in Ulster unbroken order prevails. What have we done that at the bidding of those who hate the flag and revile the army, we should be made targets for England's soldiers? Is our loyalty a crime? It is with inexpressible indignation we see members of Parliament and large meetings laughing at our covenant and applauding threats to shoot us down. . . . But when Sir Edward Carson enters Belfast the people let themselves go.

His lightest word is law to tens of thousands of sturdy, stubborn men. It is pathetic how he is trusted as a God-given champion to bring them deliverance. . . . He has splendidly justified their allegiance. Proud of their leader, firm in their own resolve, ready for sacrifice, trusting in God, Ulster abides the issue."

* * *

An interesting conference of clergy, laymen and women was held last week to consider "The Women's Movement from the religious point of view, in its relation to Church and State."



Westminster Abbey

The conference was arranged by a small but thoughtful body of men and women known as the Collegium, which describes its status as "an equipment in the corporate study of the will of God for modern life." The subjects considered were "The basis of government," "The relation of the sexes," and "The family and the individual." The case for (and also against, so far as this is still in existence) women's suffrage, was stated with quietness and judgment. To quote several Church papers: "The necessity of exalting the sacramental

character of marriage, and of creating in all classes a higher ideal of love and friendship amongst young people of both sexes was strongly insisted upon; also the importance of regarding other sins, such as the love of money, evil speaking, etc., as 'immorality,' and not alone the sin of unchastity, if we would be loyal to the Christian ideal. How to obtain the sympathy and support of the Christian Church as a whole for the women's movement, which is in the main a protest against the exploitation of any human being by another,

England, and of which I wrote to you a week or two back) are awakening a good deal of discussion and some dissent, in which leading laymen are taking their due share. This is all to the good in stimulating both thought and regard. I cannot go into it now, but will tell you later anything that is decided. Also, when they are settled, developments from "Kikuyu."

* * *

I see an instructive paper from one of our most experienced home "missioners" deprecating the methods of the parochial mission as ordinarily conducted, for the great bulk of the congregations who, as a rule, attend. He contends that the preaching mission, with its appeals and tendency to emotionalism, is out of place if not even injurious to the spiritual life of the professed Christian, who needs rather a quiet building up in that which he knows, though he may have grown slack. There seems to be much force in this, and in his appeal for "teaching" missions, as distinct from preaching. Perhaps the need may be partly met by a movement which one is glad to note, to make short and simple "retreats" for busy people, more frequent and easily accessible.

"FOR GOD'S SAKE LET ME STAY"

He pleaded with all the intensity his weakened body and soul could master. His voice trembled. Tears lurked in his strained, anxious eyes. "I have traveled for two days on the train," he said. I have been turned out of my boarding house. I have been turned out of a hotel in my own town. The local hospital refused me admission. Nobody wants me. For God's sake, doctor, let me stay."

This man had been a railway conductor. He had money to pay for his needs; so he applied to the Muskoka Cottage Sanatorium for treatment of the disease which held his life in its grip—consumption. But those sufferers without money and without friends, what of them? With their hopeless knowledge that people shun them, they believe it futile to seek relief. If their lives are to be spared they must be sought out and supplied with nourishment, medicine, and treatment. To do this costs money. Will you contribute a trifle to help in this effort to save lives? Please act quickly. Winter has brought keen suffering.

Contributions to the Muskoka Free Hospital for Consumptives will be gratefully acknowledged by W. J. Gage, Chairman Executive Committee, 84 Spadina Avenue, or R. Dunbar, Secretary-Treasurer, 347 King Street West, Toronto.

Do not look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either He will shield you from suffering or He will give you unfailing strength to bear it. Be at peace, then put aside all anxious thoughts and imaginations.—*St. Francis de Sales*

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The recommendations regarding some needed revision of the Prayer Book to suit the needs and realities of our present world, made by the recent meetings of Convocation (the highest authority of the Church of

The Canon of the New Testament

(Continued)

CONTRIBUTED BY
ARCHDEACON PATERSON-SMYTH, MONTREAL

III

THE CLOSE OF THE SECOND CENTURY

Three great Churchmen stood at the beginning of this century, Clement, Ignatius, and Polycarp. Three other great Churchmen fittingly close it, who, like the first three, lived far apart, and thus are the more valuable as witnesses to the growth of the New Testament. They are—

Irenæus of Lyons in the south of France.

Clement of Alexandria in distant Egypt.

Tertullian of the rude church of Northern Africa.

1. Irenæus was a native of Asia Minor, was in close contact with Rome, and was (about 180 A.D.) Bishop of Lyons in Gaul; therefore his evidence is of more value than that of men whose horizon was more limited. He tells us of his youthful recollections of Smyrna and of its great old bishop Polycarp, the disciple of St. John. He remembers where the old man used to sit and teach, and how he spoke of St. John and others who had seen the Lord, how he used to repeat from memory what they told him about the Lord, and adds Irenæus, "all that he said was in strict agreement with the Scriptures." Evidently, then, the Gospels had now been firmly established in their position as "Scriptures," and the connection of Irenæus with St. John through Polycarp reminds us that this had taken place while still in touch with that age when men lived who had known Jesus.

But he has stronger expressions than this. He quotes St. Matthew i. 18, and says, "The Holy Spirit said by Matthew, 'The birth of Christ was on this wise,'" thus asserting his and evidently the Church's belief in the inspiration of the Gospels. And perhaps stronger still in his curious mystical explanation why the Gospels are four and only four. As there are four chief winds and four regions of the world, and four pillars of the earth, and four faces to the Cherubim on which rested the Divine presence, so Christ gave his Gospels in a fourfold form, and on these four Gospels He rests. We may smile at his fanciful argument, but his evidence is quite clear that in his day at any rate our four Gospels and no others were recognized by the Church at large, and that they were regarded as the inspired Scriptures of God.

Of the other books of the New Testament he quotes repeatedly

as Scripture the Acts, 12 Epistles of Paul (omitting Philemon), the Revelation of St. John, and also 1 John and 1 Peter and Hebrews. The other books he says nothing about, but it is worth notice as showing that the boundary-line of the New Testament was not yet drawn, that he also quotes as Scripture an apocryphal book, the Shepherd of Hermas.

2. Now from the old French city we move far away to the East, to that great seat of learning, the city of Alexandria, which we have already seen in our story of the Apocrypha. Clement, the bishop, is a scholar, and has traveled widely and visited many churches. His master and predecessor, Pantaenus, was a very old man, and probably had known men who were friends of the Apostles. So Clement, like Irenæus, is in touch with apostolic times, and he affirms in his great book, the "Patchwork" (*Stromata*), that his writings contain "the shadow and outline of what he had heard from men who preserved the true tradition of the blessed doctrine directly from Peter and James, from John and Paul, the holy Apostles.

Here we have the oral Gospel and the written books side by side, and it must always be remembered as a guarantee of accuracy that the written Gospels came into use during the lifetime of that generation who had known the Apostles and some of whom had known the Lord Himself.

Clement has a sentence which is valuable for our purpose. Speaking of one of the lost "Sayings of Jesus," he says, "We have not this saying in the four Gospels which have been handed down to us; it is found in the gospel according to the Egyptians." Here are four Gospels standing out prominently by themselves. Besides the four Gospels he quotes the Acts, twelve epistles of St. Paul (omitting Philemon), the Epistle to the Hebrews (which he says is by St. Paul), 1 John, 1 Peter, Jude, and the Revelation of St. John. But again it must be noted that he also quotes, as inspired, books not now received—the epistles of Clement and Barnabas, the Revelation of Peter and the Shepherd, thus indicating that the Church has not yet drawn a line of demarcation around its Scriptures.

3. From Alexandria we move westward to the old historic Carthage. In the Church of that place is a presbyter famous in history. Trained as a lawyer in the secular courts, learned, able, eager after God and righteousness, but one of those

restless, impetuous spirits who are the despair of those set over them, and the wholesome terror of those who oppose them. Such men are often valuable champions in any cause. Such was this man Tertullian.

We are not concerned here with his life and character, which I only refer to because I want him to be something more to the reader than a mere name. For us he is here merely as a witness. We want to know what he and his Church thought with regard to the growing New Testament. He tells us that the Epistles of St. Paul have been preserved in the churches which he founded; so, too, the four Gospels have been handed down to us in due succession on the authority of the Apostolic Churches. The next thing we find is that there is already a Latin Version of the books in his Church, for he grumbles at it, as he does at many other things. It is a clumsy translation. But that does not matter to us. See what it means, that at the end of the second century not only are the principal books of the New Testament accepted throughout the Church, but translations of them are already known and recognized.

Tertullian's quotations cover pretty much the whole ground of his Latin Testament, which contains all our present books except the Epistles of James, 2 Peter, and Hebrews.

At this stage, then, about 200 A.D., the position of the New Testament is practically established; all its principal books are everywhere received and used as Scripture. Therefore with regard to them the discussion may now close. All that remains to be studied is the gradual drawing of the boundary line. There are seven minor books, James, 2 Peter, 2 and 3 John, Jude, Hebrews, and Revelation, which are accepted and used in some churches, but not universally; and there are a few apocryphal books, such as Clement, Barnabas, Hermas, afterwards omitted from the Canon of Scripture, but which still hang on the border. With regard to the seven disputed books, we must not exaggerate the position. The fact that they were not everywhere received is sometimes only because they were small and addressed to private persons, and therefore did not come much under the notice of the Church; or sometimes because a book well known and honoured in one place was very little known in another. For example, the epistle to the Hebrews on this list was known and highly honoured in Rome from the days of Clement, before St. John died. But, on the other hand, 2 Peter was suspected as of doubtful authenticity even where it was well known.

Be it remembered, then, that we

have no further concern except with these few questioned books on the border-line.

IV

THE GREAT PERSECUTION, A.D. 303

We pass over 100 years. We are in the midst of the terrible persecution of the Church by the Emperor Diocletian. Life had been too easy for Christians, and they became proud and careless. Like a bolt out of the blue came the Imperial edict that the churches should be razed to the ground and the Scriptures consumed by fire. All over the Church was excitement and trouble and fear and fierce, passionate determination that their sacred Scriptures should not be yielded to the infidel. It was a bitter struggle, and they suffered sorely. "I saw," says Eusebius, the great Church historian (note his name, for he will come prominently before us again), "I saw with my own eyes the houses of prayer thrown down and razed to their foundations and the inspired and sacred Scriptures consigned to the fire in the open market-place." Many brave men laid down their lives rather than yield their Holy Writings. Many others bought safety by a pretended submission, giving up as Scriptures books which were not accepted by the Church. These were hated and scorned as "traitores," traitors, and so arose anger and bitterness and separations. It was a very miserable time.

It brings back for us the similar awful times in the Old Testament days, when Antiochus was destroying the Scriptures of the Law. And in a similar way, in the loving providence of God, good came also out of this terrible evil. When life was the price of preserving the Scriptures and when men were excusing themselves by the plea that the books surrendered were not really Scripture, it naturally tended towards definiteness in deciding the limits of the accepted books. What books were "Canonical Scriptures?" What books were not? From this time forward the word Canonical became a familiar word and the wavering border-line tended to become fixed.

Yet, strange to say, even at such a crisis there was no definite concerted action of the Church, no definite synodical statement determining the exact boundaries of the New Testament. For which we may be thankful. For no single decision of any body of men would have the weight that comes from the silent conviction of many generations on whose consciences the Sacred Writings were winning their way.

(To be continued)

The Church in the West

THE rich blessings that have undoubtedly attended missions recently conducted by priests from the Community of the Resurrection and some of those in connection with the much more extensive Mission of Help two years ago, suggest important questions for consideration by Churchmen in the West.

The results that have followed make it certain, I think, that missions will be more numerous in the future than in the past. Not long since the rector of a city church in which Canon Stuart had conducted a mission was asked his opinion as to the result. He answered enthusiastically and without hesitation that there was no room for doubt as to the effect it had produced. There had been, and that without any effort for mere numbers, a remarkable increase in the number of communicants and of candidates for Confirmation, and this increase, two years later, was still maintained. In a mission in Saskatchewan, again, the rector recently told in glowing terms of the permanent good result that had come from Fr. Bull's mission two years ago. Similar testimony is borne in many centres and its result almost certainly must be that the same blessing will be sought in other parishes.

But if in some cases the results have been very good, it can hardly be doubted that in others they have been very disappointing. Missioners who in some places accomplished much, in other places, so far as could be judged, accomplished little or nothing. On unprepared or ill-prepared soil the most effective missioner cannot expect a harvest. A poor mission, moreover, is worse than none. It leaves all interested discouraged, and it deprives the unfortunate parish of the opportunity for a good mission for the next three or four years.

Thus the first essential for a good mission is careful preparation, and this implies the presence of a group, however small, of earnest men and women who will pray and work for the mission under the inspiration of a strong faith. Faith in the present power of the living Christ leads to the expectation of great things from a mission; and this expectation of great things, manifesting itself in fervent prayer and faithful work, will assuredly bring its reward.

Yet, admitting this and recognizing thankfully the blessings that have attended missions under these conditions, one feels that the work of preparation should be more effective in bringing the careless and indiffer-

ent to the mission services. This feeling of dissatisfaction seems to be widely spread. One in whose church a successful mission was held writes: "I suppose such things are always disappointing to a parish priest, by reason of the majority who fail to respond." Another in connection with the same difficulty writes: "What is the matter? Could Wesley draw a crowd? Could Wilkinson? We know that lesser lights do not. I am lost in admiration at your way of looking at the matter in connection with your own mission but the problem still remains."

The problem is in evidence, of course, whenever there is any serious attempt to make an impression on carelessness and sin, but, unless I am much mistaken, it is far more pressing in Western Canada than in the East or in the Old Country. If so, there is need for very careful consideration on the part of those of us who are called to work in the West.

Here it may be well to notice two features in the work of preparation for some of the missions recently held. Every house in the parish was visited twice, excepting only those where the first visit had shewn that another would be unwelcome or useless. Four short leaflets were distributed suggesting reasons for attending the mission. Does your religion mean for you and do for you all that it should? Jesus Christ, the same yesterday, to-day and forever—is it true? were the topics. The work involved in the distribution of these leaflets, as an evidence of activity on the part of the Church was well worth while; and one may hope that the questions suggested bore some fruit. The effect on the attendance, however, was very slight.

So too the result of the processions through the streets was good, but the good accomplished was mostly indirect. They had little or no effect on the attendance. As a profession of faith before men they were good for those taking part in them and they made an impression on some of those who saw them. "That little church of yours," remarked a Methodist to a member of St. Michael's congregation, "is bound to be a power for good." "I think so," was the reply, "but what makes you say this?" "The fact," was the answer, "that you have men and boys who in a procession on the streets are not ashamed to confess Jesus Christ."

Perhaps our processions would have been more effective if our original plans had been carried out. It had been intended that the choir in sur-

plices, headed by the processional cross, should be accompanied by torch bearers and the singing should be supported by brass instruments. Unfortunately we were unable to get either torches or brass instruments and our misfortune has impressed upon us the fact that a procession to be effective

must be as good as it is possible to make it.

I have written in the hope that some of your readers will make suggestions that may make future missions more extensively useful. Who will be the first to help?

G. H. B.

Church History from Canadian Archives

No. VII.—French and English in Canada

By HENRY KITTSON

THE presence of the French and English, side by side, and evidently for all time in the Dominion of Canada, is one of those historical paradoxes of British experience that are so puzzling to the minds of modern historians.

The differences of these two nationalities are so great, that one looks on time as the only solvent for this interesting problem. Britain, in India and in Egypt, is no greater misfit, than the French are today in the British Colony of Canada. The English are looked upon as a foreign minority in the Province of Quebec, and are treated as such by the French Canadians. The French consider themselves as the original inhabitants; and no such word as conquest may even be whispered in their hearing. Loyalty is expressed loudly and persistently, as long as French interests are safeguarded, and French prejudices are respected; but Britain must not look to Canada to fight her battles, and to share the burden of her responsibilities. Canada is independent, at least Quebec pretends so to be, and her special privileges must save her position, as a neutral party in the wars of nations, though England be involved. Such are the claims of the Bourassas and the Laverignes of the Quebec party.

The religious and educational systems of Quebec and her fond dreams being a separate nationality are responsible for the false position, more and more strongly maintained by so many of the French in Canada. It may be the last and supreme effort of a forlorn hope, as they see, in the fast flowing tide of English and foreign immigration, the overwhelming forces that must destroy all expectations of the Latin race, becoming dominant in the land where once it reigned supreme.

There are three parties in the province of Quebec that are striving to gain supremacy. The clerical party has lost the old Gallican ideal, that sought to cultivate a freedom of action, which would make their pupils superior to all others in the art of governing the varying races

of the world; the Jesuits have evolved some well trained politicians, but have produced few if any statesmen; until lately the Sulpicians and the University of Laval have been satisfied with the wornout philosophies of the middle ages, and have only now awakened to the fact that the world has moved, since the days of Galileo; as for the schools and so called colleges of Quebec, little can be expected from institutions that charge about \$100 a year for board and tuition. All who may be interested in the future of Canada will welcome the effort made in the Province to improve the educational systems and to introduce modern methods of pedagogy.

The Nationalist party are few in number; but by persistence and well timed agitation they succeed in drawing public attention upon themselves personally. They have no reputation to lose and no true or lasting position to win. They are satisfied, like their forefathers, the Galatians, with the excitement of useless strife, and easily bewitched by the fluent speaker and the fake dispenser of false ideals. They are ready for the barricade and the barnyard revolution as in 1837. They are great on the platform and brave in the privacy of the editorial chair; but they have never been known to do any good for the benefit of the people or to serve the Empire when their services were needed, but, on the contrary, have stood in the way of the people's prosperity, and by their hesitation in the crises of the nation have raised doubts of their loyalty to the flag that makes them free.

The Habitant or Toiler on the land is contented to be the neutral in the great hive of public activity. For many generations he has been bound to the traditions of the soil and is satisfied to be left alone and to find contentment in a life as simple as it is ideal. Fortunately or otherwise, the railway, the farm-machines, the increased value of the farm, the automobile and the occasional visits to the States are changing the character and habits of these faithful descendants of the bold

pioneers and the hardy voyageurs. Who will win them, when they are aroused to a true sense of their rights and responsibilities?

There is in the Province and there always has been a strong element, found in both political parties, that is true to the best interests of the people and strive to recognize the rights of the English in the land; that an English king reigns over both nationalities, under an English flag, and that all are freeborn citizens of a British Empire. Close union with these is the hope of Canada's future welfare.

The existing prejudices among the French are strong, as the Bilingual controversy has revealed, but the wonder is that they are not stronger considering the food they have thrived upon for so many years, and the hands that have fed them.

The following statements are from Garneau's noted History of Canada and the only reference is to the minutes of legislative Council without date or numbers. They may be read in Vol. II, Book XI, pages 392, 397, 3rd edition:

"The question was also considered by the English Government to organize a great lottery of 10,000 tickets, the total value of these to be £20,000, to rebuild the Cathedral which had been destroyed during the siege. To interest some certain persons in this plan, such as the Lords of the Treasury, the Archbishop of Canterbury, the Bishop of London, and the Bible Society, it was decided to send them copies of this project which stated plainly enough the intention of these people to seize and retain the property of the church and the goods of the French Canadians.

"The Protestants nevertheless persisted in demanding the execution of the laws against the Roman Catholics as in England. Thus an English University proposed the following scheme to subdue the French by stealth: 'Not to say anything against popery in public, but to undermine its influence secretly, to entice the women to marry Protestants, not to quarrel with the ecclesiastics, but to beware of the Jesuits and Sulpicians, not to insist too much upon the duty of swearing allegiance to the King, to reduce the Bishop to beggary, to foment quarrels between him and his priests, to exclude the French

of Europe from the episcopate, and all others who may have the faculty of maintaining the old ideas; to cast ridicule upon the ceremonies of the Church; if a college is established, to keep out of it the Jesuits and the Sulpicians; to prevent all instruction through the Catechism, to patronize those priests who neglect the education of their people, to tempt them by dissipation and discourage them from hearing confessions, to praise the priests who indulge in luxuries, their tables, their equipments, their pleasures; to condone their intemperance and tempt them to violate their vows of celibacy and to ridicule the preachers of the Roman Church.'

The Tiltings of a Free Lance

No. I.

IT is the privilege of a Free Lance, conferred upon him by no man, so none can take it away, to tilt at men and things, be they windmills, wind-bags, what's-his-name, or what-nots. He may not do a cause much good, but being so delightfully irresponsible, he cannot do it much harm. Yet old Don Quixote, with all his fooling, did a little good work that a more sober minded knight couldn't compass. Will CHURCH LIFE give a poor, honest swashbuckler a little corner of the field on occasion, when the mood takes him, to enter the lists? As a test of your chivalry, fair sir and editor, I would have at you in the very first encounter. Is it true, sir, as an intelligent and enterprising purveyor of news for a city broad-sheet doth aver, that you would go a-gunning, or as men say, a-heresy-hunting after poor dear Professor Griffith-Thomas? Nay, sir, it were shame to drag the good man into the limelight. It must be pain to him that his private addresses to his coreligionists at Wycliffe should be trumpeted to a world unprepared for such strong meat, by a sensation loving press, and would you expose him to further galling publicity? The Church owes him no small debt of gratitude in that he has quietly straightened out that unsavoury Kikuyu muddle. The advisory committee of Bishops will be saved no end of trouble when the case comes up for adjustment. No one understood it before; now it is as definitely settled as the Ulster problem. *Roma locuta est.*

Really the doctor is a very harmless gentleman; you wrong him greatly. He has never, so far as the evidence goes, been guilty of the charge you bring against him of attending communion when it is "dispensed

"The Chaplain of the garrison, who also ministered to the Protestants of Quebec, speaking more plainly than his predecessors, had even attempted, and strongly urged the Council to take possession of the Episcopal palace in the name of the Bishop of London, with all the properties pertaining thereto, for the full enjoyment of himself and his successors."

It is with such ridiculous and unworthy fiction that the minds of the French are embittered against the English and their prejudices made permanent through the histories studied in the schools of Quebec.

with" (I believe that is the correct ritual expression in Presbyterian parlance) in Cooke's Church, or Knox Church, nor has he ever received his "token" from the ruling elders. His saying what he would like to do is not evidence. Even if he did say it—and newspaper reports are seldom accurate—the Chancellor of Wycliffe, an exceedingly clever lawyer, would tell you that he need not confess. Confession, so it be auricular or audible, is contrary to Protestant principles, and no man is required to incriminate himself in any court of justice. That is why no self respecting Protestant will go to confession.

You seem to lay some stress on his innocent remark that he would never dream of going to communion in some Anglican churches in Toronto. Well, sir, are you prepared to say that there is any canon or Act of Parliament, or city by-law to compel him to patronize any particular church? As a matter of fact there are many of his way of thinking, only more so, who never go to communion in any Anglican church in Toronto, or anywhere else, and yet they are very good Protestants, are they not? Again his reference to some Methodist congregations where he would feel himself more at home than in his own communion must not be pressed too far. It does not necessarily imply any serious reflection upon the others. Far be it from us to provoke jealousies amongst our neighbours, such as we deplore amongst ourselves. On the other hand, this admission, as indicative of a schismatical tendency on the part of the learned professor would be valueless as evidence against him. Look you now! He may, perchance, refer to the Primitive Methodists who were, once on a time, good Churchmen and, like

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Wesley himself, always went to communion in the parish church, where they also received baptism, confirmation, marriage and burial. For all we know the doctor may have discovered some of these "Methodists on the original plan" here in our very midst, and we too should be glad to welcome them as brethren.

No, my dear sir, do not I pray you take any rash proceedings against Dr. Griffith-Thomas. You have no case that a good Protestant lawyer couldn't clean up with his hands tied behind his back, or behind your back, for the matter of that. I hold no brief for accused, but a free lance is bound to protect the weak. Moreover, I must remind you that the Doctor and the League plead only for unity with schismatics (if there be any such in these enlightened days). Not union, mind you—or is it the other way round. But no matter, I know there is a fine distinction drawn by those in authority. One means something or other, and the other doesn't mean that. They mean the one that doesn't mean anything by any means, and the schismatics, who after all are not schismatics, you know, will think it is a blessed means of grace, if not a mean thing all round. And so it will all come out right in the end, like most love stories in fiction. Ah, beautiful! Beautiful!!

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ALGOMA FORT WILLIAM

During Holy Week the incumbent of St. Thomas' arranged an exchange of pulpits with the clergy of the Twin Cities. Rev. Canon Burt, of St. Luke's; Rev. F. G. Shirring, St. Michael's; and Rev. R. C. Bartels, curate-in-charge of St. Paul's, taking Tuesday, Wednesday and Thursday evenings respectively. The week-night Lenten services have been fairly well attended, and the Sunday evening congregations tax the capacity of the church.

SLATE RIVER

CHURCH OF THE GOOD SHEPHERD.

Rev. A. A. Adams, incumbent of St. Thomas' Church, Fort William, preached in the Church of the Good Shepherd on Sunday morning, April 5th. This mission and Murillo will be supplied by Mr. Leslie Hallett, licensed lay reader of St. Luke's parish, until a permanent appointment is made.

KORAH

On Sunday, March 22nd, the Bishop visited both Korah and twenty miles away Goulais Bay. Accompanied by the Rev. W. H. Hunter, the clergyman in charge of both places, the journeys from the Sault to Korah—out—and home and back to city—in spite of upper and nether elements in the weather working to the contrary.

At Christ Church, Korah, five men and two young women were confirmed and a very large congregation listened to the sermon by our Bishop on "The Blood of Christ." In the afternoon the drive was made to Goulais Bay and evening service held there, the Bishop again preaching.

At the annual meeting of the Christ Church Branch of the Women's Auxiliary, held on March 12th, the officers elected were as follows:

President—Mrs. Hunter,
1st Vice-Pres.—Mrs. Southam,
2nd Vice-Pres.—Mrs. Allen,
Secretary—Miss Moore.

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Some new members were also enrolled and a very enthusiastic start made in the new year.

HUNTSVILLE

The W.A. of All Saints' Church held a most successful Deanery Conference last week, delegates were present from seven branches in Muskoka. It opened with a public missionary meeting: the rector, Rev. E. J. Harper, read a short missionary litany and then introduced the Rev. C. E. Whittaker, who soon gained the closest attention from his audience by his graphic descriptions of life on the Arctic coast, and a vivid account of the great changes going on in the hearts and lives of the Eskimo since they received the Gospel and were baptized. The beautiful views delighted every one, and were most varied, including many of the Eskimo men and women in their strange fur clothing; some of their bright, sturdy little children; a unique group of the "blond" Eskimo; a woman in her skin kayak, paddle in hand; some fur traders with their dog-sleds; a white whale drawn up on the shore and being measured by Bishop Stringer; two excellent portraits of the late Bishop Bompas and the new Bishop Lucas; a glimpse of the midnight sun; a capital view of a fish-stage, showing "2,000 tails"; and some very fine illustrations of the methods of travel on the Athabasca and Mackenzie Rivers.

The following day began with the Communion Service in All Saints' Church, at 8 o'clock, celebrated by the rector and Mr. Whittaker, and at 10 o'clock the delegates met in the Parish Hall for the business session, over which Miss Wilgress, Vice-President of the Deaneries of Muskoka and Parry Sound, presided. The visitors were welcomed by Mrs. Harper, Mrs. Lowe (of Port Sydney) replied, and a letter of greeting was read from the Diocesan President, Mrs. Ironside. Three very good papers were then read, "On the Duties of Officers," by Mrs. Thomas, of Bracebridge; "On Methods of Collecting Funds," by Mrs. Kinton, President of Huntsville branch; and "On Work Among Juniors," by Mrs. Duncan Forrest, former Superintendent of Huntsville Juniors. These were followed by some spirited discussions in which both visitors and local members took part; short reports were also given by the representative of each branch; and at 12 o'clock the Rev. C. E. Whittaker led in the noon-day prayer, and gave a short but most earnest and helpful address on the clause of our members'

prayer, beginning, "Grant that we may never be discouraged." After a very hearty vote of thanks had been tendered to him, the conference was closed. All were invited to lunch, prepared by the Senior and Girls' branches of All Saints', and about 40 spent a pleasant half-hour together, before returning to their homes.

SAULT STE. MARIE

On Refreshment Sunday it was our privilege to welcome to the use of the Church of St. John the Evangelist, those fellow Christians among us who belong to the Greek Orthodox Church. The Rev. John A. Kirshy, rector of the Syrian Orthodox Church in Boston, Mass., was the priest who gathered the flock and refreshed their souls by a celebration of the Holy Mysteries. About twenty were present and a few of the regular congregation who had received hurried notice, and were welcome to the service. The service was rendered apparently in Greek and in Arabic. The priest being assisted by Mr. F. H. Chamandy, who from his place in the front seat of the congregation, appeared to be leading the responses, reading concurrently in Arabic with the priest in Greek, and also long passages alone. His nephew assisted with the incense. At the conclusion of the service Blessed Bread was distributed to those who chose to receive it. The gratitude shewn by the worshippers for the enjoyment of this service was most sincere. May their coming deepen our prayers for the great cause of reunion. At Evensong every adult received a copy of one of the pamphlets issued in connection with the World Conference, for the consideration of questions touching Faith and Order:—
"Ut omnes unum sint."

CALGARY

The Rimbey Mission showed its appreciation of the work of the Rev. T. Mitten and sympathy with him in his enforced retirement on account of ill-health, by presenting him with the sum of \$120. Mr. Mitten has gone to Lac du Bonnet, Manitoba, where he proposes to take up farming, doctors having insisted on the necessity for an open air life.

The mission churches of St. Mark and St. Martin, in the parish of St. Stephen, Calgary, have been apportioned districts from that large parish, which have been erected into parishes. The Rev. J. W. Thomson, who, as curate of St. Stephen's has been in charge of both churches for some time, has been inducted rector of both parishes.

The Rev. L. A. Knight has recently arrived from England and has been appointed by the Bishop to the temporary charge of the Pastor Mission, during the absence for two months on account of ill-health of the Rev. M. W. Holdom.

On Sunday, March 29th, the Bishop ordained the Rev. R. J. Shires and W. E. S. Tyers to the priesthood.

The Rev. W. E. Herbert, who has been absent on leave in England for some months, has returned to Dinton, bringing his wife and child. During his absence a parsonage has been erected.

The Rev. A. V. Grant will be absent from the De Winton Mission during the greater part of May, on a trip to the East from which he will return as one of the married clergy of the Diocese.

The Ven. Archdeacon Hogbin returns to the Diocese about May 20th, after nearly six months absence in England, during which, although on holiday, he has preached and lectured extensively in the interests of S.P.G. and particularly of this diocese. He is announced to preach in Westminster Abbey on May 3rd.

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FREDERICTON

The eight day Mission conducted by the Right Reverend Bishop Richardson, D.D., at Sussex, King's County, was brought to a close at Trinity Church on Sunday evening, March 29th, by a magnificent service attended by a large congregation. The Bishop's addresses were interesting and instructive. From the very start of the meetings interest began to grow and the attendance increased night after night.

On Thursday afternoon a service for women was held, at which there was a very large attendance. A mass meeting for men was held at the Opera House on Sunday afternoon.

The subject of the afternoon address was "The Elements of National Stability and Strength," and the masterly manner in which it was treated could not but appeal to all present and go far toward the furthering of higher ideals in life than many were seeking.

A marked characteristic of the Mission was the entire absence of anything of an exciting or sensational nature, its whole aim being the deepening and strengthening of the spiritual life. Bishop Richardson added many to his host of friends during his brief stay, and his return will be looked forward to with most pleasant anticipation by the citizens of Sussex.

HURON LONDON

By the will of Mrs. Jane Rudd, an eccentric woman of eighty, who lived alone, property worth \$100,000 is left to St. Paul's Church. Her will was found carefully sealed in an envelope wrapped in cloth, tied with strings and tacked firmly to the bottom of an old oak chest. A few days ago the old lady arose at 2 o'clock in the morning to fix the fire, and falling over the carpet fractured her leg and sustained injuries which caused her death.

MACKENZIE RIVER

Bishop and Mrs. Lucas left Toronto for their diocese on April 7th.

Rev. C. E. and Mrs. Whitaker are

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leaving Toronto in a few days for Herschel Island, after being on furlough for over a year. Mr. Whitaker during his vacation has been engaged in translating the Scriptures into the Eskimo language. The work has been printed in England.

MONTREAL

ST. ANDREW'S EAST

The contract for the building of a new Rectory with modern equipment, has been signed with the Westmount Plumbing Company of Montreal. The work will begin at once and the house, which is to stand close to the Church, will be ready by the fall. The old Rectory, a mile and a half away from the Church was sold at Christmas.

MOOSONEE

CHAPLEAU

Special services commemorating the 6th anniversary of St. John's Church, built by the late Rt. Rev. G. Holmes, then Bishop of the Diocese, were held on Sunday, March 20th. The Right Rev. D. Anderson, the present Bishop, preached at the morning service, and the rector, Rev. P. R. Scanes, in the evening. The offertory during the day, about \$100, will go towards the Church debt, which has now been so far reduced that there is every prospect of its being cleared off during the coming year, and the 7th anniversary being also the day of the Church's consecration.

The church has been still further beautified, by the erection of a handsome brass chancel rail, which with curtains, is the gift of Mr. and Mrs. G. B. Nicholson. The rail was accepted on behalf of the congregation, by the rector, at the morning service, on the day of anniversary.

The many friends and helpers of St. John's Indian School, both in Canada and England, will regret to hear of the resignation of Miss Sutherland, who was in charge of the school from its commencement, until last fall, when Rev. G. Prewer was appointed to that position. Since then Miss Sutherland has acted as matron. No words can tell of the faithful and devoted work of Miss Sutherland, and only those who have been in intimate personal touch with her during the past seven years, have even the faintest idea of how she has given herself, bodily, spiritually and mentally to the care of the little ones in her charge. In times of sickness she has nursed them night and day, almost collapsing herself at times, and most unselfishly gave up her much needed furlough, after less than two months of it had passed, to return to duty, because the Bishop had been disappointed of a substitute. What her example and influence and care have done not only for the children, but for their relatives and friends, will never be known, until all secrets are revealed—but there is no doubt that it will be felt not only by this but by future generations. Miss Sutherland's resignation was to take effect March 31st, but with characteristic unselfishness she is remaining until after Easter, to enable Mr. Prewer to spend that season with his family. Miss Richards, who has been Miss Sutherland's faithful and capable assistant, has also resigned and will leave at the end of April. Miss Sutherland will take a much needed rest before taking on any further duties, visiting friends in Chapleau.

The W.A. of this parish have decided to give \$25 of their missionary tenth for the maintenance of the bed in St. Paul's Hospital, Honan, given by them last year, and \$25 towards the special appeal from the Bishop of Mackenzie River.

NEW WESTMINSTER

On Sunday, April 5th, a service of some special interest took place in St. Paul's Church, Vancouver. The service commenced at 3.30 in the afternoon with the baptism of Adam Eastman, youngest child of Bishop and Mrs. de Pencier, the Bishop performing the ceremony. The God parents were Mr. H. T. Lockyer, General Manager of the Hudson's Bay Company in Vancouver; Mr. J. H. MacGill, of the legal firm of MacGill & Grant, an old Trinity man; and the Godmother was Mrs. F. C. C. Heathcote, wife of the Archdeacon of Columbia. After the Baptismal Service the Bishop, escorted by the Rev. H. G. King, rector of St. Paul's Church, and the Rev. H. Willis of Victoria, proceeded to the chancel, where a Confirmation Service was held. Four boys were confirmed, who had been prepared for confirmation at the Boys' School in Victoria, and were presented by the Rev. H. Willis. Two of the boys who were confirmed were sons of the Bishop, John and Joseph de Pencier; the other two were sons of the Treasurer of the Diocese, Mr. A. McC. Creery.

After the service, the many friends of the Bishop and Mrs. de Pencier, who were present, proceeded to the Bishop's house, where hearty congratulations were given to the Bishop, who at one service had baptized one and confirmed two of his own boys.

NIAGARA

HAMILTON

The mission work among the immigrants has started and thirty-two volunteers have done good work in house-to-house visiting and have brought many into touch with the Church here who otherwise were drifting away.

The dates for the Annual Meetings are April 28, 29, 30.

During the last year services have been held every Sunday night, except in the summer months, at the Walnut Street Mission. The services have been conducted by Messrs. W. F. McLaren, H. E. McLaren, G. F. McLaren, R. Jeffers, and the Rev. Canon Spencer, beside the clergy of the parish. On Thursday afternoon a Mothers' Meeting is conducted by the Messrs. McLaren. The members of this meeting have during the year, contributed \$19.00 to the support of an orphan child in China.

The Bishop of Niagara assisted at the 8 o'clock celebration of the Holy Communion at Christ Church Cathedral, on Easter Day.

ST. PETER'S CHURCH.—His Lordship, the Bishop of Niagara, held a confirmation service in this Church at 11 o'clock on Easter Day. A large number of candidates were presented.

BURLINGTON

Confirmation Service was held in St. Luke's Church on the evening of Easter Day. The building was crowded to the doors for this service.

NOVA SCOTIA

HALIFAX

The last of the Lenten course of lectures at the Church of England Institute was delivered by Dean Llwyd on "The Present Outlook."

At the opening of his lecture the Dean pointed out that the purpose of the preceding lectures had been to put before those who attended the various types of English Churchmanship. Possibly to some this may have been a trifle confusing. Questions may have arisen such as "What does the Anglican Church stand for as distinct from other religious bodies?" or "What do all these

schools of thought hold in common?" In answering these questions the Dean pointed out that these different schools of thought did hold very much in common.

Firstly, they held in common the fundamentals of the Christian Faith. While there was much diversity of interpretation, the Faith of all was essentially one. The lecturer ably emphasized the character of the Church of England as Catholic, yet Reformed, and pointed out that her appeal has always been to sound learning.

Secondly, the different schools of thought hold in common the Creeds of the Church, the Church's organization, the historic Episcopate, and the Church's Apostolic origin.

Thirdly, the different schools of thought in the main recognize the comprehensive character of the Church of England within the limits of a common faith and a common organization.

Fourthly, the different schools of thought hold in common a common liturgy. The Anglican Church stands by itself in this respect for no other body of Christians exists which is so free as regards interpretation or theories of doctrine or as regards diversity of ritual.

Speaking in eloquent terms of the present outlook, the Dean referred to the Archbishop of Canterbury's Charge in 1912 on the character and call of the Church of England, and emphasized her power to meet and grapple with the difficulties and questions of our own time. Her growth has been phenomenal. One hundred and fifty years ago there were but thirty-three Bishops of the Anglican Church. Today there are two hundred and sixty-eight Bishops having charge of dioceses, and fifty-six suffragan and assisting Bishops.

Discussing the special needs of the Anglican Church today, the Dean thought that she needed more unity within herself, to get more completely under the influence of the love and fraternity which alone springs from Jesus Christ. If only for one year we could forget our differences and emphasize our points of agreement, the result would be magnificent. In Canada the Church needs to lay far more emphasis on education, both for clergy and people. The Church needs, too, a stronger pulpit. By this is meant not necessarily greater learning,—for great learning may be very dull; nor even greater eloquence,—for eloquence may be merely brilliant rhetoric; but what is needed is great, live, consecrated personalities, men who fear nothing except God, and fear Him mightily.

At the close of the lecture Rev. V. E. Harris fitly expressed the hearty thanks for the audience to the Dean for his splendid address.

ONTARIO

DESERONTO

The St. Mark's Branch of the Women's Auxiliary held their annual meeting at the Rectory, May 31st, a large attendance of members present. Officers elected for ensuing year: Honorary President, Mrs. C. A. Millener; President, Mrs. C. E. S. Radcliffe; First Vice-President, Mrs. E. A. Rixon; Second Vice-President, Mrs. George Smith; Recording Secretary, Mrs. W. E. Giffen; Corresponding Secretary, Miss M. R. Hay; Treasurer, Miss J. Harvey; Secretary Babies' Branch, Mrs. E. A. Rixon; Delegate, Mrs. C. J. Anderson; Substitute, Mrs. E. A. Rixon. The reports for the past year were most satisfactory and hearty votes of thanks were tendered to all the retiring officers.

NEW DUBLIN

A valuable addition to the many handsome memorials placed in St. John's Church, was the gift made recently by John H. Hawkins, Treasurer of Elizabethtown, in memory of the Hawkins' family. It consisted of a solid silver gold-lined communion set and will be used for the first time on Palm Sunday. The rector, Rev. J. de Pencier Wright, and congregation, are deeply grateful to Mr. Hawkins for his beautiful gift.

OTTAWA

OTTAWA

BROTHERHOOD OF ST. ANDREW.

The annual conference of the Brotherhood was held on Saturday, April 4th, in St. George's Parish Hall. There were 100 men and boys present and the conference was most successful.

The speakers were exceptionally good and those present seemed to appreciate their efforts by the hearty applause which was given to them.

During the afternoon the subject was "The average man in work for Christ." Mr. Gerald H. Brown, Assistant Deputy Minister of Labor, acted as chairman.

Rev. Chas. Bilkey, of St. Luke's, spoke on the work of the average man in the Church, and pointed out very clearly man's weakness and carelessness in this respect.

Rev. E. A. Baker, of St. Matthew's, spoke to us on the average man in work for Christ during the week.

Mr. J. A. Birmingham, General Secretary in Canada, was the next speaker. Mr. Birmingham pointed out the many ways in which a true Brotherhood man could do a splendid work in almost every parish. He also told of the work that is being done in Montreal, New York and other places, and especially of the good work being carried on by the Junior Chapters.

This was followed by a general discussion by those present and at 6 p.m. all those present moved into the Bible class rooms, where a most enjoyable

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supper was served. Dr. J. S. Plaskett was chairman during the supper.

Immediately after supper, Rev. J. H. Dixon of the Cathedral, spoke on "The Latent Power of the Church."

This was followed by a few words from Mr. Birmingham and Rev. E. A. Anderson of St. Matthias'. Dr. Plaskett thanked the speakers for their kindness in giving the splendid addresses during the conference. At 7.30 p.m. the conference was closed with prayers by Rev. H. M. Reid, of St. Luke's.


On Saturday, April 4th, the Executive Committee of the Local Assembly, held its monthly business meeting. Plans for a summer conference were discussed, but it was decided to leave this over until the May meeting.

SMITH'S FALLS

W. A.

Notwithstanding the very unfavourable weather the members of the Auxiliary were out in large force Wednesday, April 1st, at the morning service in St. John's and at the annual meeting in the hall in the afternoon. At the latter meeting the Archbishop was present and gave an address remaining after the meeting was over in order to meet the members personally. The rector presided at the meeting and expressed great satisfaction at the steady growth of the Auxiliary and was pleased to know that so many new members had been added this year. He expressed the hope that many more would come in and give their co-operation in this important work carried on by the W. A. The total membership of the three branches is reported as 167. The officers for the year were elected as follows: President, Mrs. Bliss; Vice-Presidents, Mrs. Anderson, Mrs. Moore-Miller; Secretary, Mrs. Rogers; Treasurer, Mrs. S. H. Lewis; Dorcas Sec., Mrs. Baird; Literature, Mrs. J. Drummond; Box Sec., Mrs. T. Cartland; Extra Cent-a-Day Treasurer, Mrs. Malcolm; Secretary Babies' Branch, Mrs. E. A. Sauter; Delegates to Diocesan Annual in addition to the President, Mrs. Stammers and Mrs. L. E. Bradley; Substitute, Mrs. G. Rogers and Mrs. Moorehouse.

The Archbishop of Ottawa administered confirmation in St. John's Church on Wednesday in Passion Week. Thirty-one candidates were presented. His Grace has visited this parish seven times in less than five years, confirming two hundred and fifty-three candidates, eighty-nine being adults. The parish now numbers upwards of seven hundred and fifty communicants, three hundred and fifty-two having been added in the past five years. Since the introduction of the daily Lenten services four years ago, interest in Lenten duties has greatly grown, the attendance this year being far in advance of any previous year. The weekly Thursday celebration has always a faithful few. On Wednesday in Holy week the rector, Rev. Forster Bliss, with members of the family, was hastily summoned to Montreal before an operation on his daughter in the Royal Victoria Hospital, and great sympathy is manifested for them in their continued anxiety. The W.A. annual was held on the day of the Archbishop's visit and his Grace gave a very earnest address heartily congratulating them on their activities and growth.



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GIRLS' AUXILIARY

The annual meeting of the Girl's Auxiliary of St. John's Church was held on Tuesday evening, March 31st, 1914, in the Parish Hall, the rector, Mr. Bliss, presiding. A large number of members were present, and reports for the past year were read showing quite a large balance to the credit of the Auxiliary, which was most encouraging. This money was divided between the home parish and missions in the Canadian Northwest. The election of officers for ensuing year resulted as follows:

President—Mrs. Cecil E. Gibson.
Secretary—Miss Lillian Ridewood.
Treasurer—Miss Eliza Gray.

Extra-Cent-a-Day Treasurer — Miss Ouida Vickers.

Delegates were appointed to attend the annual meeting of the Women's Auxiliary at Ottawa in May. They are the President and Miss Hazel Ringer and Miss Lizzie Moorehouse. Substitutes, Miss Myrtle Leach and Miss Ouida Vickers.

Before closing the rector congratulated the girls for the excellent reports and the good work done by them during the past year.

PERTH

A memorial service, in memory of the late Mrs. Greene, of Ottawa, President of the W.A., featured the annual meeting of the Women's Auxiliary in St. James' Church. After the church service was over, the Auxiliary held its business meeting in the school room, when the following officers were elected: President, Mrs. D'Arcy Clayton; Vice-President, Mrs. R. V. Fowler; Secretary, Mrs. Wm. McLenaghan; Treasurer, Mrs. W. W. Walker; Cor. Sec., Mrs. Gibbs; Leaflet Sec., Miss Wright; Box Sec., Miss Hicks. A hearty vote of thanks was tendered Mrs. Burton, the retiring Secretary, for her four years' services, and to Miss Joan Matheson, retiring Vice-President.

QU'APPELLE

The Lord Bishop of the Diocese held confirmation services in Regina on Sunday, April 5th, when a number of candidates were presented at St. Paul's Church in the morning, and at Grace Church in the evening.

A meeting of the Qu'Appelle Association was held at "Bishopstone" on Friday, April 3rd, when arrangements were made and committees appointed to conduct a canvass of the City of Regina on behalf of St. Chad's College Building Fund. The Bishop was present at the meeting.

The College of St. Chad is rapidly approaching completion and the structure now presents a very handsome appearance. Great efforts are being exerted to reduce the debt of \$40,000 on the College Building, and an appeal is being made throughout the Diocese for that purpose. The lists for subscriptions will be kept open until May 6th instead of April 6th, as formerly announced.

St. Chad's College is rapidly approaching completion and the appearance of the building is much improved by the terra cotta facings. The statues of St. Chad have been placed in the niches at the east and west end of the chapel.

The College Examinations for priests and deacons will be held during the week after Easter.

The Synod of the Diocese will be held on June 9th and following days.

The Primate of all Canada will open the Diocesan Theological College of St. Chad during Synod week.

RUPERT'S LAND

WINNIPEG

From Palm Sunday to Good Friday special services were held daily in most of the parish churches. At Holy Trinity the parochial branch of the B.S.A. arranged for addresses to men during the luncheon hour and numbers varied between 150 and 200 people, who came to listen to devotional addresses upon the Cross. At the Pro-Cathedral St. John's College Church Society arranged the daily 5 p.m. service, Rev. R. B. McElheran, Rev. Canon Jeffery, Rev. H. E. B. Harrison and Rev. Canon Matheson being the preachers. The subjects for meditation were based upon the thoughts contained in Hymn 152, "The Story of the Cross."

On Good Friday services were held in nearly all churches at 11 a.m. and in the evening. At Christ Church, St. Cuthbert's and All Saints', the Three-Hours' service drew many worshippers. St. Matthew's and St. Cuthbert's had evening services with lantern illustrations of the Crucifixion. At 8 p.m. in St. Matthew's, the choir rendered Stainer's "Crucifixion" very beautifully. Maunder's "Olivet to Calvary" was sung in their respective churches by the choirs of Holy Trinity and St. Jude. All Saints' congregation heard a solemn and melodious Lenten Cantata, "The Darkest Hour." At St. Luke's the organist gave a recital suitable to the day and the choir sang with great feeling Maunder's "Penitence, Pardon and Peace."

CHRIST CHURCH.

The annual meeting of the W.A. was held in the parish room on Friday, April 3rd. Rev. Wm. Walser in the chair. Last year's report showed that some \$400 had been made during the time and that the branch had given a donation to the wardens for church expenses, after doing its missionary work. Mrs. Talling was elected President for the ensuing year.

HOLY TRINITY.

The W.A. annual meeting on April 8th was addressed by the rector (Ven. Archdeacon Fortin), who spoke glowingly of the nobility of the work of the W.A., and congratulated the members of his branch on their unflagging zeal and splendid achievements. Many distributions of bales and money had been sent West during the past year, the Dinevor Hospital fund had been benefited to the extent of \$60, Indian children had received complete outfits for a year. The Recording-Secretary paid an earnest tribute to the wise counsels given by Mrs. Fortin, Lady Schultz and Mrs. McFarlane. Mrs. F. Brimer was elected President for the ensuing year.

MORRIS

The Easter celebrations were well attended at All Saints', Canon Matheson officiated. The evening service was most hearty, the music being well rendered by a capable choir. Mr. C. J. Sutton read the service and Canon Matheson preached.

TORONTO

TORONTO

Dr. G. B. Archer, who has been home on furlough, has returned to his work in Kangra, India.

Rev. J. H. Teney of St. Phillips, who has been away owing to ill-health, is reported to be improving and will return shortly.

St. Clement's Church, North Toronto, was the scene of a very beautiful service Tuesday evening in Holy Week, when His Lordship, Bishop Sweeney, ad-

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ministered the Holy Rite of Confirmation. The rector, Rev. A. J. Fidler, presented fifty-five candidates for the Apostolic Rite, more than one-third of the number having reached adult years. The congregation not alone filled the nave of the church but also one-half of the Parish Hall, which hall is now so arranged that it can be at a moment's notice made practically an extension of the nave of the church. The Bishop delivered a strong teaching address, taking as his text, "Thy vows are upon me, O God." Rev. A. K. Griffin acted as Chaplain to his Lordship. The service was particularly bright and hearty, led by a strong choir.

ST. PAUL'S.

The new organ, although not quite completed, was used for the first time, in a service, on Easter Day. Mr. Healy Willan, the organist, presiding. Only a part of the western side and the echo organ in the north gallery are incomplete. The many qualities and the different effects which the new instrument possesses will attract a large number of music-loving people for the opening of the completed organ, which will take place on April 29th. The Rev. Mr. Grosvenor, Dean of the Cathedral of St. John the Divine, New York, will be present, as well as the organist of the Cathedral, Mr. Miles Sarrow, who will give one or two numbers.

ST. JAMES' CATHEDRAL.

Canon Davidson, of Peterborough, was the special preacher at the Noon-day services in St. James' last week, giving a course of five addresses on the

(Continued on page 15.)

Women's Work and Social Service

WE are generally to some extent conscious of them, but sometimes we are peculiarly alive to the prevalence of innumerable conflicting and counteracting tendencies, each exerting an influence of its own, all pulling in contrary directions—some harmfully, some helpfully.

Take, for instance, the woman's movement and the eccentric forms in which some of its extreme tendencies manifest themselves—not only in outbreaks of assault and arson, but in ugly and sometimes immodest modes of dress and in equally astonishing forms of amusement—all symptoms, though very different ones, of the desire for emancipation from the control of public opinion, of convention, of tradition.

* * *

A glance through any issue of *Punch* will illustrate these and many other tendencies—nor so far as dress is concerned do his pictures surpass the current advertisements of fashionable firms. See what "Theresa Chingles" has to say of a prize fight at which she found herself, with a number of other women, a spectator. "On my left sat a young girl in a rose-pink evening dress with a dove-coloured opera cloak covering her bare shoulders, her eyes following intently the struggling figures. A few seats away a gray-haired woman watching the fight with interest; her eyes twinkled as the heavy blows were delivered and when one of the men began to bleed copiously, she uttered an exclamation of delight. . . .

So far as I could see no woman present shewed any sign of repulsion. It seemed significant of the times."

Of course, this is *Punch*, but *Punch* is a wonderful mirror of manners and customs. A fitting counterpart to the above may be found in real life in such an item as that of my paper on March 13th, concerning the prevalence of gambling among women of fashionable London society, or that of the same paper describing a clinic established for women smokers by the Anti-Cigarette League of Chicago, in the belief that "thousands of women would be thankful to cure themselves" if they had the chance.

Another manifestation finds extraordinary expression in the erratic genius of Pierre Loti, who confessing himself "without hope or faith, believing in nothing and in no one," admits that he lives by the acknowledged rule only of what pleases himself, in the course of faithfulness to which he has lately recorded his resolve to put away his wife and take another, for

the sake of the insight gained through every new experience.

* * *

But there are plenty of counteracting tendencies—the whole movement towards self-expression, self-direction and self-government—of which the woman's movement is, I suppose, to be regarded as part—has many noble manifestations. There are the widespread humanitarian efforts in the treatment of destitution and crime, seen in such works as the establishment of jail farms, or of women's and children courts; while other fine tendencies are seen in the friendly and reverent attitude of the press towards moral and religious questions, and in the growing belief that after all moral and religious ideals may be essential factors in the purification and reconstruction of society.

Consider such an event as the story of the American woman who, at a recent fair in the Southern States, insisted on gaining admission to an entertainment "for men only," with the result that, owing to her representations the performance was brought under control—closed, in fact; consider the recent successful establishment in London of a serious magazine, *The Dial*, edited and managed by women upon broad, useful lines, or the opening of a house in the west end of London, where women may meet together for the study and discussion of moral and religious questions, and where they may find guidance and help.

* * *

Then there is the desire for knowledge in connection with all sorts of practical activities, a desire evinced by the multitude of institutes, congresses, conferences, vacation schools and so on, and of the numbers who attend them, to learn from experts in education, social work, missions and other subjects, shewing the real anxiety to help and to help effectively. The action of the University of Toronto in planning a course of study in Social Science and Social Service affords an important indication of the strength of this tendency.

* * *

In Mr. H. G. Wells we possess a writer who explains and illuminates many present day tendencies both by his pungent criticisms of the present and by his breezy excursions into the future. Of one of his latest works, "An Englishman looks at the World," it is remarked by *Punch* that "to read it is to be delighted or infuriated, according to your individual habit of

mind. If established in tolerable comfort in a world you judge to be on the whole rather well run, you will resent exceedingly this pert young man, with his preposterous eagerness, his insane passion for questioning and tinkering, and most unfairly putting you in the wrong. But if, thinking life in your sombre moments a nightmare of imbecility, and in your more expansive moments a high adventure of immeasurable possibility, you are straitened between cold despairs and immense hopes, you will readily forgive this irreverent self confident critic any crude things he may have said in his haste, for the sake of his flashes of perception, his inspiring anticipations, his uncalculating candour, and above all his generous preoccupation with the things that matter enormously."

"What we prosperous people who have nearly all the good things of life and most of its opportunities, have to do is to justify ourselves," says Mr. Wells, and this challenge is a fine expression of some of the most hopeful and even exhilarating tendencies of the time.

* * *

Universal tolerance of everything and everybody is of course an established belief and practice, but every now and then you meet with some curious exceptions. How many of us have not rubbed our eyes and asked ourselves if we were really awake, as we have been hearing the most advanced apostles of democracy at this very moment denying the loyal population of Ulster the right to any name but that of rebel; even more extraordinary—a bit of comic opera we might have thought it, if it had been less appallingly serious—has been the attempted interpretation, by these same apostles of democracy, of the Curragh incident, in which the action of men ready to sacrifice careers for convictions, has been characterized as if it were disobedience to orders on a field of battle. Fuller knowledge has shewn the wicked absurdity of this view, but the whole series of episodes has given us an insight into the feelings which in former times, have

driven men into the arms of absolute monarchy, as the only refuge from the tyranny of the many.

But there are occasionally happier exceptions to our universal toleration, and everyone must have welcomed the action of our Postmaster-General when, the other day, he refused the freedom of the mails to scandalous publications reflecting on the conduct and character of our Roman Catholic brethren. A good bit of intolerance, surely.

* * *

Amusements again—how foolish, vulgar and debasing many of them—yet the potentiality of the drama as a purifying and constructive force has never received more eloquent advocacy amongst us than in this season's tours of Mr. Benson, Mr. Harvey, Mr. Lawrence Irving and Sir Johnston Forbes-Robertson, from all of whom we have had such living proofs of the possible influence of their art in opening men's eyes to true issues, in clearing away pollutions, and in quickening the desire for higher things than self-interest.

* * *

Current literature of course reflects every tendency. One, though perhaps already a passing one, has found voice in the girl who said that "after she took her course in philosophy, she felt ministers were a credulous lot of men with whom you couldn't argue." We have something called the New Thought, and something called the New Morality; we have some teachers maintaining that dogmas are only a stumbling block and miracles an impossibility; that the priesthood is not a reconciling influence, but a separating one; even that the Blessed One Himself is not the Incarnation of the Father, but only one in a series of manifestations—the highest; perhaps, but nothing more.

* * *

We have other teachers "presenting old truths in such an up-to-date style that they are hardly recognized as such"—so my paper tells me; others again setting forth "a new religion, in

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BLACK, GREEN or MIXED

059

which everything doubtful is to be done away, and which will give to America what it really needs." We have some generous citizen of S—building and presenting a new church—non-sectarian—to the town, and as it is "a new departure to have a church owned by a private individual," we are not surprised to learn that "much interest is felt in the probable character of its services."

In view of all this and much besides, of these and opposing tendencies, it is rather significant that in two of last year's "best sellers," *The Inside of the Cup* and *V.V.'s Eyes*—while in each social service is a prominent note—the one hero is led to find himself through the somewhat desolate process of destructive criticism, the other through the warmth of an enthusiasm of humanity which knows no limits in its self-forgetting devotion. While again we must not forget the tendency well characterized as "the Vision of Christ in contemporary literature," which received an able exposition in *CHURCH LIFE* not many months ago.

* * *

Amid all the varying tendencies—the restlessness and folly and affecta-

tion, the aspiration and reality and hopefulness—in the life about us, how truly refreshing to read these words of the very latest lion to whose splendour did roar we have but now been listening, Mr. Alfred Noyes. "England (and he might have said, not only England) has got away from her anchorage into a state of unrest that is leading nowhere. You must get down to essentials, to respect for law and authority and for religion."

An observer, speaking of the apparent revolt against organized religion, asks: "Is it not because we are awakening to the fact that religion is so real and vital, that we dare not make it just a matter of convention?" Another, with the right conferred with a very wide experience says: "I do not believe that men have ceased to want God." . . . "The restlessness and dissipation which so largely characterize life to-day are just a sign that this volcanic idea of God is at work." And once again, to quote this time the *American Century*, "Students of social tendencies report a reaction against the prevailing laxity in conduct and opinion. This is sometimes characterized as a moral renaissance. It goes deeper, it is nothing less than a revival of religion. . . . It is springing up in unwonted places and is finding utterance by unprofessional and unfamiliar voices. . . . There must be something to worship. Nothing less than this will meet the social need of the time." In other words, amid the contradictions and conflicts and extremes of all kinds that we feel around us, may we not think that the best life and thought of our time is increasingly inspired by the conviction that "the truth of Christ and that alone makes sense of our experience."

* * *

One sometimes watches a river flowing on its course; one sees the whole body of water, and one sees also in it all kinds of streaks and colours—pale greens, deep purples, ruffled spaces, smooth breadths, here a reach reflecting the overhanging clouds, there a surface sparkling back the gleams of sunlight. There are many currents, surface showy ones, hidden secret ones, some crossing the main course, some harmless, some dangerous, but with them or in spite of them, the great river goes on its majestic way to the ocean.

"There is a river the streams whereof make glad the city of God. And everything shall live whithersoever the river cometh."

HONOUR BRIGHT.

Honesty is the best policy, but he who acts on that principle is not an honest man.—*Archbishop Whalley.*

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

SUMMER HOLIDAYS

7th April, 1914.

To the Editor:

I have read with much interest your article on Summer Holidays in your issue of the 2nd inst.

It seems to me, however, that you have overlooked entirely the point that many families go away to seek quiet and to get away from the congestion and bustle which obtains at many places where churches already exist.

In the majority of cases the parishes in which these summer resorts lie are very large, and, if the district is attractive, the rector of the parish has to look after the increased attendance at his regular church services, and in addition has thrown upon him the duty of attending to services at the outlying portions of the parish.

It seems to me that the solution of the summer service work is to so arrange it that the Bishop shall have power, by and with the advice of the Mission Board, to detach these isolated places from the parishes to which they belong, during the vacation season, placing the direction of the services to be held, under Archdeacon Warren. If this can be brought about, it will lend itself to continuity of definite work. The rector of the parish already overburdened at this particular season of the year, will not feel that his own direct charge is being neglected, and if the Archdeacon is given the general direction of the services, I have no doubt but that he can arrange in some cases for week-end trips to these different re-

sorts for several of our hardworked city rectors, and the change of scene and work would be beneficial to all parties.

I know of several places where the owners of property will be only too glad to give a deed of the necessary land on which to erect churches, and I do not think there will be much difficulty in getting sufficient money together to erect the buildings, but this only on the condition that some such scheme as that outlined can be followed out.

Perhaps others interested will be open to express their views on this very important matter.

COTTONWEIGHT.

A CORRECTION

53 Charles Street E.,
Toronto, April 13, 1914.

To the Editor:

Dear Sir,—I notice in your last issue a reference to a memorial window in St. James' Church, Kingston, which has been placed there in memory of my father, Archdeacon Macmorine. May I call your attention to an inaccuracy in the reference? It is there stated that the window has been given by myself, while the fact is that my brothers and sisters, a brother-in-law and myself combined in its installing.

As I have no desire to be credited with much that I didn't do, I shall be very grateful if you will correct the error in your statement.

MILDRED MACMORINE.

THE NEW TESTAMENT IN THE MAKING

To the Editor:

Sir.—I always read with much pleasure and profit the interesting and eloquent writings of Dr. Paterson-Smyth, and generally find no difficulty in agreeing with him. But there is one point in con-

nection with his papers in your columns on "The New Testament in the Making," in which, I think, he has not quite made out his case. He seems to infer throughout that because we cannot now at this distant day find any trace of early copies of the books of the New Testament that they therefore did not exist as early as many have supposed. But surely this is a distinct "*non sequitur*." We can hardly claim to be in as good a position today in this twentieth century to discuss this subject as, for instance, St. Jerome was in the fourth. And yet St. Jerome's Latin edition of the Bible is essentially the same as our own. Is it likely that that scholarly and holy man spent so many years of his life in translating the Bible without first testing its genuineness? It is impossible to think so. And his advantages for such a work must certainly have been far superior to ours. One fact is enough to show our great disadvantage in such an undertaking. The great Alexandrine library, which the Mohamadon fanatic Omar destroyed, was in existence some two hundred years after Jerome's death. Might not a peep at that have enriched Dr. Paterson-Smyth's papers immensely, and made them even more interesting than they are? That advantage was enjoyed by St. Jerome, and if necessary would no doubt have been used by him. But the facts the learned Doctor questions were probably so well and generally known then that such a reference may not have been needed. Negative evidence is always unsatisfactory, and can very seldom afford positive proof. And the positive proof is now always on the side of the historical view of the Church, as the archaeological discoveries are so continually showing. But the trouble is that though these discoveries disprove theory after theory of the critics, they never abandon their errors. It is with them as with Rome. The Papal claims were built up on the forged decretals. And now, though no Romanist would dare defend the genuineness of the Isidorian decretals, they still cling tenaciously to the heresy of which they were the source. Even in Germany, the home of modern higher criticism, the unsatisfactory evidence advanced for it is being admitted and pointed out. And one of our clever writers some time ago well stated it when he said "The English critics are still too fond of wearing the cast off clothing of the Germans." But

truth will in the end prevail even there. And as we do not write our wisdom or folly on obelisks or in pyramids, but on very perishable paper, the whole wretched blunder will in a few generations entirely disappear.

There are many reasons why early Christian writings have been lost to us in the past, besides the destruction of the Alexandrine library. In the bitter persecution that at first befell the Christians a determined effort was made to destroy the sacred books. And there were traitors who sometimes delivered them up to save their own wretched lives. And as there were traitors then, so are there now. Men who confess our creeds and subscribe to our formularies to secure preferment, and then deny the truths of the Creeds they have professed, and undermine the Church to which they belong. But such men cannot fail to bring upon themselves, as did the traitors of old, the scorn and contempt of all honourable and right thinking men.

J. M. B.

CHURCH AND STATE

The Editor.

I beg to enter a protest against the front page article of C. & S. C. for 26th March, headed, "Not Canada but the Senate."

A Church paper to many minds is but a poor arena for political controversy. When the Senate 17 years ago rejected the Mann-Mackenzie Yukon Railway Bill, Church papers joined in the chorus of "Good Senate." Political opinions differed at the time, but subsequent events apparently justified the Senate's action. Political opinions today differ upon the "Dreadnought" questions. But future events may someday justify the Senate's present stand. In each of those cases Church papers have been and generally are conservative papers, and many Church people grow weary of the mixture.

Aside from such considerations, however, and of far greater moment is the Church's ideal of Peace. We sing: "When wars shall cease." Our Litany cries for "deliverance from battle." Our Master startled the world with the principle of "turning the other cheek," and yet we have a press subsidized by great corporations that manufacture munitions of war. Common people (and common people fill the church and subscribe to Church papers) fear that war is made (and the common people of the nations slaughtered), simply to bring gain to this trust or that money power. Round table magazines are said to exist for the sole purpose of inflaming military ardour, and now our Church papers bring partisan zeal to the hallooing on of the dogs-of-war.

Is it not time for the Church to pause, and for the laity to wonder where is there a place for the "Prince of Peace"?

J. H. MACGILL.

Vancouver, B.C., 6th April, 1914.

PROVINCIAL SYNOD OF B.C.

Prince Rupert, B.C., April 4, 1914.

To the Editor:

Dear Sir.—As there have been so many conflicting reports regarding what was done at the first meeting of the Provincial Synod of British Columbia, will you allow me to say that the motion to have the two houses as a rule sit together while voting separately, the exception to the rule being provided for through the initiative of the House of Bishops, carried by an overwhelming majority so that we had the distinction of being the first Provincial Synod in Canada conducting business under this new system which for a comparatively small body, met chiefly for conference, seems the far more sensible method.

The clause in my draft constitution providing that there should be no election of a Metropolitan until after the consecration of a Bishop for the Diocese of Kootenay carried without discussion.

The motion to give to the Metropolitan of the Province the title (by compliment) of Archbishop of his See, was defeated, not carried as stated in several newspapers. It was defeated because of my earnest

appeal to wait until we had settled upon a policy in the matter for the whole of Canada. Growing out of this discussion a motion was unanimously adopted appointing the Bishops a committee to communicate with other Ecclesiastical Provinces and if necessary bring the matter before the General Synod.

The announcement in today's newspaper that the Archbishop of Ottawa has sent in his resignation to take effect June 22nd, gives added importance to my plea that the Church in Canada should now decide upon a general policy before each little Ecclesiastical Province takes independent action.

Yours faithfully,

F. H. DU VERNET,
Bishop of Caledonia.

THE GUILD OF ALL SOULS

Cayuga, Ont., April 11, 1914.

To the Editor:

Dear Sir.—I have been following the discussions about the Guild of All Souls

The Church in Canada

(Continued from page 12.)

general subject, "The Way of Light" which, the *Daily News* said, "set forth the Gospel of Divine Illumination, healthy-mindedness and good cheer."

(In his address on "Fellowship" as one of the stages, the preacher referred to St. James' School-house as a centre of fellowship, which was appreciated by the members of Synod and other Church Councils who were entertained there.

G. F. S.

The regular monthly meeting of the Diocesan Council of the Girls' Friendly Society was held on April 4 at the Lodge. Representatives from ten branches were present. The treasurer's report showed a balance of \$48.30 and expenditures \$88.57. The G. F. S. supper expenses had not entirely been met.

A new assistant superintendent has been appointed at the Lodge and the house is moderately filled.

Miss Johnstone was elected as member to represent the G. F. S. at the monthly meetings of the Social Council of Women. Five representatives were elected for the annual meeting.

The programme for the pound socials was completed and a refreshment committee was appointed.

Mrs. Reeves, Mission Secretary had given an illustrated lecture at St. Thomas' and had received \$20.30 from St. Elizabeth's branches for Palam Pur, India.

After the regular business, Mrs. Morris read an excellent paper entitled "The Personal Relation of Associate to Member." Because a girl, through some misdeed, forfeits her right to membership in the Society, a greater responsibility is laid upon the Associates. The bond of sympathy is even greater than before and to the erring girl an Associate must be the guide and protector.

After a discussion and conference the meeting adjourned.

GEORGINA

The induction of the Rev. Gordon Matthews, formerly missionary in the Diocese of Saskatchewan, to the parish of Georgina, took place on Monday, March 30th, in the presence of a large congregation. The service commenced with the Processional Hymn, "The Church's one Foundation." The mandate of induction was read by the Rev. J. Gibson, Rural Dean, and the induction ceremony was performed by the Ven. Archdeacon Warren. The hymn "Go Labour on, spend and be spent," was then sung, followed by Evensong, and with an inspiring and helpful address from Ven. Archdeacon Warren. The following clergy were also present and took part in the services, Revs. G. S. Despard, Aurora; T. G. McGougle, Newmarket; and Geo. Scott, Holland Landing.

After the service a social gathering,

with interest. I am not a member of the Guild, and I know nothing about its tenets, but I can see no paganism in asking the Saints to pray for us. "Credo" said in one of his former letters that the Saints cannot pray for us, and are helpless as far as we are concerned. Where does he get his proof? He says in this issue that we Anglicans are Catholics in the fullest sense of the word. Perhaps we are, but "Catholic" means "universal," and was so used by St. Cyprian. In his time the Church was really universal—the only Church. Is that true now? There are dozens of sects, calling themselves Christian.

There are some Anglicans who rejoice at the idea of union with the Protestant sects, but who loath the thought of closer intercourse with other branches of the Catholic Apostolic Church. I am tempted to believe that Credo is one of these.

Thanking you for the space in your valuable paper, I am yours truly,

E. G. CAMPBELL.

arranged by the members of the A.Y. P.A. was held in the Parish Hall, and included an informal programme of vocal and instrumental music and short addresses from the visiting clergy and the rector closing with the singing of the National Anthem.

On Tuesday, March 17th, a Japanese Tea was given in St. James' Hall, Sutton. The proceeds, amounting to \$34.00, were in aid of the fund to instal a furnace in St. James' Church. The sum now in hand towards this object is \$130.

COBOURG

One of the most pleasing events in the Parish life of St. Peter's Church, and one that marks in a special way the appreciation in which the worthy Rector and his good wife are held by his people, after 25 years of service, was the presentation to him of a purse of \$114.00 in gold and a beautiful verandah hammock.

The presentation was made at the close of the Friday Litany Service by one of the wardens, who, after expressing the pleas-

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Rev. J. S. Boyd, Courtenay, N.D., writes: "The use of the 'Actina' has brought my eyes to a very satisfactory and comfortable condition. I can read all day and all night if necessary without discomfort. 'Actina' also stopped head noises, and relieved catarrh."

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ure and the profit of these 25 years of ministration, and enumerating the many good works being carried on in the parish, hoped the worthy Canon might be long spared to minister to them.

YUKON

The Rev. John Davies, a graduate of Wycliffe College, Toronto, has been appointed by the Bishop of Yukon to the rectorship of Dawson City.

AGED BISHOP DEAD

Right Rev. Wm. Woodruff Niles, D.D.L., Bishop of the Protestant Episcopal Diocese of New Hampshire since 1870, died at Concord on March 31st. Death was due to old age. He was born at Haley, Quebec, on May 24th, 1823.

CHEQUE FOR \$500,000 IN EASTER COLLECTION

The Easter collection at the Cathedral of St. John the Divine, New York, included a cheque for \$500,000 from Frederick G. Bourne, president of the Singer Manufacturing Company, and former commodore of the New York Yacht Club.

The contribution is to be placed in the endowment fund of the choir school of the Cathedral. This means that the choir is placed upon a permanent independent basis. The only condition to the gift was that Commodore Bourne should be elected a member of the Cathedral choir, which was done immediately.

"THEIR EYES WERE HOLDEN THAT THEY SHOULD NOT KNOW HIM."

By the Rev. John May, M.A.

WE talk together as we go
All sadly down the path
of life;
Broken with pain and bent with
woe,
Or wearied with the daily strife:
Oh come, Thou crucified! draw
near;
Walk with us till the night is here.

When cares oppress and doubts
arise,

Come near and join us as we go;
Oh take the dimness from our eyes
That we may see Thy face and
know!

Say in our ears the word of peace
And bid the doubt and anguish
cease.

Lo! as the widow weeps her loss,
When Thou art gone our spirits
fail;

Our sins have nailed Thee to the
cross,

And sadly we pass down the vale;
Oh, Jesu, come from out the tomb
Where they have laid Thee—Sav-
iour come.

Be with us, Lord!—Forgive the sin;
Come talk with us, our hearts
are sad!

Thy words shall make them burn
within,

Thy loving voice shall make them
glad.

Walk by our side, and with us stay,
The night is near; far spent the day.

These sins have hid Thee from our
sight;

Yet Lord, we fain would do Thy
will,

We hate the evil, love the right,

But oh! somehow we stumble
still.

Draw near and let us hold Thy
hand

Without Thee, Lord, we cannot
stand.

Thou prayedst once that all of
Thine

Might from the evil thing be kept;
But we have lost the grace divine,
For sin assailed us as we slept;
Oh come! Our oil is all but spent;
We love Thee, Lord, and we repent.

Come, Saviour, come! and with us
sup;

The night is drawing on apace.
Come, break the bread and pour
the cup

That we may see and know Thy
face.

Come! drink with us the sacred
wine

And feed us with the bread divine.

And when before the final gate
We stand, and shrink with mortal
fear;

Then, as we halt, disconsolate,

Wilt Thou not, as of old, draw
near;

Bide with us through that awful
night,

And lead us safely to the Light.

Wine in Holy Communion

IN reference to a question recently asked in the Question Box with regard to the use of unfermented wine a subscriber sends us the following from the *journal of the Provincial Synod of the Ecclesiastical Province of the United Church of England and Ireland in Canada*, thirteenth session, held in Montreal, September, 1886. It is interesting to quote:

Page 80—The Rev. Dr. Carey then moved, seconded by Mr. George Elliott:

That whereas, of late years, in different quarters, and under various pleas, other liquids than wine have been employed in the Sacrament of the Holy Communion, and the lawfulness of wine, as usually understood, denied for the same, thereby affecting the reality of the Sacrament, and greatly endangering the peace of the Church, this Provincial Synod feels bound to express its strongest disapprobation of such unauthorized acts, and does hereby admonish the clergy of this Ecclesiastical Province to make no innovation in so sacred a matter as the Elements divinely ordained in this Holy Sacrament, and to adhere faithfully to the custom and tradition of the Catholic Church in the same.

Page 81.—It was moved in amendment by the Ven. Archdeacon Lind-

say, seconded by the Rev. J. F. Renaud:

That the Upper House be asked to appoint a Committee to confer with a Committee of this House on the subject of the Rev. Dr. Carey's resolution.

Page 82—It was moved by the Rev. G. M. Armstrong, seconded by the Hon. Chief Justice Allen: To omit from the resolution the words "to the custom and tradition of the Catholic Church in the same" and substitute the following: "To the directions of the Church, as set forth in the Book of Common Prayer."

The Prolocutor ruled the Rev. G. M. Armstrong's amendment was out of order, not being an amendment to the amendment.

The Ven. Archdeacon Lindsay's amendment was then put and lost, 8 only voting for it.

The Rev. G. M. Armstrong renewed his amendment, which was put and lost, 7 members voting for it.

The Rev. Dr. Carey's main motion was then put and carried, only 5 voting against it.

A message to this effect was transmitted to the Upper House.

Page 90.—Message from the Upper House, No. 25.

The Metropolitan begs to inform the Prolocutor that the Upper House

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have concurred in the resolution to them, No. 13, expressing the judgment of the Lower House upon the use of wine in the Holy Communion.

(Sgd.) JOHN FREDERICKTON,
Metropolitan.

* * *

The subscriber also sends us the following from *Church Times*, Nov. 8th, 1907:

Wine is nothing else but the natural juice of the grape, which begins to ferment as soon as it is pressed from the skins. If it is treated in any way to prevent fermentation, it ceases to be wine. No process in arrest of fermentation was known to antiquity, and, therefore, what is mentioned in the Bible is always natural wine, which is more or less intoxicating if taken to excess. It is not, of course, intoxicating if used with moderation, any more than strychnine is poisonous in medical doses. The Bible condemns the use of wine as an intoxicant, and commends its use in a proper fashion. It was employed in the Paschal Supper and in most sacrifices, and by our Lord in the institution of the Lord's Supper. For our Lord's practice see Matt. xi., 19 and John ii., 8.

The use of unfermented wine in the Eucharist is contrary to the use of the Church, as is expressed in the resolution formally adopted by the Bishops assembled at Lambeth in 1888, as follows: "That the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church."

"Happiness is the blue bird which men seek and rarely find; joy is the white dove that abides in the heart of those who know the Lord."

Thoughts and Memories of a Parson

Students and the Power of Laundry—The Archdeacon and an "Apt" Hymn

THE help that divinity students are able to render in taking the Services at missions during the vacation and in assisting parish priests whose parishes are in or near the city or town in which the college is situated, on Sundays throughout the year, is very valuable, and many parish priests, carrying on practical extension work by holding missions and other services in outlying parts of their parishes on Sunday, would have to abandon this most important work, were it not for the assistance they receive from students. The experience is also valuable to the latter, providing they realize the responsibility and the limitations of their opportunity. Speaking from an experience in the use of students, extending over several years, I can bear hearty testimony to the humility and devotion of the average student when called upon to take charge of the Services, or in other ways assist in the work of a so-called parish. There are exceptions, of course, and two loom up, apart from the many proving the rule. To a mission church one Sunday morning hied a student who had been called on to fill the vacancy for the day. He was full of enthusiasm and seeming earnestness to deliver a message. He arrived at the church just as the volunteer sexton was opening the door. Quickly the student made his way to the vestry to "don the robes" he expected to find there. Not even a surplice was to be seen. He interviewed the sexton from whom he learned that there were not any

surplices in the church. "The ministers always bring their own." The student had not counted on this and, fearful of committing a canonical offence, he posted on the church door a notice—"As there is no surplice, there will not be any service this morning"—and departed.

* * *

On one occasion a sudden development of throat trouble after afternoon Sunday School made it imperative that, in the interests of the congregation as well as of myself, I should use my voice as little as possible at evening service. By aid of the telephone I sought assistance far and near, but a student was all that I could procure, and thankful I was to have any assistance under the circumstances, in which the only alternative was a funereal croaking of the service by myself. The student arrived at the rectory in time for tea, during the course of which he sought to allay any misgivings of his capacity which he imagined I might have, but of which I had not given any evidence, by assuring me that he had taken "the entire service" and preached in parish churches many times, as well as in missions, and that often his sermons had resulted in expressions of grateful appreciation from some of those who had benefitted by them. Doubtless his unasked attempt to allay any doubts that he thought might be disturbing me was kindly meant, but it begot the first doubt I had of his qualifications. In the vestry, as I was about to leave him to go and make some communication to the choir, my student visitor said: "Do you mind if I turn my collar around? It is so uncomfortable to wear this way with cassock and surplice, and I generally turn it round." Not realizing that his request was significant of anything more than fussiness, with which not only some parsons in embryo, but full fledged parsons are afflicted, I answered as I left the vestry—"My dear fellow, you can wear your collar any way you like; it makes no difference to me, so long as it is 'decent and in order,' and you are comfortable." I did not see him again until just as we were about to offer the vestry prayer with the choir. Then I knew the significance of his request. Turning his collar round had given it the effect of a clerical collar. My hasty look at the transformation expressed something which he evidently did not interpret altogether incorrectly, for after the service he informed me, apologetically, that it was far more

impressive on the congregation to appear in the pulpit like an ordained clergyman; that if they saw he was not a clergyman they would not like it. That student never preached in my church again, and never will, even though he should in course of time become a priest or a bishop, unless in the meantime the inspiration of the laundry cease to have a place in his pastoral theology.

* * *

One cannot help a feeling of sympathy going out to one of the archdeacons of the Diocese of Toronto who recently went to a parish in the diocese to preach at the Sunday evening service. During the day the rector of the parish was seized with a severe cold, and was forbidden to attend the evening service. On the archdeacon accordingly devolved the duty of taking the entire service, and the first hymn he was required to announce was "I am but a stranger here."

A PARSON.

THE GREAT COMMANDMENT

HE called me, from a life of selfish ease,
To follow Him, to suffer and to serve;
And, though I feared the Master to displease,
I answered, with a thrill in every nerve:
"Shall I take up the task obscure and hard,
I who have never laboured with my might?"
Yet patiently He said, "Thy strength I guard,
My yoke is easy, and My burden light."
"But I have other plans, and larger views,
I hate the sinful, and the low, and mean.
Christ answered, 'Learn of Me large faith to use,
What God hath cleansed that call not thou unclean.'
"But if I leave my home and goods," I said,
"Shall I not hunger ere I reach the prize?"
I am of life the Water and the Bread,
To satisfy all needs as they arise."
"And shall I stumble out into the dark,
When all around me here at home is bright?"
"Yes, go," He said, "thyself a glowing spark,
I came to bring to all the world the Light."
"But in the pathway rough, how shall I know
That I am walking as is right and meet?"
"I am Myself, the Way," He answered low,
"A sure and easy one for holy feet."
"There is so much of hardship and of pain,
So much of loss, so much to grieve, annoy!"
His face grew brighter,—"Yet 't is not in vain,
From these shall spring the fulness of My joy!"
"T is so uncertain, still my heart made cry,
The turmoils and the trials are so sure!"



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"I leave My peace, fear not, and I am nigh
To comfort and sustain while days endure."

"My home, my friends!" it came with fainting breath,
"Must I leave all, and dwell alone, apart?"

"Lo, I am with you all, through life and death,
And Love divine shall fold thee to His heart."

"But I am weak!" I cried on bended knee,
"I have no gift of speech, or touch divine."

"All power in heaven and earth is given Me,—
Therefore go thou, for all is freely thine."

My will was broken; falling in the dust
I cried, "O, Master, let me live for Thee!"

I am as nothing, but in Thee I trust,
I recognize Thine all—sufficiency."
He led me forth into the ripened field,
My heart beat high to see the sheaves increase;

When, lo! the glory of His plan revealed,
My life itself was love, and joy, and peace.

—Anna Riehl Thompson, in *The Korea Mission Field*.

A Toronto subscriber writes: "I might say yours is the most interesting Church paper I have ever read, and I thank you very much for it."

Another says: "I gladly send you my subscription and sincerely wish you continued and greater success in your efforts to supply a real Church journal, holding positive views amid a sea of unrest and negation, and having such a wide mental horizon."

A lady writes: Will you please convey my most hearty appreciation of and thanks for her excellent article in your issue of 19th ult., to the lady who writes under the *nom de plume* of "Honour Bright." It was both timely and excellent.

"A Reminder" for Sunday School Superintendents.

The early choice of your Picnic date is advantageous. If you have not already booked your excursion, we would suggest for your consideration the following Resorts reached by the Radial Lines:

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A CURIOUS EXTRACT FROM A RECTOR'S DIARY

IT was my lot to enter the rector's study the next time as the executor of his last will and testament. His diary lay open on the table, as if he had intended to make an entry after his meditation—the meditation that passed into sleep or was it to open vision and perfect communion with our Great High Priest? And turning over the pages I read—as he wished me to read if of any use. The period was that of his early manhood, and “curious” not in the sense of a vile pun as my conscious self has unkindly anticipated to the disgust of the sub-conscious self. Not as concerning the canine pet that figures in the diary, but that here is a profound truth read by the rector at the outset of his career and the pages and print are domestic life. “Curious” in its true meaning, “attentive” for “he that hath ears to her may hear,” also in common events of his home what the rector heard.

Diary, page 717

March 20th—At the Eucharist made special plea that the spirit of malice be cast out of my soul—ugly! vexed me much of late! I break out into sudden tempers and burn with resentment for no true cause. Witness my action yesterday when

March 21st—Peace and calm! Deo-gratias! For He has answered my prayer.

March 22nd—My dog Faithful has suddenly changed in temperament. Wife noticed it before to-day, but never so ugly. A nasty, surly look and malicious manner. He decidedly resents attention and almost bit my hand to-day. With the children he was no fit guardian but vicious, for instance with Ralph he

March 23rd—Prayed for Faithful as I am half inclined to believe that from me the devil of malice has passed unto him. The more so that since noon—when I told our Lord plainly about it—the dog has given no trouble.

March 24th—Quite certain now about Faithful.

March 25th—Wife worried about our new wallpaper—completely ruined. Blotches in each room disfigure the walls. There is a light too on the plants in the conservatory which seems akin

March 26th— Have not spoken to anyone, but am convinced of connection between the “leprous”

look of the spoiled walls and of the plants and the dog's evil looks. Some mystery of iniquity about this! . . .

March 27th—Fasted till dark, reading Leviticus Gadarene Demoniac—lots of help in St. John, especially prologue and in the Epistles (re spirits).

Truth dawned upon me at prayer desk—master, dog, house and plants—the evil spirit has to be driven from each step by step. . . . Believe more in ghosts. . . . The whole creation groaneth. . . .

March 28th—Another sleepless night—indeed agony—but joy cometh in the morning. At 3 a.m., early, while it was yet dark, I began from the centre—my own heart—and consecrated all anew; then I called down the sanctifying Power of God, the Holy Spirit upon me and mine—wife, children, pets and plants and walls. Down came a mighty sense of peace, holiness, sanctuary. Making the sign of the cross I solemnly uttered the command through the open door of every room—over plants and dogs and walls and sleeping family “Satan apolassomai soi,” and the prayer “Veni Creator Spiritus.”

March 29th—Thanks at Eucharist for my good wife, evidently proof against late pestilence.

March 31st—“Christ is the Head of this house.” Alleluia!

RALPH CROSS.

CRITICISM

Criticism is almost always derogatory, and is difficult to harmonize with the Golden Rule. There will not infrequently be some faithful person at hand who “considers it a duty—an act of charity indeed”—to tell you your faults. For our part, we feel like Tarlton, Queen Elizabeth's court jester, when a mad gentleman in a lonely country inn rushed at him with a drawn sword, saying: “Villain, were it not valiantly done to strike off thy knave's head with one blow?” “Tut, sir,” replied Tarlton, “that is nothing for your worship to do. You can as easily strike off two heads at one blow as one; wherefore, if you please, I'll go down and call up another, so you may strike off both our heads at once.” And the misguided lunatic calmly let him escape.

We are not so clever as that. Once in a while we do not escape. It is good, however, to be cheered with a high example of manners, and to be blessed with the encouraging sight of better people than ourselves. There are times when a sharp, or even a gentle, rebuke is in order, and “faithful are the wounds of a friend.” But the wiser doctors have lost their faith in blood-letting; and they know that clumsy surgery and cutting off of heads kills more than it cures.—Gems.

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O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

THE PRACTICE OF A GREAT MISSIONARY BISHOP

In a recent issue *The Guardian* (London, Eng.) points out:

"George Augustus Selwyn, first Bishop of New Zealand and afterwards of Litchfield, was possibly the greatest missionary Bishop who ever lived, and his opinions and practice upon questions such as have been raised by the Kikuyu Conference are of more than passing interest. No one was more ready than he to assist a brother missionary as far as lay

in his power; but it could never be charged against him that he neglected "earnestly to contend for the Faith once delivered to the Saints." "Of controversy in general," he said in September, 1847, "I would say that it is the bane of the Gospel among heathen people. . . . We cannot expect unanimity; let us at least seek peace. Much has been written upon unity, but as yet little has been done towards a union of all religious bodies in one. This, at least, seems to be clear—that such a union, however highly desirable, must not be effected by a compromise of truth. To fuse together all religious persuasions in their present state, while they are still mixed with alloy, would be to make the process of refinement still more difficult than before. Let each purify itself to the uttermost, and then the day of union will not be far distant. . . . In the present state of the Christian world we should seek peace rather than union with other religious bodies."

PRESBYTERIANS AND WESLEYANS

In Tucker's admirable *Life* it is recorded that in the Loyalty Islands the Bishop encouraged the native teachers of the London Missionary Society, who had been for a long time without any supervision or support on the part of their superiors, and in the New Hebrides friendly communications were held with the

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Presbyterian teachers, while on one occasion at least he gave a free passage in his ship to two Presbyterian teachers, who has a horse and very much baggage. Selwyn is stated to have always said to the Scotch Presbyterians and Wesleyans—"As long as you have no minister or service of your own Communion you are free and welcome to come to ours." Alluding to this attitude of the Bishop's, one of his clergy wrote:—"In this spirit I have always acted, and have too good an opinion of the real charity and common sense of our Church brethren at home to fear any censure for a course that would not be right or expedient at home." "In his dealings with Christians of other bodies and Communions," it is recorded in another place, "the Bishop was entirely consistent, and, like most persons who regulate their conduct on well-defined principles, he pleased neither extreme.

TRIFLES AND FUNDAMENTALS

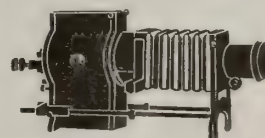
"With Presbyterians and Congregationalists from Scotland, from England, or from America, and representing the divisions into which Presbyterianism has been split, he was on friendly terms, . . . and, so far from attempting to proselytise, he never lost an opportunity of exalting them and their influence in the eyes of their people. . . . So in England, while no man was less disposed to ignore fundamental differences, no man was less willing to magnify small things. On a certain occasion he was asked by a clergyman in his diocese whether he would receive for Confirmation two persons who desired to be confirmed, but who were unwilling to sever their connection with the Wesleyans, and he replied, 'If the couple

are willing to abide by John Wesley's rule of coming to church to receive the Holy Communion and bringing their children to church to be baptized, I am willing to receive them to Confirmation on your certificate, and shall no more question their attendance to hear any Wesleyan preacher than if he were one of our own lay-readers. . . .

NO COMPROMISE

"With all his tolerance and courtesy there was no sort of compromise, nothing from which the most ignorant could infer that differences of creed were of no account. Rather his acts of kindness and sympathy, interpreted by the rule which he laid down of never joining in the religious service of other bodies, even on the most remote island, tended to mark more clearly the importance of the difference which separated, but did not estrange." In a letter dated August 17th, 1849, from Anaiteum, the Bishop wrote:—"You are probably aware of the rule which I make in visiting Missions connected with other bodies of Christians. I abstain from taking any part in their public services, but I

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of faith in Christ is too tremendous a step to be lightly taken.

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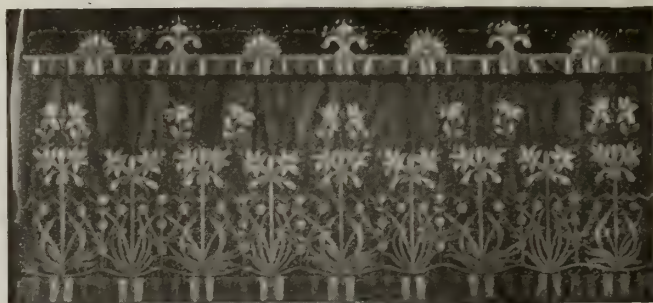
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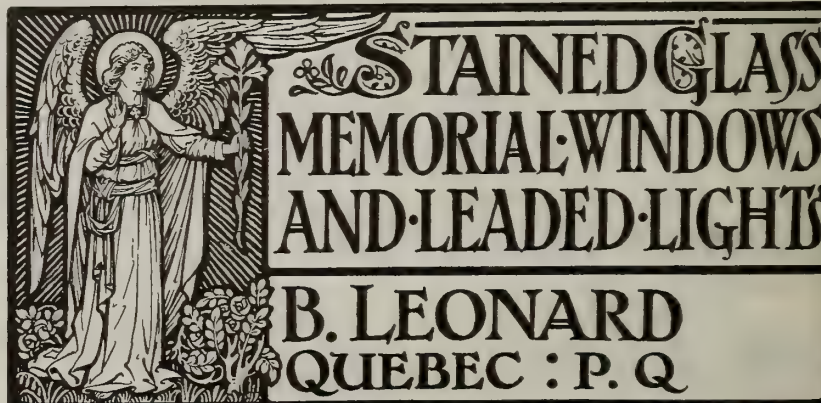
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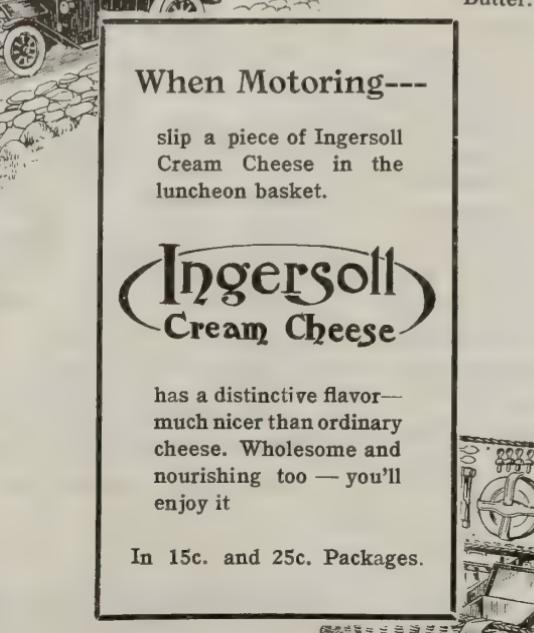


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The Week

THERE is something decidedly humorous in the working of the "educational mind" these days, in at least some of the towns and cities of Canada.

"Educational" We hear of staffs of medical men, nurses and dental

inspectors by whose aid the pupils in the common schools are subjected to rigid inspection, during school hours, for physical ailment and defects. This does not refer to boarding schools, the pupils at which are removed from parental supervision for several weeks at a time, but to day schools for which the pupils leave their homes five mornings a week, and from which they return to their homes at noon or in the afternoon.

- Doubtless there are cases among a certain class of people where benefit accrues from the school-boards undertaking the duties of parents, but we question very much if in the final results the good will outweigh the harm from further spreading the already too general idea that parents can cast their personal responsibility on to the state. It is remarkable that, while parents who desire that their children should receive daily instruction in definite religious knowledge by qualified teachers in the public schools, are denied this privilege except after school hours, parents who do not desire that their

children should be subjected to medical inspection and examination at the bidding of a school-board, must submit to subject themselves to the suggestion that they are not capable of looking after the physical needs of their children. We hear also of "little mothers' " classes in which girls of eight and upwards are given practical instruction in caring for babies, "real live babies" as well as dolls being requisitioned for the purpose. We readily admit that something should be done to deepen the sense of responsibility not only of mothers, but of fathers, but we believe the proper way so far as the future mothers and fathers are concerned would be to deepen their sense of responsibility as girls and boys, as daughters and sons. Most of us have heard at some time or another, young mothers discussing babies and their care. "My mother always did so and so," or "my mother taught me so and so," on such occasions is the natural explanation of a certain course of action. In a future generation we suppose it will be "in my class we were never taught to give a baby that," or "at my school we always treated the baby this way." But "education, having gone in for this kind of thing, why leave the boys, the poor ignorant fathers of the future, out in the cold? A father's duties are not so manifold as a mother's, but they are definite—some negatively and some positively—and then if we are to have "little mothers' classes" with girl babies and bottles on the curriculum, why not little fathers' classes, with small boys and birch rods as part of the equipment for early preparation for those duties, neglect of which by fathers will spoil the child? How much easier it would be for them later in life if the little fathers were compelled to commit to memory the things they must not say in years to come as a midnight lullaby to the baby that will not go to sleep. Then there is the old, old question of attitude towards the mother-in-law; early instruction in this would save the little fathers many a painful half hour when they had to face the dread reality. In fact there are endless opportunities before the new educational craze, but among them, the greatest opportunity—that of educating the boy and the girl—is being lost.

IN answer to a question propounded by one of its readers, the *Catholic Register and Canadian Extension* of Toronto states in effect that the Anglican Church dates from the time of Henry VIII., "by whom it was established."

Historical Fiction

There are only two explanations of the statement; either that the writer does not know it is false or that he does know it is false and makes use of a false statement to serve his purpose. We prefer to think the former is the correct explanation but it is none the less to be regretted that an official or semi-official journal, even through ignorance, should serve up as facts fictions like the one in question, or the Nag's Head Fable which, however attractive they may be to the uninformed enthusiast, would not be seriously considered by any sincere student of history within the communion which the *Catholic Register and Canadian Extension* is supposed to represent.

A BANK manager recently told us of an experience he had of clerical zeal not tempered with discretion. As is so often the case in small towns, the

A Parson without Discretion

only place of "recreation and entertainment" for the men of the place was the hotel or saloon. Our informant, who is a staunch Churchman, the son and grandson of a priest of the Church, had not been stationed there long before he realized that there were several "decent" young fellows, some married, "going gradually to the dogs" through the prevailing custom of spending an hour or two every evening talking to each other, and treating each other, in the bar room. With a view to breaking up a custom that had nothing to commend it, and much to condemn it, he spoke to several about forming a social club, the meetings to be held at each other's houses. He succeeded in his effort, and most of the meetings were held at his own house, the wives of the married men participating in the gatherings, at which music and whist and other games provided most of the entertainment. "Bar gathering and treating" of an evening became a thing of the past for several with whom

it had been a regular practice. The rector of the parish noted the improvement but also heard of the card playing. From his pulpit one Sunday he took the congregation into his confidence and expressed his regret and grief that several of the parishioners met regularly at the residence of a leading citizen and indulged in card games. After the service the clergyman said to the "leading citizen," "I am sorry I had to speak as I did this morning, but it was my duty." "That is all right, sir, but you must not expect me to change my course. I am not going to give up the gatherings which have broken up those in the bar room." "Oh no, of course not, but I hope you won't leave the Church and go elsewhere." This was too much for the bank manager. He could stand, however ill-judged, the pulpit denouncement from his rector, but that the latter should consider himself, by his indiscretion, capable of making a lifelong Churchman turn from the Church roused his wrath. "You forget, sir, what the Church is. I do not. You are but an incident in the Church, and so am I. Whatever you might do that I did not like or that was wrong, could not alter my love for the Church or make me desire to become an apostate."

If Churchmen more generally had the sense of proportion to discriminate between "the Church" and "the incidents" the evil wrought in the Church by zealous but indiscreet parsons would be considerably reduced, and it would be still further reduced if parsons more generally cultivated the sense of proportion and put it to use when making denouncements from the pulpit. Solomon tells us what a woman without discretion is like unto. He does not mention parsons similarly afflicted, but what he says of woman will fit.

WE have just seen a most interesting answer to the query "Religion?" which forms one of the questions required to be answered in the marriage register. To a rector near Toronto came the "best man" of a prospective bridegroom who lived out of the parish; the prospective bride also lived out of the parish and the rector of the parish in which they wished to be

The Nomenclature of Religion

married receive! from the best man some necessary assurances regarding the couple. He also wrote out a list of the questions contained in the register and asked the best man to have the answers filled in and returned to him, so that the necessary entries could be made before the wedding. The questions came back duly answered. The "religion" of the bridegroom was "Roman Catholic" the religion of the bride was "high English." We have heard of "broad Scotch" as an accent, but "high English" as a religion is novel and refreshing.

FROM the report of the appointment of the new Bishop of Tasmania, published in the *Guardian*, we

gather some idea of the procedure provided in Australia by the Bishopric Election Act, when a direct election by Synod has been decided upon, as was done in the special session of the Synod of Tasmania. The public were excluded from all proceedings. In separate conference laity and clergy considered what names should be submitted. One order finally selected two. The other order, in the exercise of the power conferred by the Act, also selected two. A joint conference of both orders followed and after discussion decided to submit all the four names to the ballot, "with the result that the Very Rev. Reginald Stephen, Dean of Melbourne, was elected."

An Episcopal Election in Australia

Our Old Country Letter

April 8th, 1914.

WRITING in Holy Week—and in London—I give you first an allusion to the season's message of our Archbishop of Canterbury. A *Guardian* writer says about it: "The grave and measured language in which the Archbishop calls upon the nation to use Holy Week as a season of intercession for our existing perplexities will appeal powerfully to all men of goodwill, whatever the outward form of their faith. His Grace recognizes that in these times of 'special stir and anxiety and of the acutest strife of tongues,' we cannot wholly be drawn away from temporal matters of profound importance for the future of the English people. All the more reason, therefore, that we should remember that the message of the Cross envelops the things of the world as well as the things of the spirit, and that we should seek a solution of our difficulties in the one direction which promises to base the solution upon 'the best and surest foundations.' Belief in the efficacy of prayer is the corner-stone of faith, and there is peculiar appropriateness in this call to perform what is always a sacred, and is just now an especially urgent duty, at that solemn season which stands for nothing if not for the triumph of selflessness."

Selflessness seems verily non-existent in the political life of our time, and the Church life and the people's life are being sacrificed for the lack of it, now, even as when Calvary made it the rightful badge, for all time, of Christ's followers.

All the strain and heavy anxiety of which I have so often written to you, for the very life of our Church in Ireland and for its welfare and

status in Wales, are but intensified by recent happenings.

'We know not the way before us,

But well do we know our Guide.'

And with the sun shining and the Easter flowers springing, and the birds carolling, even in London parks or squares, we lift our faces to Him who died and rose and rules, and we trust Him afresh as these works of His bear witness to Life from Death.

* * *

This old, old city! Sordid or sorrowful it may be; but what a wonder-world it is. Everywhere the same restless throbbing, striving, myriad life of to-day passing by, unheeding the fruits and labours of vanished life. I think there is hardly anything more interesting in London city proper than to pass straight from one of its roaring thoroughfares into the stillness and seclusion of some age-old churches, dim and beautiful with pictured windows and marble columns. Sacred with memorials of many and many a dead saint or heroic fighter or faithful worker; holy now as always with the one Presence that is the same yesterday, to-day and forever.

Let me mention two, which do not, as the French say, "jump to the eye," but are easily found—the Temple Church and the Chapel of the Savoy. Between what is now the bewildering vortex of the Strand—a main artery of London—and the Victoria Embankment, where "Cleopatra's Needle" keeps watch over the Thames instead of the Nile—are many short and comparatively quiet streets—some ancient, some rebuilt. And covering a considerable section of this district remain still the precincts which were once the headquar-

ters of the Knights Templars in England, and which comprise a whole succession of flagged or grass-sodded courts and passages, now surrounded by dwellings of necessity somewhat modified, but still preserving much old world charm and an extraordinary quietude, considering where they are. These are the "chambers" of some hundreds of our lawyers and law students, "The Temple" being now our great Law School. After the suppression of the order of Templars, about 1313, their hostelry, with its beautiful church, its stately refectory and famous hall, later a library, passed for a time into the hands of the Knights of St. John of Jerusalem. By them, first, it was leased to the Inns of Court—so called because their inhabitants, as law students, belonged to "the King's Court." There were and are four inns—Middle Temple, Inner Temple, Lincoln's Inn and Gray's Inn—each with its status in the profession and its system and traditions. And here, only a few yards from Fleet street, and yet utterly apart from it, we find them still, grouped round their church. They did not fully acquire possession of the Temple precincts, however, till the reign of James I. All sorts of interesting memories and many antiquities surround one on gables and gateways and what not, but I am only concerned with the Church, and have little space left even for it.

One enters by a grand Norman arch under the Western Porch, reminding those who have travelled in France of "the glorious doors of Loches." This opens upon the Round Church, of 1185, built by the Templars in recollection of the Round "Church of the Holy Sepulchre" at Jerusalem. There are only three other round churches in England. Most beautiful, tall and graceful are the groups of gleaming Purbeck marble columns, through which we look beyond this round section into the church built on to it only fifty years later, but of quite a different style of architecture. In fact one could hardly find a clearer example of the transition from Norman to early English, of the pointed variety of the latter, this church is, on the whole, a peculiarly beautiful specimen—"the roof springing, as it were, out of the clustered pillars that support its pinioned arches; and these pillars, immense as they are, polished like so many gems."

There is also to be seen opening upon the stairs leading to the triforium a "penitential cell" (4 feet 6 inches by 2 feet 6 inches) with slits towards the church, through which a prisoner, unable to lie down, could still hear mass. Here Walter

de Bachelor, grand Preceptor of Ireland, was starved to death for disobedience to the Master of the Templars; and hence other culprits were dragged forth naked, every Monday, to be flogged by the priest before the high altar.

Well, thank God for less savage times, even if we have more complexities. I have run on longer than I intended and must not touch on the chapel of the former Savoy Palace, hard by, except to say that here is another green and still and shaded churchyard with its peaceful place of prayer, unsuspected by one in ten thousand of those who surge along the Strand only a few yards off. Tall buildings divide them and hide it, but near below is the river's sheen and God's sun and air.

* * *

There is really very little Church news to tell you this week. We are all keeping "Holy Week" in the parishes, and the Bishops have their hands full with Confirmations and with the political situation, which indeed dominates everything.

* * *

The fund for the preservation of St. Paul's is not doing so well as had been hoped. Seventy thousand pounds are immediately needed, and as yet only seven thousand have come in.

* * *

The granting of a teaching diploma to women adequately trained in theology was a movement inaugurated about eight years ago by the Archbishop of Canterbury, and there was an interesting service in connection with it held during the past week at Lambeth chapel. The Archbishop himself presented the diplomas to those who had duly passed examinations, and in some cases a further licence from him to teach theology. He said: "We are living in a time when thoughtful people are asking for the same capable instruction in sacred things to which they are accustomed in secular things," and . . . "In these conditions there is need of women well equipped for the task entrusted to them." Fifty-five women have, in these initial eight years, given evidence of the high qualifications required for the diploma. When one remembers the mischief often done by self-constituted teachers in holy things, one realizes the need and the excellence of this movement, under authority.

* * *

The mid-day short services for busy men, of which I have told you, have done splendid work in many city churches this Lent. Next week I hope to write of some Good Friday processions.

"CONSCIENCE AND SINCERITY"

CONSCIENCE and sincerity are often loosely used or loosely applied terms. If they can be applied to a course of action, then that course of action is right! One who engages in a course of action prompted or dictated by conscience, and that is carried out in sincere belief that it is right, is certainly free from wilful wrong-doing, although the course of action may be wrong, but that which is wrong is not made right thereby, nor should we be sympathetically induced to minimize the wrong. Essential as conscience and sincerity are to the justification of the individual, there are other essentials requisite to the justification of the course of action or conduct of the individual. As Bishop Jeremy Taylor says:—"Conscience is only a good guide when we are truly informed." If conscience and sincerity in themselves were the only essentials of right conduct, and the final test of right or wrong, then countless atrocities that have been perpetrated at the dictate of "religious" conscience were "right" and counter atrocities also perpetrated at the dictate of conscience were "right"; every error and heresy of the many in vogue to-day, if sincerely believed by those who profess them, and all the diverse actions that flow from them, including indulgence in bitter recrimination, is right; "right" and "wrong" are not part of eternal verities, by which men's consciences are to be swayed, but moveable standards regulated locally by the conscience of the individual or group of individuals. The dangers of conscience uninformed and of sincerity wrongly based, are vividly pointed out by our Lord; "the time cometh that whosoever killeth you will think that he doeth God service, and these things will they do unto you because they have not known the Father nor Me." Man alone among the creatures, is conscious that there is an "ought" or "ought not" in life. As his life is swayed by "ought" it is directed by conscience, but if the "ought" that he knows is not based upon the great truths concerning God, his conscience will guide his life away from truth. The instinctive knowledge that all men have, in some measure at least, that they ought to do right, itself needs guiding; and apart from those who have deliberately deadened their conscience, the moral failures—using the word moral in its widest sense—are due more to ignorance of what is the real "ought" in life than to deliberate choice of the "ought not"—are due more to failure to inform conscience than to disobedience of the dictates of conscience. A sincere man will act according to his conscience—according to what he sincerely believes to be right—but his sincerity will not save him from doing that which is wrong, if that which guides him, his conscience, is wrongly informed or uniformed. A Christian conscience cannot be built up or produced without a knowledge of the great truths of Christianity. Many people are inclined to think otherwise, and are satisfied to substitute an uninformed conscience and sincerity in carrying out the dictates of the uninformed conscience, as the test of truth and as guide and justification of conduct. In individual lives, in the lives of "the Churches," in the national life, we already see the evil results that flow from this. The more that human opinions and a partial knowledge of parts of truths become the method of informing conscience, instead of a knowledge of the great truths God has revealed concerning Himself and ourselves, concerning the "oughts" and "ought not" of life, the more will the evil be perpetuated, the more will "conscience and sincerity" do violence against Christ and His kingdom. It was an uninformed conscience and sincerity in obeying the dictates thereof, that made Saul of Tarsus, before his enlightenment, what he later declared himself to have been, "a blasphemer and a persecutor, and injurious;" but "*ignorantly and in unbelief*."

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Can you please tell me if there is any canon of the Church which states that only pew renters have a voice in the affairs of the Church?—E. C. B.

Ans.—There are some dioceses in which "pew renters" or owners constitute the vestry, where the churches are not free, but no canon of any diocese, so far as we know or believe, states that only pew renters "have a voice" in the affairs of the Church. If you will tell us the name of the diocese you are interested in we will quote for you the canon governing the constitution of vestries.

Ques.—A young man, in the past a professed Methodist, prepares for Confirmation, which will be shortly administered. He is admitted to the Holy Sacrament on Easter Sunday by the incumbent of the church under the Rubric. He is appointed people's warden, after much opposition, with coercion by the incumbent, on Easter Tuesday. Is his election valid under Church Law?—being a Methodist *ipso facto*, and not a full member of the Church until after Confirmation.—PHILITIS.

Ans.—Your question is practically: What is the Church Law? In these matters each diocese or each ecclesiastical province, in this country, is a law unto itself, i.e., each diocese or group of dioceses, has its own constitution and canons which govern procedure in such cases. The requirements of such canons are legal in a civic as well as in an ecclesiastical sense, being, as a rule, embodied in special acts of parliament or of the legislature, as for instance the Church Temporalities Act of Upper Canada. While the canons of the different dioceses may and do, in some matters, vary in detail, there is of course, a fundamental principle common to all, i.e., in the matter of membership in vestries, and of qualification for Churchwarden, membership in the Church of England is essential. We are not personally acquainted with the details of the canons of every diocese, but we have yet to hear of any diocese having legislated for non-members of the Church to hold the office which, according to Bingham in his "Antiquities of the Christian Church," is a development of and resembles that of the *Seniores ecclesiae*, who "were not of the clergy, yet had some concern in the care of the Church."

The Church Temporalities Act (an Act to make provision for the management of the Temporalities of the United Church of England and Ireland in the province)—3 Victoria, chap. 74, royal consent promulgated 3rd December, 1841—provides that "No person shall be eligible to the office of Churchwarden, except members of the said Church, of the full age of 21 years, and who shall be members of such vestry." We do not know of any Canadian diocese in which this is not the rule, but no mention is made of full membership or "communicants." In 1851 the Bishops of the North American Colonies, then in the ecclesiastical province of Canterbury, made at a conference a "declaration" on several matters, among them being "Conditions of Church Membership." "Doubts being entertained as to who are to be regarded as members of the Church of England in the colonies, we are of opinion that Church membership requires—(1) Admission into the Christian Covenant by Holy Baptism, as our Lord commanded "in the name of the Father, and of the Son, and of the Holy Ghost." (2) That all Church members are bound, according to their knowledge and opportunities, to consent and conform to the rules and ordinances of the Church. The Bishops further declared their opinion that Church members in full communion are those only "who receive the Sacrament at the hands of their lawful ministers." "Persons chosen as representatives of any parish or mission to attend any synod or convocation should, in every case, be members of the Church in full communion." Without considering the expediency of the action to which you object, we cannot see anything illegal in it. "In the past," as you state the facts, "a professed Methodist," does not necessarily mean that he was not baptized in valid manner. "Under the rubric" he is admitted to "full communion." He certainly, by your statement, gives evidence of his intention and desire to "consent and conform to the rules and ordinances of the Church, according to his knowledge and opportunity." We do not understand why you say "being a Methodist *ipso facto*." "*Ipso facto*" he has ceased to be a Methodist, or to use your own term, "a professed Methodist." You do not ask for a suggestion; may we give you one?—that the "young man," having abandoned his professed Methodism of the past, and having sought and having been accorded the privileges of full membership in the Apostolic Church, welcome him, and help him to realize more and more that he has "come

home" and to appreciate what the Church and her rules and ordinances can do for him. That he has been elected people's Churchwarden means that he will have plenty of responsible and hard work to do. Help

him to do it. He has "come home," help him to feel "at home."

Questions received from "A Churchman," "L.F.," will be dealt with next week.

Book Reviews

The Land of Open Doors, J. B. Bickersteth; Wells Gardner; 7/6.

This is a book one can cordially recommend to all who are interested in Western Canada and its condition, and who desire to be interested in a well written criticism. It is seldom that one comes across so genial and yet so straightforward a summing of the difficulties and drawbacks of Canadian and Western conditions. One regrets Mr. Bickersteth has gone back to England for he is a man who would be a valuable asset in the future of the Church out west. As one reads it one feels depressed at the thought that there are not more Canadians doing the same kind of work which Mr. Bickersteth and his fellow labourers have undertaken. We hope this book will fall into the hands of some of the rising generation and inspire them to take up like enterprises for the good of the Church in Canada.

Confirmation Preparation, C. T. Hahn; Robert Scott; 3/6.

The Reverend C. T. Hahn is Archdeacon of Eshowe, Zululand, and during his work at Dewsbury Moor, Yorkshire, before he migrated to Africa, he realised the need of a book on Confirmation preparation that would be suitable for adults who need not only instruction but something of an education in theology. We have felt the same need out here, and we pounced on this book as a possible solution of a difficulty. It is a very good and useful book for the professional man, or a semi-professional man, but it would hardly meet the requirements of a man whose way in life lies in the region between manual labour and a private office. This is not an adverse criticism of the book as it stands, but rather the expression of disappointment at it not covering a wider and rather different ground. We also think that in parts it is a trifle cumbrous and dull for a layman's

taste. We have enjoyed it and shall find it very useful to recommend for men with a fair modicum of education, but who suffer from a lack of theological knowledge.

Training the Girl, W. A. McKeever; Macmillan; \$1.50.

This publication of the Macmillan Co. is by a professor of child welfare in the University of Kansas. One is struck in the first place by the immense strides that have been made in the exploitation of human culture. Imagine a professor of child welfare, and later on, why not a professor of care for the aged. The book is exhaustive, and also somewhat exhausting. It begins with industrial training, and travels through social, vocational and service training, to helpful thought attitudes and the practice of religion. One wonders who is going to read this book of 337 pages. Is it for the prospective mother, or the mother with, say, four daughters, or for the school teacher? The first would lack the technical experience that alone could make it useful, the second would ordinarily be too busy looking after the details of four girls to have time for it, so we conclude it must be for the school teacher. It is very painstaking, very thorough, and examines the girl at every age and stage of her progressive life. But we doubt very much if all this business is not overdone and the present rising generation does not offer itself as a testimonial to the benefits of all the fuss about eugenics, education and pedagogy. We shall probably be regarded as prejudiced, old fashioned and stupid, for holding such opinions, but to such persons we only reply that while we do hold those opinions, we also cordially recommend "Training the Girl" to those who do not agree with us.

We have received *The English Church Review*, *The Church Quarterly*, *The Nineteenth Century* and *Afterwards*.

APPOINTMENTS AND PREFERMENTS

WHITTAKER, REV. C. E., to be Archdeacon of the Diocese of Mackenzie River.

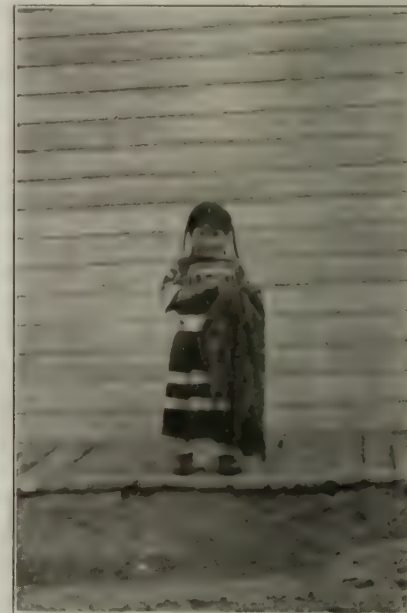
DRAPER, REV. T. F., to be Archdeacon of Cape Breton in the Diocese of Nova Scotia.

St. Paul's Mission in the Blood Reserve

IT is a general practice in our colleges to have a re-union of ex-pupils, but it was unique to receive an invitation to be present at a re-union of ex-pupils of St. Paul's Mission Boarding School for Indian children on the Blood Reserve, Macleod, to take place on March 31, and April 1 and 2. The school is in charge of the Rev. S. Middleton, from whose clever and original brain the idea emanated. Invitations were sent to the Bishop of Calgary, the Ven. Archdeacon Tims, who is Archdeacon of Indian work in the diocese, and who has just completed his thirtieth year as C. M. S. Missionary to the Blackfoot and Sarcee Indians, the Rev. Mr. Hall, of Macleod, and to the writer, Mrs. Sidney Houlton, Secretary for Indian work for the Women's Auxiliary of the Diocesan Board. The re-union commenced with a Confirmation service by the Bishop of Calgary. It was most impressive to see gathered into the Mission Church Indians of all ages, for not only were the ex-pupils and pupils present, but also a very large number of the older Indians as well as some white people from the surrounding district. Before the laying on of hands, the Bishop spoke most earnestly and impressively to those about to be confirmed, reminding them of the solemn promise they were going to make, to serve our Lord Jesus Christ. Sixteen candidates were confirmed—five white people and eleven Indians. The Bishop then spoke to the older Indians who listened with the closest attention. Archdeacon Tims acting as interpreter. The Calgary visitors were greatly impressed with the choir, the Indian boys looking so neat and tidy in their white surplices; the choir consists of six boys and six girls, all Indians, assisted by two of the school staff, and they sing beautifully. The Indians are much quicker at learning new tunes than is the case with white children, which makes the work of training the choir much easier than one would expect. As we listened to them singing the words of that most beautiful hymn, "Oh Jesus I have promised to serve Thee to the end," at the close of the Confirmation service, we realised something of what the Power of God had done for these people; fifty years ago the grandparents of these very children were worshipping the sun, having their sun dances, and practising all the rites of heathenism, whilst today the grand-children are in many instances well educated, able to read and write, and to speak the English language correctly, and, above all, converted to the Saviour, a living testimony of what our Lord has done, and is still doing, for mankind. Surely one cannot go amongst these people and compare the old Indian who is still a heathen with the truly Christian Indians of the younger generation, without realizing and admitting the wonderful power of the Gospel of Christ.

After the services the Indians went

over to the girls' home and all were given a hearty meal, the visitors going amongst them and receiving greetings and handshakes. One could not help noticing the grace and dignity of the ex-pupils, fine grown men and handsome women, the men showing by their bearing that they were a self-respecting and God-fearing people of a great country. The young women were a little shy at first, but after being spoken to for a few minutes they forgot their shyness and talked with us, and then we found that they are bringing up their children in Christianity, keeping them clean and nice, and sending them to the Mission school as they become old enough to attend. One only had to look at the children to tell the effect of the



The Baby of the School

Christian training upon the parents, the children of the ex-pupils of the school have much more intelligent expressions—even as babies—than those of the Camp Indians who have never attended the school. One noticed too that the former pupils dress like the white people, the men mostly adopting the cowboy style of working clothes, with a good suit for Sundays. The women remind those who know South Wales of the costumes of the miners' wives, wearing their bright coloured shawls wrapped around the babies, thus making traveling much easier for both mother and child. At seventy-three we all met in the school room for an entertainment and concert, the Bishop presiding. A most interesting and clever exhibition on the horizontal bars was the first part of the entertainment, it was indeed splendid to see the Indian boys per-



The Bishop of Calgary in the centre, to the left Archdeacon Tims who has just completed his thirtieth year as C.M.S. Missionary to the Blackfoot and Sarcee Indians, on the right the Rev. S. Middleton, Principal of St. Paul's Mission School in the Blood Reserve; and the Confirmation candidates, April 1st, 1914.

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form some very clever feats, led by their instructor, Mr. Lancaster, who kindly gives his spare time to cross the river from the agency in order to help Mr. Middleton in this part of the training of the boys. Special mention must be made of the eldest pupil who gave some splendid demonstrations of his skill and showed that, in his case at least, the pupil had outstripped his master.

Mr. Lancaster's two small boys, who help their father by training with the Indians, showed that they mean to follow in his footsteps. The writer has seen many exhibitions of skill in Y.M.C.A. gymnasiums in the West, but none that excelled the ease, grace, and daring, shown by the Indian performers on this occasion. A most amusing blind boxing contest took place between two small boys, followed by a round between an Indian boy and Mr. Lancaster's son, it was a good exhibition of the art of self defence, showing the advantage of teaching a boy to use his fists to protect himself, facing an adversary, rather than implant a knife from behind. Then followed a contest with foils, between Mr. Lancaster and the oldest pupil, the latter winning out and showing that he had once more excelled his instructor. Following this were some thrilling events by Mr. Lancaster, who, by the way, is an Englishman; cleverly executed was the feat of cutting two sheets of notepaper in half, placed on either side of him on short stands; then cutting a potato in half as it was suspended from a string on a pole, first cutting the string. This was followed by cutting a potato in half whilst it was wrapped in a handkerchief and hanging from a pole, and yet not cutting the handkerchief. The two most daring feats of all, there were several others, were cutting a potato in half as it stood on the open palm of his son, and the same feat as it stood on the back of his son's neck. As one saw the sharp sword arise in mid air in the latter performance it reminded one of the times when beheading was the fashion, the audience did not fail to admire the splendid nerve and stillness of the boy, showing his absolute faith in the skill and cunning of his father. Some very interesting songs were then sung, two being quite original, and speaking of the efforts of the various members of the staff; one was composed by Mr. Underwood, who also accompanied the singers, and who is quite a talented young musician. The other, composed by Rev. S. Middleton, was a duet, sung very effectively by himself and Miss Gardner, the teacher at the school whose Irish humor and sparkling wit were greatly evidenced in the rendering of her parts. The programme ended with the laughing song, which proved as infectious as ever, rendered by Mr. Hicks, a resident in the district, after which the Bishop announced the close and all joined heartily in singing the National Anthem before dispersing. Wednesday morning broke upon us in glorious sunshine, a real spring day. The Indians began wending their way to the Mission before nine o'clock, some in wagons and others riding their horses, but all having to ford the river as there is no bridge. In passing, it may be mentioned that the absence of a bridge makes it very difficult for the Indians to attend services at the Mission in the Spring and Fall, as the Camp is on the other side of the river. For the same reason it is very difficult for the Missionary to keep in touch with the Indians, and more especially because of their habit of traveling around to different parts of the Reserve from time to time; as an evidence of some of the time taken up in this manner it may be said that Mr. Middleton traveled over two hundred miles distributing invitations to attend the re-union of the pupils. By ten o'clock a large number of Indians, and some white people, had arrived for the morning service. The Bishop, having other Confirmation services to attend, returned at an early hour to Macleod, so was unable to be present at the service, which was conducted by Archdeacon Tims and Mr. Middleton, the former preaching the sermon, which was of a most helpful nature, to the pupils who had just been confirmed the previous day, and to the ex-pupils who were present,

emphasising most clearly that they who have for thirty years received the benefit of the Missionary teaching should give at least one-tenth of their earnings to the work of God, and that from amongst their number should rise up Missionary workers to preach to, and teach, their own people, and thus show their gratitude and thankfulness to God for His great mercies to them. At this service thirty-three Indians, of whom twenty-one were ex-pupils, communicated together with white people, the total number of communicants being forty-five. It was a touching sight to see these young Indians, men and women, partaking with their white brethren, and it was a lesson to all of us not to judge the average Indian by those we see shambling along the streets of our western cities, any more than we would judge all Canadians by the drunkards and vagrants that are to be seen on our streets every day.

After the service the Indian women sat about in the playroom of the girls' school and chatted together until the bell called them to dinner which was kindly provided

Cadets one would think one was listening to a British Army Officer, so perfect is his mode of giving his orders, and so military is his bearing. After lunch Lieutenant Mountain Horse had a parade of the school Cadets, giving Archdeacon Tims, Mr. Middleton, and the writer the Salute as they marched past, the Cadets did their work well and looked very smart in their uniforms, a photograph being secured whilst they were lined up. Archdeacon Tims was then asked to go to the Church and baptise a baby son of one of the ex-pupils, Mr. Joe Bullshields, and Mrs. Sidney Houlton was invited to come and name the little one. Accordingly the baby was named and baptized Sidney Joseph, the father was very pleased that the white lady had given his son the name that was dearest to her, and said he would train his boy as well as he could, and, when he is old enough, put him into the Mission school. At three o'clock a meeting was held in the schoolroom for the older Indians and ex-pupils, the room being well filled. Some of the older Indians, whose

that the good white man would not sell or give it to them, but that it is the bad white man, the agent of Satan, who offered it to them. They were then told how Jesus loved the little ones and rebuked his disciples when they wanted to turn away the mothers who brought their children for Him to bless, saying, "Suffer the little ones to come unto Me." The Indians were then asked to speak and eight of them responded, having a young man to interpret for them. The first speaker was old Mr. Mountain Horse, he said he was not quite a Christian, he believed in God and would like to be baptized but he wanted to attend one more sun dance and after that he would become a Christian. He said he came to Church every Sunday because it helped him to be better, and he knew how much better his sons were than he was himself because they had been taught in the school and had become Christians, and he wanted to become one too. The contrast between the speeches of the old Indians and the ex-pupils was very great indeed, the gist of the older men being that they wanted lots of food, lots of good clothing, good suits for their boys, good dresses for their girls, good quilts, and they were so glad the white lady, the good grandmother, had come to speak to them because now they would get what they wanted. Then the younger men, the ex-pupils, spoke, saying they merely wanted work, and lots of it, to enable them to earn more money to keep their families. They each thanked the Missionaries of the Church for what they had done for them by training them to work and teaching them English, and above all by teaching them to be Christians. After the meeting closed a hearty game of football was played amongst the young men and boys. Mr. George Prairie Chicken asked the writer if she would take a picture of him and his three children and also one of himself signalling to the Indians at the Camp to come over to Church. The signalling is very simple, merely consisting of a piece of glass held to the sun and flashed over to the spot where the people are whom it is desired to attract; the farmers in the district have also adopted it as a means of signalling to the men in the fields to come in to dinner. At seven thirty the people again assembled for another meeting in the schoolroom, at which Archdeacon Tims gave a most interesting account of his first coming amongst the Indian tribes in the North West. There is not space to give it here, but it is hoped that a report of his address will be given in another article later on. There was a great deal of pathos as well as humor in the address, and all was intensely interesting, the proceedings being brought to a close by singing some bright, cheery hymns. At the close of the service Mr. Middleton spoke a few words of dismissal to all present, saying he felt quite sure that this, the first reunion of ex-pupils had been of great blessing and help to each one who had attended, and all felt with him that God had been with us and that His power had been manifest throughout all the meetings. Miss Wells, a lady who has worked for many years as girls' Matron, and who, since her retirement, has resided on the reserve end, is still doing good missionary work amongst the girls and women in the camps, came and thanked the writer for having spoken more especially to the women and girls and, as a mark of their great appreciation of what she had said, presented her with a lovely bead necklace made by an ex-pupil who is now residing with Miss Wells.

Live this day as if it were the last.—Bishop Kerr.



Mr. George Prairie Chicken signalling the Camp Indians to come to church.

by Mr. Middleton and his staff of willing workers. That morning the cook had made three hundred rolls before breakfast, and they were most delicious and appetising. Sitting outside in the sun, after service, the writer came upon two old chiefs, Mr. One Spot and Mr. Mountain Horse, they were both very proud when they saw their picture being taken. Mr. One Spot is still a heathen, and fearfully self-righteous, perfectly self-satisfied and a veritable windbag, though as he talks one is struck with the rich musical cadence of his voice. He is a remarkable orator in his native tongue. Mr. Mountain Horse has six children, of whom four are ex-pupils and two are still in the Mission school. His son Albert is the Indian who attained the rank of Lieutenant and holds a certificate as Military Drill Instructor which he obtained last July. This year he is taking a six weeks training to enable him to sit for an examination, when he hopes to gain the rank and title of Captain. He is a born leader and commander, when he is drilling the

Mothers-in-law happened to be in the room, stayed outside the door and at the windows to listen, some venturing inside if they could get round a corner and sit on the floor to listen; this was because there is an old law of the Indian men that they must never look upon the face of their mothers-in-law.

The Archdeacon first spoke in English to ex-pupils, and then in Blackfoot to the older Indians. The Rev. S. Middleton said a few words to the pupils, explaining what a reunion meant and stood for, then the writer spoke addressing her remarks principally to the women, telling them the power for good that they, as ex-pupils, can be by inculcating in their children's minds those same principles which were taught them in the school, and impressing upon them the necessity of training their children to serve the God who so loves them, and also to let nobody tempt them to drink of the white man's fiery devil, whiskey, or to give it to their little ones, and to do all in their power to help their husbands to resist it, pointing out to them

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The Canon of the New Testament

(Continued)

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V

THE FIRST CHRISTIAN BIBLES

A quarter of a century has elapsed. We are with the Church in Palestine. The time is A.D. 331. The place is the Scriptorium, where manuscripts were written in the library of Eusebius, the Bishop of Cæsarea, the same Eusebius, the great historian who has so lately watched the Scriptures burned in the fire.

There is eager activity amongst the scribes. Every desk is occupied. They are proud men today, for a high honour has been conferred on the Scriptorium of Cæsarea. A letter has come from the Emperor Constantine to the bishop. He wants to make a royal present to the churches of Constantinople, and he requests the bishop "that you bid fifty copies of the Divine Scriptures to be written on prepared skin, by skilled scribes, who are well acquainted with their craft. For this purpose orders have been issued to the governor of the province to furnish everything required, and two public carriages are to be employed for conveying the books to the Emperor."

It was a nice book order to get, especially where expense did not matter and the men who loved to make beautiful books could spend time and money freely. There was good reason why the order should come to Cæsarea. For the most celebrated Christian library in the world was there, the library of Pamphilus, who was the predecessor of Eusebius. We have some manuscripts of later days, in which as a badge of high honour the inscription is in the margin, "This has been compared with the copy in Cæsarea in the library of the holy Pamphilus."

More important still is the fact that the bishop himself, Eusebius, is a great biblical scholar, and has made wide research on the whole subject of the accepted and non-accepted books. Perhaps that day when he watched the burning Scriptures impressed him with the need of investigating the subject thoroughly.

2. It is not easy to find out from his account what he exactly believed on the subject. Like many another author who had too great a plethora of facts to digest, he probably could not quite make up his mind. Or, rather, since he is aiming not to tell his own opinion, but the opinion of the universal Church and that universal Church had made no definite pronouncement, he had to

be rather vague and sometimes contradictory.

He divided the writings which claimed a place in Scripture into three classes—

(1) *The Accepted Books*, which practically includes the whole New Testament, the exceptions being some of the seven books which I have referred to.

(2) *The Controverted Books*, i.e., books received in some places and not in others; the Epistles of James and Jude, 2 and 3 John, and 2 Peter. He is puzzled and undecided about the Book of Revelation, but on the whole thinks it should be considered as accepted.

(3) *The Spurious Books*, in which he includes the Epistle of Barnabas and the Shepherd of Hermas, though he thinks rather favourably of them.

3. Now must have come to him the serious question, What books are to go into the Emperor's Bible? For such a group of such splendid Bibles and under the patronage of the Emperor would be likely to have a considerable effect on the usage of the Churches.

But he says nothing about this, nor does he tell us exactly how he fulfilled the Emperor's order. We should greatly like to get hold of one of his books and to be absolutely certain that it was one of them. Naturally in the discoveries of ancient manuscripts men have been looking for these Bibles. It has been conjectured, and it would seem with some reason, that we have at least one of them and perhaps two.

Eusebius says that he had the Bibles written triple and quadruple—by threes and fours, a puzzling expression which has been conjectured to mean three and four columns on a page. Now the two oldest Bibles in the world are the Vatican manuscript in the Vatican Library at Rome and the Sinaitic, so romantically discovered by Dr. Tischendorf about fifty years ago in the convent of St. Catherine on Mount Sinai, and these are written respectively three and four columns on a page. Dr. Tischendorf believed that a certain handwriting in one of these appears also in the other, which, if so, would look as if they came from the same Scriptorium. The Sinaitic shows the marks of several correctors, and one of these, supposed to be about the seventh century, has written after the books of Ezra and Esther, "This has been compared with a very old copy collated by the hand of the holy martyr Pamphilus, which at the end has the subscription . . .

I, Pamphilus, corrected." Evidently, therefore, this manuscript must in the seventh century have been at Cæsarea, where Eusebius' Bibles were made.

Now if this be really one of Eusebius' Bibles, it is a valuable find in this investigation. For it contains exactly our present New Testament Books, and at the end of them the two apocryphal books, Barnabas and Hermas, which from their position look as if they were regarded as an appendix. The Vatican Manuscript, having lost all the pages after Heb. ix. 14, is no use at all for our purpose, even if it be one of the Emperor's Bibles.

VI

ATHANASIUS AND JEROME

Thirty years later. It is Easter Day, A.D. 365, in the city of Alexandria. In all the churches of the city the clergy are reading to their people the Easter Pastoral Letter of their great archbishop Athanasius, the champion who saved the Church from heresy. Every year he has issued his Pastoral, but this year it is especially noteworthy for its clear, definite pronouncement about the Canonical Scriptures.

"I shall use for the support of my boldness," says the Archbishop, "the model of the evangelist Luke and say as he does, Forasmuch as some have taken in hand to set forth in order for themselves the so-called Apocrypha and to mix these with the inspired Scriptures, which we most surely believe, even as they delivered it to our fathers, which from the beginning were eye-witnesses and ministers of the Word; it seemed good to me also having been urged by true brethren . . . to publish the books which are admitted in the canon, and have been delivered unto us, and are believed to be divine, etc."

Then, after giving a full list of the Old Testament Books relegating the Apocrypha to a sort of appendix, he turns to give a list of the New Testament, and *this list is exactly that of our New Testament to-day.*

2. We now move from the churches of Palestine and Egypt to the church in the centre of the civilized world at Rome—and from the great scholars and churchmen Eusebius and Athanasius to the still greater scholar and churchman, Jerome. In 383, at the request of Pope Damasus, he began the revision of the "old Latin" New Testament, the beginning of the work which is his monument for ever, the great Vulgate Bible. It was called Vulgate or common when

it became the common Bible of the Western Church. For 1000 years it was practically the Bible of all Europe; therefore when we say that *the Books of its New Testament are exactly what we have today*, we may consider our inquiry closed as to the growth of the Canon. The question as to what Books should constitute the New Testament will never be opened again.

So we close our story of the Making of the Bible. In one sense it has shown us that the Church made the Bible. The Church by her great sons received the inspired words; the Church through many ages decided its contents. But I trust it has shown more clearly the awe-inspiring truth that the Bible was made for man by the Holy Spirit of God. He it was who gave the holy words to His Church. He it was who by His silent influence on that Church decided what its contents should be. Surely it was no chance that made the Canon of Scripture. For if anything is clearly taught by this story it is this, which I said at its beginning, that the Canon of Scripture was formed not suddenly by some startling miracle, not officially by some decision of Synod or Bishop or prophet or saint, but slowly, gradually, half unconsciously, by the quiet influence of the Holy Spirit on the minds of men in the Church. "The Bible was formed even as the Church itself was formed, by that Holy Spirit who was the life of both."

God made the Bible. God made the Old Testament. God made the New. And when "in the fulness of time God sent forth His Son" His hand united them. At His feet they touched each other. The Old Bible is the preparation for Him. The New is the interpretation of Him. Let no man neglect the Old because of present-day difficulties. Let no man neglect the Old because the New is higher. They belong to each other and are dependent on each other. The whole Bible is as one great Temple 2000 years in building. "The Old Testament is the nave with its side aisles of psalm and prophecy; and the Gospels as the choir, the last Gospel perhaps the very sanctuary, while around and behind are the Epistles and the Apocalypse, each a gem of beauty, each supplying an indispensable feature in the majestic whole. God give us grace to use it!"

Blessed Lord who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen.

Can We Find a Remedy for Our Lack of Effectiveness?

BY THE REV. J. S. BREWER

Part of an address to Lennoxville Missionary Union

I MEAN our lack of effectiveness as a Church—the ineffectiveness of the Anglican Communion (*Ecclesia Anglicana*), using the title in its widest sense as including the whole body of Christians in communion with the See of Canterbury.

Obviously the first thing to do is to admit quite frankly that we are ineffective. Then we may look for the causes of our ineffectiveness. Then we may possibly hope to find ourselves on the road to discovering a remedy.

First then—are we quite ready frankly to admit our ineffectiveness as a Church? I sincerely hope we are—although there has constantly been a tendency among us Anglicans to shut our eyes to facts which are really perfectly plain—to cry “Peace! peace!” when there is no peace, to magnify our few successes and forget our many failures, to pride ourselves on our high position as the historic Church of the greatest Empire in the world and to gloss over the sad fact that the Church which claims the allegiance of the whole Anglo-Saxon race as its right, has most dismally failed to hold that allegiance and to keep pace with the spread of that race throughout the world . . . Let me just say in passing that the very fact that in spite of our failure God has evidently not yet removed our candlestick as we might have expected Him to do, is to my mind the surest proof that we are a real living part of the Spirit-inspired Body of Christ, and that God has yet great things in store for us when we shall be more worthy of them. But first we must confess our failure. We are not, e. g., the power we ought to be in this Dominion of Canada. Even the great revivals which have swept over other parts of the Anglican Communion seem to have left us in Canada almost untouched. The great evangelical revival has passed away and left hardly anything permanent behind it, while the great Catholic revival seems never really to have *gripped* us at all . . . We are failing to commend to the world by our lives and influence the great privileges which we proudly claim to possess. The dedicated life is almost unknown amongst us. We are *not* compelling a wondering world to say of us that “God is in us of a truth.” In one word we must admit we are ineffective.

What causes then can we find for our ineffectiveness? I will only

ask you to think of two. There are two charges which are often made against us. The first is one which applies specially to the Anglican communion—more so than to any other body of Christians. It is the charge of *indefiniteness*. At its worst it is the charge brought against the Laodicean Church, “I know thy works that thou art neither cold nor hot.” The second charge is one which has in every age been brought against the whole Christian Church—a charge which will, I suppose, be always more or less true even of the Bride of Christ until the consummation of her marriage with the Lamb, when He shall “present her to Himself a glorious Church, not having spot or wrinkle or any such thing, but she shall be holy and without blemish.” It is the charge of *inconsistency*. At its worst it is the charge brought against the Church of Sardis. “I know thy works, that thou hast a name that thou livest and art dead.”

The first charge is one which has recently been brought home to us by the Bishop of Zanzibar’s action. It is the charge of indefiniteness—that the Anglican Church “does not know her own mind and is therefore unfit to send missionaries to heathen or Mohammedan lands” . . . Now, whatever opinion we may have about the wisdom or expediency of Bishop Weston’s action—I think we must at least be grateful for this, that the bomb-shell exploded in distant Africa is at last forcing us to *face the facts as they really are*. And even if this enforced facing of the facts should drive us to the conclusion (I do not say it will) that we are a house hopelessly divided against itself and that we have been hitherto attempting the altogether impossible task of combining two or three quite distinct religions into one—well, anything is better than living in a fools’ paradise—it is surely the part of wisdom as well as of courage to face the facts whatever the consequences may be.

* * *

The other charge brought against the Church—not solely against Anglicans—is one of which, perhaps we are not so obviously guilty—though I think we must admit that there is some measure of truth in the charge. It is the charge of inconsistency—that not merely some individuals who profess and

call themselves Christians but the Church as a whole has, to a large extent, lost the real spirit of Christ—that she has emptied much of her Master’s teaching of its meaning, that she has e. g., exactly reversed her Master’s dictum that it is “hard for a rich man to enter the Kingdom of Heaven”—that in stead of being the champion of the poor and oppressed she is too often found upholding vested interests and class privileges—that she is not setting her face like a flint against the many evils of our modern social conditions—that she is in fact *afraid* to carry out her Master’s precepts and principles to their logical issue.

This charge, often made before, has been made again during the past year in one of the “biggest-selling” novels of the year. (Here followed a criticism of and reading of extracts from Winston Churchill’s “The Inside of the Cup.”)

* * *

Of course there is a great deal that is unfair and bitter and prejudiced in the way of which this accusation against the Church is made. But yet, after making every allowance for prejudice and misunderstanding, is there not, after all, something in the charge which does come home to us? Can we Anglicans (without in any way comparing ourselves either for better or for worse with any other body of Christians) feel that we are altogether guiltless in this matter? Are we, as a body, ready like the Baptist, at all times and in all places, “constantly to speak the truth, boldly to rebuke vice and patiently to suffer (if needs be) for the truth’s sake?” Or are we inclined to be satisfied with a merely conventional Christianity, and an outward respectability, which merits the reproof, “I know thy works, that thou hast a name that thou livest and art dead?” We are admittedly the most *respectable* church in Christendom. Our worst enemies are always ready to give us credit for the virtue of respectability, for what it is worth—and if we accept the standard of the New Testament it is worth very, very little. Is that always to be our chief distinction in the Christian world? . . .

Here there are two grave charges brought against us as a Church—the charge of indefiniteness, voiced by a missionary Bishop to whom the Catholic faith in all its fulness is the most precious heritage in the world—and the charge of inconsistency voiced by a novelist to whom the Catholic faith is only a relic of barbarism. To the first charge we plead guilty unreservedly—to the second charge the very least we can say is that there must

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be great searchings of heart; and I think we must go further and plead guilty to at least some counts in the charge. Surely then here are two causes quite sufficient (apart from any others there may be as well) to account for our ineffectiveness as a Church in the great missionary warfare which we are sworn to carry on under the Captain of our salvation.

Now can we see any remedy for our failings? Obviously the one remedy for indefiniteness and inconsistency is simply to be definite and consistent—if only we can make up our minds what we are to be definite and consistent about. And that is just where the difficulty comes in. We are not agreed about the basis on which we are to take our stand. But even if we have to go on being divided for the present we shall at least have gained something if the charges which are being brought home to us lead us to think out our position. We shall at least know where we are. And we shall merely be far more likely to learn to understand one another’s position if we frankly recognize the difference between them than if for the sake of courtesy and good feeling we pretend that we are all standing in the same place. What then is the choice offered us? There seems to be three alternatives corresponding very roughly with the three great schools of thought which have existed side by side in the Church of England for the last two or three centuries. As we must find names for them we may call them the Catholic, the Evangelical and the Modernist. Shall we consider them in reverse order?

(To be Continued)

Pray to God at the beginning of all thy works, that so thou mayest bring them all to a good ending.—*Xenophon*.

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RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWMAN, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D.	Assistant Bishop
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

ALGOMA

BYNG INLET

St. JOHN THE DIVINE.

Good progress in all branches of the Church's work was reported at the 6th annual meeting of the vestry. The financial position has been improved during the last year. The general receipts of the year were \$1,672.50 and expenses \$1,575.50, leaving a balance of \$97.00. Twenty-five dollars of this was voted the Bishop undesignated.

Rev. W. Sydney Wcary presided at the meeting and the officers elected were as follows:

Rector's Warden—Mr. W. E. Bigwood.

People's Warden—Mr. Harry Elliott.

Delegate to the Synod—Mr. W. E. Bigwood.

COPPER CLIFF

The Easter services in St. John's Church were unusually bright and well attended.

The annual vestry meeting was held on Tuesday evening, April 14th, when a very gratifying report was presented.

The total receipts for the year amounted to \$1,600, more than double the previous year. The debt on the church was reduced by \$500. A hearty vote of thanks was tendered to the church wardens, Messrs. Wilson and Burford, the Women's Auxiliary, the Junior Auxiliary, and the Dramatic Club, for the energetic way in which they had worked for the advancement of the church.

A special vote of thanks was also tendered to Mrs. D. A. Johnston for her services as choir leader, to Mr. J. Follansbee and his orchestra, to the choir, and Miss May Knight, organist. The following officers were elected:

Wardens, F. J. Wilson and J. M. Morris; Vestry Clerk, C. H. Lewis; Sidesmen, Messrs. Burford, Anderson, Knight, Cressey, Sargent, Lance, Jessup and Dr. Bennett; Auditors, Dr. Bennett and S. Ashley; Delegate to the Synod, J. M. Morris; Musical Com-

mittee, Messrs. Ashley, Smiles and Lewis.

SAULT STE. MARIE

At the Pro-Cathedral Church of St. Luke the Easter services were very well attended and services well rendered. In the anthem, "Christ is Risen," the solos were taken by Mrs. A. W. Lawrence and Mr. G. Fergusson (Baritone). Jackson's Te Deum, and Burnett's Magnificat and Nunc Dimittis, and a solo from Handel's Messiah "The Trumpet shall sound" (sung by Mr. G. Fergusson), helped to beautify services of praise and thanksgiving.

To go back a week—on Palm Sunday sixteen candidates were presented for Confirmation, the second group this year.

At the celebrations on Easter Day over 400 communicated.

The vestry meeting of the Church of St. John the Evangelist was held on Easter Monday, and the financial report showed that more money had been raised in the parish than ever before, though there was a slight deficit, but our first year of independent life has been a successful venture of faith. The new wardens were Mr. A. O. Davies and Mr. James Lycitt, and the sidesmen, Messrs. G. Houston, H. Forster, Dawson and Messrs. W. Hindmarch, D. Dewar and C. Bullock.

COBALT

From the "Parish Magazine" we learn that a beautiful brass offertory plate has been given St. James' Church, by Mrs. T. R. Shaw, to be used first on Easter Day and inscribed:

"To the Glory of God and in Memory of Mother, by Blanche Shaw, nee Rora-beck, Easter 1914."

The word of commendation to those who give something useful to the Church in memory of those who are near and dear to them, instead of placing expensive and often hideous monuments in the cemetery—is reasonable.

The Women's Auxiliary appears well established. At their annual meeting Mrs. H. E. Towney's financial report showed gross receipts \$1,207.64, and net receipts \$965.87, of this \$300 to the rectory, \$225 to churchwardens, \$113 to charitable objects in the parish, \$100 to the Diocesan Board and so on—eliciting the Diocesan President's approval. "Cobalt is doing wonders."

The rector in a few words of address hoped that the newly elected officers would not think that they must make the same amount of money again, but

remember that the spirit of prayer and the desire to spread missionary knowledge is as important and more so than money. The new officers are:

Mrs. Joseph Simms, President.

Mrs. Leigh, Secretary.

Mrs. Gurnell, Treasurer.

Miss Griffiths, Mrs. Weir, Mrs. Towney, 1st, 2nd and 3rd Vice-Presidents.

Mrs. Weir, Mrs. Towney, Mrs. Saunders were warmly thanked for their past work. Mrs. Leigh, Mrs. Weir and Mrs. Simms, were elected as delegates to the Diocesan annual meeting to be held in Sault Ste. Marie in June.

In his letter, the rector, Rev. John Leigh, writes that the act of giving ought to be an act of worship, and the more frequently it is repeated the greater will be the blessing, provided always that it is done with the proper motive, "God is not unrighteous, that He will forget your works and labour that proceedeth of love."

CALGARY

The Bishop confirmed 18 candidates at St. Michael's Church, Calgary, on March 22nd, a large number at the Pro-Cathedral on Palm Sunday, and several at St. George's, Calgary, on Maundy Thursday.

On Wednesday in Holy Week, Stainer's "Crucifixion" was sung at the Pro-Cathedral and on Good Friday at St. John's, East Calgary. Considerable progress has recently been made in Church music throughout the Diocese. Easter Sunday saw the inauguration of two more surpliced choirs, at Christ Church, Calgary, and St. Peter's, Okotoks, making over a dozen surpliced choirs in the diocese.

Beautiful weather prevailed throughout the Province over Easter and good Easter services are reported from all quarters. The lateness of spring always renders Easter decorations rather a problem, but most of the city churches were bright with lilies, palms and cut flowers, whilst some of the country churches were able to decorate with wild anemones and creeper.

The Calgary churches all had good numbers of communicants. The Pro-Cathedral well over 800, St. Stephen's 430, St. Michael's 195, Christ Church 152, and others proportionately high.

The Bishop preached at the Pro-Cathedral in the morning and at St. Stephen in the evening, where he confirmed 18 candidates.

Good Friday services were fairly well attended both in Calgary and in other parts of the Diocese, but it remains a matter of considerable difficulty to get people to realize the full significance of the day.

EDMONTON

EDMONTON

OPENING OF ST. JOHN'S CHURCH.

Undoubtedly the most representative congregation assembled in the city of Edmonton on Good Friday, was that present at the opening of the newly-erected St. John's Church in the extreme west end of the city. This is the third mission church to be built during the past six months in the parish of Christ Church, of which Rev. C. W. McKim, M.A., is the popular and energetic rector. St. John's is the first church in the diocese to be opened by the new Bishop, Dr. Gray, and his address to the large congregation was both able and helpful. The Bishop was assisted by the rector, Rev. C. W. McKim, and his assistant, Rev. W. H. Davis. St. John's should, in time, be one of Edmonton's most important parishes, and Rev. Mr. Ellis, who comes from Toronto to take charge of the work, has an excellent opportunity in this part of God's vineyard to build strong and sure for the future.

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It was only on January 28th that St. Peter's was formally opened by the Bishop of Calgary. Rev. W. H. Davis, Mr. McKim's assistant, takes services regularly at St. Peter's, and this mission it is confidently expected, will become a separate parish before the end of the present year.

St. Mark's, the first of the three mission churches to be opened under Mr. McKim's rectorship, is also doing excellent work. Morning and evening services are conducted every Sunday by the two honorary lay-readers in charge, Messrs. Jones and Wilbraham.

Christ Church, the mother church of the parish, held its first confirmation service under Bishop Gray on Palm Sunday, April 5th. Seventeen candidates were presented by the rector and the service was a particularly impressive one.

Great praise is due Rev. C. W. McKim for the organizing ability he has shown in the development of these new missions in the parish of Christ Church, since he came to Edmonton last year. He has earned a good holiday and will spend the next three months in England and Eastern Canada. It is hoped that next year a start will be made on the new Christ Church which is destined to become one of the greatest centres of influence in this very rapidly growing city.

HURON

LONDON

EASTER VESTRIES.

ST. JOHN THE EVANGELIST. — The church debt was reduced by \$1,500 during the year. Appointment of Wardens postponed.

ALL SAINTS'. — Church Wardens, H. C. Slade and W. A. Langford. The financial reports demonstrate the church to be in a satisfactory condition, each Treasurer's report crediting a balance on hand.

ST. GEORGE'S. — Church Wardens, R. A. Y. Stinchcombe and F. C. Turville: Delegates to Synod, J. K. H. Pope and T. F. Dexter. Rector's stipend increased. Church indebtedness \$4,000.

ST. MATTHEW'S. — Church Wardens, T. Fox and F. Nicholas. Reports showed

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a substantial balance. Missionary giving increased.

ST. JAMES'.—Church Wardens, W. B. Richardson and T. Maine; Delegates to Synod, Messrs. Nash, Judd and Davis. After meeting all expenses there was a balance of \$73.10.

ST. PAUL'S.—Church Wardens, Dr. W. H. Moorhouse and J. H. Brown. Substantial balance on hand. Subscriptions to date for the new organ amount to \$6,572.

THE REDEEMER.—Church Wardens, T. Hodgins and G. Geoghegan. The question of the enlargement of the present church building or the erection of a new church will be discussed at the adjourned vestry meeting Monday, April 27th. The rector's stipend was increased \$100. Delegate to Synod, H. S. Winfield.

ST. MARK'S.—Church Wardens, J. C. Richardson and W. Willis. Meeting adjourned to meet in two weeks.

CRONYN MEMORIAL.—Church Wardens, W. Kingstone and R. Orr. All reports show church in most flourishing condition. Surplus on hand \$1,000. The question of building a new parish hall was discussed.

TRINITY.—Church Wardens, J. H. Hancock and W. Baird. Gratifying increase in members and general parish affairs. Owing to large obligations entailed by erection of a \$10,000 parish hall and other drafts on the substantial revenue, wardens were not able to show a credit balance this year.

ST. JOHN'S. London Township. — Church Wardens, B. Powell and G. Cary; Lay Delegates to Synod, R. A. Powell. The past year the most successful in the history of the Church.

His Lordship, the Bishop of Huron, visited St. Matthew's congregation in the evening of the 4th Sunday in Lent for the purpose of administering the Apostolic Rite of Confirmation. The rector, Rev. Rural Dean Appleyard, presented the candidates, fifteen in number. One of the candidates, Mr. F. W. Nicholas, was baptized by the Bishop during the evening service, and confirmed a few minutes later. The Bishop was requested to dedicate a beautiful and valuable set of alms basons, presented to the congregation by Mrs. Margaret J. Ardiel, in memory of her husband, the late Dr. Robert E. Ardiel. The gift is very much appreciated by the rector and congregation, who express their gratitude to the giver for her thoughtfulness and good will.

GALT

One of the most successful years in the history of the parish was consummated at Easter. The services on Sunday were all largely attended, and the very best indication as to the growth and prosperity was the unusually large number of communicants at the early celebration. There was an immense throng, which, with those at the midday eucharist, made by far the largest number ever recorded in the parish. It was really inspiring, and will not soon be forgotten.

In the afternoon a special children's service was held, and no less than twelve little children were presented for Holy Baptism.

The Vestry Meeting on the Monday, revealed a most encouraging state of things, the total receipts from all sources being \$9,616.22. Nearly \$2,000 of this went towards the new Parish Hall, and over \$500 towards the new organ fund. Steps are also being taken for church extension, mission schools, etc., to be established at an early date in the outlying sections of the town, the first of which was announced to be opened on Sunday afternoon, 19th inst. J. H. Hancock was reappointed rector's warden, and Col Biscoe elected people's warden.

LOREE

A meeting of the Y. P. A. of Holy Trinity church was held at the home of Mr. and Mrs. George Johnston on the evening of April 8th. With the exception of the president and vice-president, all the offi-

cers were present. All committees reported favourable, especially the shed committee whose new structure will be erected about the beginning of the week.

The subject of complete organization, was introduced and enthusiastically explained by the rector, Rev. J. A. Robinson, which all important question is sure to be supported by the members of Holy Trinity branch.

Mr. Whatley also gave a very interesting address entitled—The Character of Gideon, which was highly appreciated by all present. This was followed by an excellent paper from Miss Maria Johnston, entitled, "Times, Ancient and Modern." The president, Mr. D. J. Sinnamon, after a brief reply, closed the meeting in the regular way.

Our next regular meeting will be held at the home of Mr. and Mrs. Levi Payne on Wednesday, May the 6th.

WIARTON

The annual vestry meeting of Trinity Church was held on Monday evening, April 13, the rector, Rev. C. K. Masters, in the chair. The various reports presented, including that of the rector, the wardens, Sunday School, A.Y.P.A., and Willing Workers, showed the church and its organizations to be in a flourishing condition. The rector in his report urged that a special effort be made to increase the offering to missions and expressed the



The Ven. C. E. Whittaker, who has just been appointed Archdeacon of the Diocese of Mackenzie River

hope that in the near future some action be taken with regard to the purchase of a rectory or to the building of one and also hoped that an effort be made to provide a shed for the farmers. Mr. J. E. J. Aston was re-elected delegate to synod with Mr. C. Swale as substitute. An adjourned vestry meeting will be held on Friday, April 24th, to receive the auditors' report and for the election of wardens and other officers.

AYR

The Easter services and vestry meeting at Christ Church, were most encouraging and successful. For the first time since the parish was organized two years ago there was an early celebration at 8.30 a.m. and the service was so much appreciated that, at the request of the congregation, the rector has announced that there will hereafter be an early celebration on the 3rd Sunday in each month.

At the regular service the hall where the services are held was packed with a devout congregation. The choral service was well rendered and the anthem, "Awake up my Glory," by Banks, was especially good and much credit is due the choirmaster, Mr. J. Thomas, who recently arrived from Wales, for the evidence of careful training which it shewed.

At the vestry meeting on Monday evening, the financial report shewed that the congregation, which consisted almost entirely of workingmen, had con-

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tributed during the year almost \$1,000. Work on the building of the church was reported as progressing favourably; the foundation is complete, the excavation done, the cement blocks, of which the church is to be built almost all made, and the work of building to commence as soon as contracts can be let.

All the organizations were shown to be in a flourishing condition and the congregation looks forward to a very successful year especially as they expect to be established in a suitable church before the summer is over.

HAYSVILLE

At St. George's Church, New Hamburg, a prosperous year was reported at the vestry on the 14th. Increases of attendance, communicants and offerings. The stipend of the rector, Rev. T. Hicks, was raised \$100.

BRANTFORD

Easter Day was well observed in St. Luke's parish. Holy Communion was celebrated at 7.30, 9, and 11 a.m. sixty-two communicated. The services at 11 a.m. and 7 p.m. (St. Luke's) and at 9 and 3 (Echo Place) were fully choral. Tattis' Festival responses and the Cathedral Psalter being used. St. Luke's choir excelled itself in their rendering of the Anthem, "I am the Resurrection and the Life"—Caleb Simpson. In addition to the special Easter offerings, the following gifts were acknowledged by the incumbent, a silver flagon and paten to complete St. Luke's Communion set; a cross; two vases; two candlesticks, and an alms bason all of solid brass, also 12 college caps to be worn by the female choristers in the place of the skull caps which had been formerly the custom. All these were presented to St. Luke's by various members of the congregation. The Easter vestries are to be held a week later than usual.

WINDSOR

The Easter services at the Church of the Ascension were very largely attended. There were 326 communicants. The total offertory for the day was \$654.00. At the annual vestry meeting it was manifested that the church had had the best year in the history of the parish. F. H. Daniel was appointed rector's warden, and E. T. Howe was re-elected people's warden. The receipts for the year were \$4,735.00. The rector, Rev. Rural Dean Snelgrove, was given an increase of \$100.00 in salary.

MONTREAL

VALLEYFIELD

The annual Easter Vestry of St. Mark's was held on Easter Monday, the Rev. E. Scott, M.A., B.D., presiding. The financial report, brought in by the wardens, showed a considerable balance to the good in the current expenses of the church. The wardens were also able to report that the church building debt would in all likelihood be completely extinguished within another year, upon which they were looking forward to the solemn event of the consecration of the church. The other societies and agencies of the church

were all proved to be in a flourishing condition. The incumbent re-elected Dr. Walter Sutherland as his warden, and Mr. Percy Parry was also unanimously re-elected people's warden. The following sidesmen were appointed: Messrs. G. W. Amos, Jos. Jackson, Fred Piper, R. Jones, R. Whitehead. Mr. Hamilton Gault and Mr. R. Gurnham were appointed delegates to the Synod.

The chief difficulty with which the church in this little cotton city has to contend is the extremely fluctuating character of the population. This makes progress seem slow, but nevertheless, some real progress is being made every year, after all its losses and gains are told. 114 persons partook of Holy Communion on Easter Day, by far the largest number in the history of the Church.

NEW WESTMINSTER

CANADIAN CHURCH UNION

At the last meeting of the Executive Committee of the Diocesan Branch of the Canadian Church Union, it was agreed that Associates should be admitted at a yearly subscription of 25 cents each. This step was taken in accordance with a general desire on the part of many who could not afford the membership fee, not only in this, but in other dioceses.

The meeting moreover, expressed its deep thankfulness that so many earnest Catholics were joining their respective branches of the C.C.U., at a time when faith was being so widely assailed, and looked forward with joyful anticipation to the first general meeting of all the branches.

NIAGARA

On Easter Day there were 977 communicants in Christ Church Cathedral, the largest in the history of the parish. The collection was \$2,001.10. At the annual vestry meeting the financial statement shewed a revenue of \$24,087.63, far in excess of any previous year. The clerical statistics included 203 baptisms and 115 confirmees.

The reports presented at the annual vestry meetings showed vitality in all the churches of this diocese. Reports of a highly satisfactory nature characterized the meetings. The churches have evidently not felt the financial stringency to any appreciable extent, and the result was that none of the work was retarded and in almost every instance there was a better showing than in any previous year in the history of the individual churches.

ST. MARK'S CHURCH.—The total receipts for the year were \$3,343. The balance was shown on the right side of the ledger. A parish hall has been built and a Rectory bought and overhauled. There is a mortgage on these buildings. Every branch of this church is in a satisfactory condition.

CHURCH OF ASCENSION.—Had a banner year in everything that pertained to

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\$7,577 for all purposes during the year. One thousand dollars more was received last year for all purposes than during the preceding year.

ST. THOMAS' CHURCH.—Satisfactory reports were presented by all departments.

ST. MATTHEW'S.—Reports showed all branches to be on a good financial basis. Among the most noticeable associations of the church, is the Men's Club, which is proving a great success—it now having 70 members.

ST. LUKE'S.—Big increase in membership and attendance reported. Rector's report showed \$2,500 on hand in the bank for the building of a school, but \$10,000 is needed. The communicants on Easter Sunday was a record number in the history of the church.

ST. JAMES' CHURCH.—Reports show growth and prosperity.

ST. PHILIPS'.—All expenses met and substantial balance to the good.

HOLY TRINITY.—For the first time receipts have totalled over \$1,000. After all expenses have been paid there will be a good balance on hand. The walls of this church have been decorated, a pipe organ installed. New brass vases, cross and alms basin, have been donated by various friends.

The S.S. Association of the Hamilton Deanery met at the Church of the Ascension School-house on the evening of April 16th. The President, Rev. W. W. Judd, in the chair.

The chief subject taken up was, "The use of the Lantern in the Sunday School." This was most ably dealt with by the Rev. Arthur Howitt, who showed how the lantern could be used: 1st, for the Sunday School services; 2nd, for illustrating the Bible Lessons; 3rd, Teaching the Catechism; 4th, Teaching Missions; 5th, Geography of the Bible; 6th, Church history and history of the Sunday School and Diocesan and Parochial history. Then for special helps in the Sunday School, Announcements, etc., etc. All through the lecture, Mr. Howitt illustrated his points with lantern pictures, giving a very pleasing, as well as profitable evening, and leaving the impression on all present that the lantern is a most useful factor in the Sunday School. The next meeting will be held on May 14th, at St. George's.

His Lordship, the Bishop of Niagara, held a confirmation service at Beamsville on Friday evening, April 17th. There was a good class presented and a large congregation.

ST. CATHARINES

The annual vestry meeting of St. George's Church was presided over by the rector, the Rev. L. W. B. Broughall, M.A.

The total receipts on the church wardens' account for current expenses were \$5,943.32; the expenditure was \$5,822.12, leaving a balance on hand of \$121.20. The report shows that every single account due by the church wardens, with the exception of the liability on the parish hall, is paid in full.

The rector appointed Mr. Henry J. Taylor as his warden, and Mr. Harry Southcott was unanimously re-elected people's warden.

Announcement was made that a member of the congregation had kindly offered to provide half the salary of an assistant to the rector as soon as a suitable man might be procured.

The vestry decided unanimously to increase the rector's stipend. The reports of all the societies were most gratifying. The Lay Delegates to the Synod are J. H. Ingersoll, Esq., K.C.; H. J. Taylor, Esq., and W. J. Chapman, Esq., M.D.

MARSHVILLE

The annual vestry meeting of Christ Church was held on Easter Monday. The meeting was the most largely attended and enthusiastic in the history of the Church. The retiring wardens reported a balance on hand at present

time of about \$50.00, and the W.A. reported a balance on hand of over \$100.00. W. J. Atkins was appointed Rector's warden, and W. A. McQuet, People's warden. Messrs. A. Braun, Lyce Braun, Chas. Sagert and J. Henderson, were elected sidesmen. The delegates to Synod are Messrs. J. E. Reaveley, J. Henderson and C. Ort.

Votes of thanks were tendered to the W.A., the retiring wardens and other officers; and a hearty appreciation of the services of the rector (Rev. H. Bruce) were tendered him.

The vestry decided to build a rectory at once and a committee of five was appointed to canvass the parish and report in two weeks. The W.A. headed the list with \$300.00, and in four days over one thousand dollars had already been subscribed, with the larger part of the parish yet to be canvassed.

GEORGETOWN

ST. GEORGE'S.

Total receipts, \$1,560.00. R. Thompson and J. A. Willoughby appointed wardens; Sidesmen, Messrs. Price, Kirk, Roe, E. C. Thompson, J. H. Armstrong, Young, Arnold, McNally, Winham, Sykes, F. N. Armstrong and H. Jackson; Auditors, W. F. Bradley and E. C. Thompson; Vestry Clerk, C. C. Roe; Delegates to Synod, S. Young and R. Thompson.

GLEN WILLIAMS

ST. ALBAN'S.

Total receipts, \$686.47. George Beaumont and Mark Clark, Wardens; Sidesmen, W. Beaumont, F. Pensen, M. Beaumont, W. H. Christie, J. Easen, S. Prout, R. Graham, W. A. Scott; Vestry Clerk, Jos. Beaumont; Delegate to Synod, Jos. Beaumont.

ORANGEVILLE

The annual vestry meeting was held on Monday evening. An excellent year's work was reported. The Rector, Rev. Geo. W. Jebbs, stated that he had received almost the whole amount for a new pipe organ from friends outside the parish. It was unanimously decided to install a new organ at as early a date as possible. During the year extensive improvements had been carried out and paid for, including new furnaces, sidewalks, and eavesroughing. The choir was vested for the first time at Christmas. Increased subscriptions had been received during the year, and largely increased attendances at the ordinary services of the Church. There was a record offertory, attendance, and communicants present on Easter Day. All the organizations of the Church are in a flourishing condition, including three branches of the W. A., meeting weekly, a large A.Y.P.A., and a newly formed troop of Boy Scouts. 70 persons were confirmed last year, and the Rector has a 1914 class of 20 candidates to be presented to the Bishop on May 10. In connection with the Church an excellent Orchestra of 15 instruments has done good work. Wardens elected, Mr. E. G. Robinson, Rector's warden; Mr. W. G. Hyland, People's warden. Lay Delegates to Synod, Col. J. A. V. Preston, Mr. W. Island, and Sheriff Endacott. Secretary-Treasurer, Mr. R. H. Neilson. Advisory Board also re-appointed.

An every member canvass was recently carried on the parish with the result that there is a large increase in the number of those using the Duplex Envelopes for Parochial and Missionary purposes.

Sidesmen elected: Messrs. Lewis, M. Crinkshanks, W. Irwin, Laverty J. Aiken, F. Atkinson, Jas. Dawson, F. Dawson, E. G. Bingham and H. A. Tuck.

NOVA SCOTIA

The Bishop of Nova Scotia has appointed Rev. W. P. Robertson, rector of St. John's Church, Truro, to be one of his examining chaplains.

The Bishop has appointed Rev. Thomas Fraser Draper, M.A., B.D., rector of the parish of Louisbourg and Rural Dean of Sydney, to be Arch-

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deacon of Cape Breton in succession to the late Ven. Archdeacon Smith.

Archdeacon Draper was born in Halifax and is a son of the late Governor Draper of Melville Island. He was educated at the Halifax Grammar School and at King's College, Windsor, N.S. His first and only parish has been that of St. Bartholomew's, Louisbourg, where he has done splendid work. For many years past he has been Rural Dean of Sydney, where he has enjoyed the confidence and esteem of his brethren of the clergy who several times have re-elected him unanimously to this office. He has always taken an active part in the Diocesan Synod and in the Diocesan Mission Board. He is also a member of the General and Provincial Synods and of the Sunday School Commission. His many friends, both of the clergy and the laity throughout the Diocese, as well as many beyond its borders, will heartily congratulate him for this well merited recognition of long and faithful service in the sacred ministry.

The annual meeting of the Synod of
(Continued on page 14)

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Women's Work and Social Service

THERE is nothing better in its way, I believe, than the work of the Aberdeen Association (if, indeed, there is anything quite like it) which, in a very quiet and unostentatious manner, is doing its own gracious and beneficent bit of social service. The society is one of many helpful agencies brought into being some years ago through the initiative of Lady Aberdeen, and though possibly its work is not very widely known, it must necessarily arouse interest and win support in proportion as it becomes known and understood.

* * *

It grew out of a desire to brighten the lives of settlers in lonely places and to enlarge the range of their interests by supplying them with "something to read." Some of us may imagine that in these days of easy communications, cheap books and cheap postage there could hardly be anyone so forlorn as to be unable to supply himself according to his tastes, or to receive periodical gifts from friends; but in a great country like Canada, with its sparsely settled districts and great expanses, it is hard for some of us to form any conception of the mental and social desolation—to say nothing of the spiritual—in which many people are living. They have gone west and into new districts from settled parts of Eastern Canada, or from the cities and villages of the Old Country. The whole family has perhaps emigrated in order to build up a new home, or a lonely man, who has broken his home ties, may have gone out alone to try his fortune.

At any rate, these settlers are face to face with the task of building up new homes in new districts, under unfamiliar conditions, among strangers, and it is a task which at first must strain the nerves and more or less exhaust the energies, so that for some time there is very little margin, and no resources beyond the bare necessities of life.

Relatives and friends at home, who have never gone outside the accustomed units of an ordered, conventional existence, do not always trouble to keep in touch with the members of their circle "in the colonies," and when you have never lived out of the range of shops and circulating libraries, and have never known the experience of breakfasting without your daily paper, it is very difficult to imagine a state of life without any of these, or to enter into the situation of a person dependent for "something to read" on the

more or less capricious memory of friends.

"When I went back to my work five years ago," said a missionary on furlough, "a good many people at home promised to send me magazines regularly. They all began, and some continued for a time, but gradually they forgot or gave up; only Mrs. M. was faithful and never failed to send her's regularly."

* * *

The Aberdeen Association is like Mrs. M., and its simple organization is extremely practical.

A local branch will consist of a certain number of members—ten, twenty, thirty-five or more—to each of whom is assigned five or six persons perhaps, or eight or nine. All beneficiaries of the association receive a form in which they fill in certain particulars about themselves, the number, age and sex of the children, tastes and preferences, church membership and anything else needed to guide the selection of literature for them.

A receiving room is a very necessary thing, so that people who are willing to do so, may send to it supplies of books and magazines, which they wish to give for the work. Sometimes the local branch is able to secure the services of a motor to call at people's houses and gather up the supplies and this is an excellent thing, for in some cases people may be hindered from sending only on account of the trouble of getting their contributions of books and magazines to the place where they will be received and packed.

A committee takes charge of this receiving room, and a certain date is fixed, say the 8th of the month, by which parcels must be sent to all the beneficiaries. These parcels are forwarded free up to two pounds weight, but this limit is soon reached and in order to send as much as possible at one time, the magazines are relieved of their advertisement sheets, which are often quite as heavy as the reading part. The committee, too, is very glad of contributions for postage, so that amounts above the two pound limit may sometimes be sent.

* * *

A very important part of the scheme is the correspondence, at least twice a year, between each active member of the society and the people on her list. Through this means the recipients make known their likings. Comment on the supplies sent, and the way is paved for intercourse

at once pleasant and helpful. The correspondents will often write freely and gladly of their cares and anxieties and interests and pleasures, of the children, the garden, the farm and stock, the success or failure of the crops, the Church, and so on. They are most touchingly grateful for the kindness and interest which their monthly packet represents, are anxious that others should profit by it, and very ready to resign their claims in favour of those less well off, as they themselves become more prosperous and able to purchase books and magazines. A report compiled from these letters is a most interesting part of the agenda for an annual meeting.

Magazines of all kinds are in great request, the *Strand*, the *Windsor*, *Punch*, the *Illustrated London News*, the *Graphic*, and others like these; also children's magazines and religious papers issued by the different communions for their people. Any subscriber to *CHURCH LIFE*, for instance, might make a good use of his weekly copy by sending it on to the local Aberdeen society for one of the Anglicans on the list of recipients. Books are useful also if not heavy in weight, but large illustrated editions are not very practical, on account of the expensive postage involved in sending them away.

Illustrated papers are perhaps the best of all because of the universal appeal made by pictures to adults or children alike, whatever their degree of education. In cases of magazines which contain serials, care is taken to send a set containing a complete story.

* * *

Boxes are packed for students going from the theological colleges to take charge of summer missions; from these they are able to distribute the contents as they go about on their rounds, and for magazines and books given in this way there is most touching gratitude from lonely men who are "batching it" in districts where there is perhaps no congenial society within reach.

"You are almost driven to gambling," said one. "I don't want to do it, but all the fellows about here do whenever they get together, and if you will not join them you have just got to become a hermit."

* * *

Another excellent branch of the work similar to the above has been the establishment of small libraries in remote places, also to cottage hospitals, railway and lumber camps and posts of the Mounted Police within the Arctic circle. The books for these little libraries are largely supplied by the generosity of the Victoria League through its Book Committee. These libraries vary in size from 50 to 200 volumes, and are interchangeable between different places after an interval of about six months. About 50 such have been established up to the present time, but no application for a library is granted until full enquiry has been made as to the needs of the locality, and assurance received that the books will be properly taken care of.

There is perhaps no place where books and magazines have such a distinct mission as in a railway or lumber or mining camp. "Nothing is so useful in keeping the men cheerful and contented and tractable, especially during spells of bad weather, as reading supplies," wrote the manager of such a camp, in asking for a second box, saying at the same time that he would be delighted to pay the freight charge if one might be sent. Another, making a similar request, said that illustrated papers were particularly welcome, because the foreigners in the camp enjoyed the pictures, though they could not read.

* * *

How does a society of women manage to meet the needs of men in such a satisfactory way? One seems to remember legends of a box full of the *Ladies' Home Journal* being sent to a men's camp, but not, I feel sure, by the Aberdeen Association. One recalls the gentle gibes of *Punch*,

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apropos of South African war supplies, to somewhat this effect.

A private speaks:—

"Dick had a H'athc'neum which he never ever tried,

A couple of 'Ibbert Journals, and a Bradshaw's Monthly Guide.

I'd two Weekly Times's, which was good if they wasn't new;

A Sporting and Dramatic and the National Review. . . .

I was fairly lucky, for Bill—'e's our 'eavyweight—

'Ad a dozen numbers of Woman's Chat,

With seven ways for to trim a 'at, And a special fashion plate."

Well, experience teaches, and after all, is there much about men's tastes

and likings which women do not know, or cannot find out? I doubt it; at any rate the problem of sending men "something to read" which suits them, is successfully solved by the members of the Aberdeen Association.

* * *

Special parcels are sent at Christmas with things to suit the children and the only thing which limits the work, I suppose, is the supply of contributions in kind and in cash. No doubt if those of us who subscribe for magazines—as I suppose we all do to some extent—realized the really splendid social service of which they were capable we should never let them accumulate into tiresome and useless piles on our shelves, or give them over to light the fires, but would happily pass them month by month to the receiving room of the Aberdeen Association, from which they would be sent forth to fulfil a mission and supply a need.

HONOUR BRIGHT.

The Church in Canada

(Continued from Page 12)

Nova Scotia will take place in St. Paul's Parish Hall, Halifax, on Tuesday, June 2nd. Rural Dean Andrew, rector of St. James' Church, Pictou, will be the special preacher. The semi-annual committee meetings will be held on May 2nd-9th.

The Rev. W. T. Manning, D.D., rector of Trinity Church, New York, is in Halifax in the interest of World Conference on Faith and Order. Dr. Manning preached at St. Paul's on Sunday morning, and at All Saints' Cathedral in the evening.

KING'S COLLEGE ENCAENIA.

The King's College Encaenia proceedings will be held during the week commencing Sunday, May 10th. On Sunday the baccalaureate sermon will be preached by Rev. Canon Cowie. On Monday, May 11th, the Haliburton Society holds its annual dinner. On Tuesday, May 12th, the various committees of the Board of Governors meet. On Wednesday, May 13th, the Alumni, Convocation of the Board of Governors, and the Alexandra Society hold meetings. On Thursday, May 14th, the special preacher will be Rev. Canon F. G. Scott, the Alumni orator Rev. B. W. R. Tayler, D.D., and an address will be given by J. H. Plummer, D.C.L.

BRIDGETOWN

Easter, 1914, will be memorable in this parish inasmuch as both at the parish church (St. James') and at St. Mary's, Belleisle, gifts were dedicated to the Glory of God and in memory of

loved ones who are "at rest," in sure and certain hope of the resurrection to Eternal Life.

At the parish church it took the form of a west window (three lights surmounted by three circles), depicting a conception of "The presentation of Christ in the Temple," by Prof. Blain, of the Munich Academy, and manufactured by Mayer & Co., at their Munich Studios. For wonderfully life-like facial expressions, for dress and drapery of deep rich colouring perfectly blended, and for harmonious detail, the window could scarcely be surpassed. Underneath is the inscription, "To the Glory of God, and in loving memory of John Jefferey, Sarah his wife, and their children, all of this town. This window was erected by the surviving daughter Mary."

The gifts dedicated in St. Mary's, Belleisle, consisted of an altar and reredos of quartered oak, supplied by the Valley Seating Co., Dundas, Ont. The former will bear the inscription:

"To the glory of God
and in loving memory of
William Bustin,

who entered into Rest, Feb. 19, 1909,
and his sister, Jessie Bustin,
who entered into Rest, Aug. 23, 1912.
This Altar was erected by Mrs. Wm.
and Mr. Arthur Bustin. Dedicated
Easter, 1914."

The inscription on the Reredos will be:—

To the glory of God
and in dear memory of
Alice Maude Coleman,

who entered into Rest, Apr. 17, 1913.
This Reredos was erected by her
mother. Dedicated Easter, 1914."

ONTARIO

KINGSTON EASTER VESTRIES.

ST. GEORGE'S CATHEDRAL.—Dean Starr presided. Church Wardens, J. Taylor and R. J. Carson. Mr. Carson was re-elected delegate to the Synod for a period of three years. The finances were found to be in a very satisfactory condition and encouraging reports were received.

ST. PAUL'S.—Church Wardens, R. F. Elliott and A. E. M. Loscombe; Lay Delegates, A. E. M. Loscombe, J. W. Power, R. F. Elliott. Total receipts \$2555. It was decided to purchase a new organ, renovate the schoolroom, and provide a telephone for the vicar.

ST. JAMES'.—Church Wardens, W. H. Dalby and H. Sharpe. The financial statement was considered very satisfactory. For the first time in eight years, after meeting all obligations, the Church had a balance in the bank. The debt of \$7,200.00 of five years ago has been paid off with the exception of \$43,000, which is more than covered by the open offertory of Easter Day. Delegates to Synod, G. E. Hague, F. King and F. Welch.

ST. LUKE'S.—Church Wardens, A. J. Murray and A. J. Shannon. The financial statement showed the church to be in a prosperous condition.

OTTAWA OTTAWA

The monthly Corporate Communion of St. Matthew's Chapter of the Brotherhood of St. Andrew was held on Sunday, April 19th, at 8.00 a.m. Immediately after this service, the Brotherhood Admission service was held and Mr. A. M. Reid admitted to full membership. The chapter in St. Matthew's parish has been gradually increasing its numbers, Mr. Reid being the second probationer admitted this year.

W.A.

Board meeting, Monday, April 13.
In the absence of the 1st vice-president,

the 2nd vice-president most ably occupied the chair. More sympathetic letters about the late dear President were read. At the annual the "extra-cent-a-day" money will be voted between the following objects. Parsonage fund, Saskatchewan; Mission house, Jack River, Keewatin.

The life members fees between Kaifeng, city church, church building fund, Caledonia, new school, Hay River.

Mrs. Wimberley who was made a life member by the Girls' branch of St. Alban's, Ottawa, was heartily welcomed. This tribute of esteem was bestowed on her departure for the parish of March. The news that Mrs. Netten, of Pembroke, has been made a life member by two friends, was warmly applauded.

It is interesting to note that the "removal slips" are being used with good results.

The treasurer reported proceeds for the month to be \$1,529.77; balance from last month, \$1,324.51; total, \$2,854.28; Expenditure, \$162.32; balance on hand, \$2,691.96.

The united thank offering for this year is \$1,038.14.

The Dorcas Secretary reported 20½ bales, and 1 co-operative bale sent out, amounting to \$608.57.

A letter was read by her from Miss Strickland of Tarn Taran, now on furlough in Toronto, saying "flannelette kirtus" were most acceptable. Three warm appreciative letters of thanks were read from western rectors who had been sent Communion sets, and still another from Archdeacon Pugh thanking the W.A. for a cassock.

The Editor of the Leaflet reported the circulation for April to be 1,171, a decrease of 4.

The literature secretary reported an interesting meeting held when a good paper was read on North Africa, and selections given on Keewatin and Moosonee. The receipts for the month were \$29.40.

The "Extra-cent-a-day" reported the receipts to be \$167.32, balance now on hand, \$230.20.

The receipts from the Junior Secretary-Treasurer were \$78.72. Her absence from the Board owing to the serious illness of her brother was much regretted.

The travelling fund is growing slowly but surely.

The prayers of all members were asked for Miss Botterell who leaves for training in the Shingwauk Home on April 16. Miss Botterell was introduced to the Board and wished Godspeed.

All were urged to attend the annual, this being a most important year.

1. The delegates to the Triennial will be elected.

2. As the 1st vice-president is leaving town, to everyone's regret, her post must be filled.

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may also be opened and funds may be withdrawn by either of the persons interested.

3. Some one must be chosen for the important and responsible post of President.

QU'APPELLE

The Bishop of Qu'Appelle, who has been attending the meetings of the Board of Bishops, M.S.C.C., and S.S. Commission, in Toronto, will proceed to Brockville and Kingston, to preach at both places, upon the needs of the West, and the necessity for greater support of the M.S.C.C.

The Diocesan fiscal year closed March 31st and the annual financial statements were submitted to the Quarterly meeting of the Executive Committee, which was held in St. Paul's Parish Hall, Regina, on the 15th inst.

The statement shewed an increase of over \$5,000 to the stipends of missionaries, which indicates the increased number of clergy now working in the Diocese.

The estimates for the ensuing year shew stipendiary grants to no less than 21 new mission districts, making a total of \$8,600, in addition to the heavy burden now being borne for the maintenance of work already undertaken. The total estimate of expenditure for mission parishes in 1914-15 is \$29,600.

QUEBEC

QUEBEC

A specially beautiful Easter Day was experienced by the Cathedral, the number of communicants being very large and the Church being crowded at the 11 o'clock service. The music was Tours in F. The Citadel Band attended and played the Alleluia Chorus during the offertory. At the Easter Vestry, Messrs. P. G. Owen and A. H. Whitehead were elected Wardens, and Messrs. G. W. Parmalee, W. B. Hinc's, W. H. Brown and A. B. Whitehead, Delegates to Synod.

ST. MATTHEW'S.

The usual number of celebrations were held, all being well attended. At the Choral Celebration the music was by Healey Willard. The Vestry Meeting reported an increase in givings, both for parochial and outside objects. Messrs. Jas. Lawrie, M.D., and A. J. Teakle, were elected Wardens and Messrs. John Hamilton, D.C.L., and Lieut.-Col. G. R. White and J. A. Sangster, were elected Delegates to Synod. A resolution of appreciation and congratulation to Archbishop Hamilton on the completion of a long and fruitful ministry begun in this parish half a century ago, was passed.

Owing to an increase in its communicants, Trinity parish was able to elect a third Delegate to Synod. The Hon. Richard Turner, Messrs. Knowles, Sr., and Robert Ritchie, were elected. Messrs. C. A. Sewell and A. W. Colley were elected Wardens.

Progress in the direction of church extension work in the northern section of the parish of St. Peter's Church, Limoilou, was reported. Messrs. Geo. Borland and J. F. Anderson were elected Wardens, and E. T. D. Chambers, Esq., was appointed Delegate to Synod.

RUPERT'S LAND

WINNIPEG

The Easter services in city churches were marked by particularly good attendances, the large number of communicants and the splendid offerings made. At St. John's Pro-Cathedral the Archbishop celebrated the 11 a.m. Eucharist and preached the sermon. At All Saints', Bishop Grisdale was the celebrant, the rector (Rev. W. M. Loucks) delivering the Easter address

to a church that was filled, while the sermon at Evensong was preached by the Bishop of Mackenzie River. At St. Matthew's there were five celebrations, the handsome new church being full at 11 a.m. and again at 7 p.m., when Dr. Robinson, Warden of St. John's College, preached to 1,800 hearers. At Roseberry Hall, a mission of St. James', over 200 people attended choral Evensong, when the new chancel was opened. At St. Peter's the music at the 11 a.m. Eucharist was an adaptation of Gounod's "Messe Solennelle."

On Easter Monday the annual meetings took place in most parishes and the question whether women should be allowed to vote at the Easter meetings was discussed. St. Michael's voted for, Holy Trinity against such an innovation; all other congregations left the matter in abeyance. The financial status was at least satisfactory in almost every case. The new vestry of Holy Trinity was instructed to prepare a report on the best method of enlarging the church to cope with the growing congregation. The Dean and Chapter of St. John's promised to submit a report to the parishioners on the needs and possibilities of the parish.

On Wednesday, the 15th, St. Matthew's Senior and Junior W.A. had a joint meeting, when an interesting exhibit of Chinese curiosities was made and an address given by a missionary lately returned from China.

The Ladies' Aid of St. John's gave their annual Easter social to the parish on Wednesday, the 15th, when a large gathering was entertained.

On Saturday, April 18th, the Primate left for Toronto, where the Prayer Book Revision Committee present their report.

Students are already leaving the Diocesan College to take up mission work in the country, theological examinations being finished.

On Easter Sunday, at 3 p.m., an address was delivered at the Province Theatre by Dr. J. J. Robinson. His Easter message was heard by hundreds of young men.

ROSSER

Rev. Canon Gill (St. Martin's, Winnipeg), visited this mission on Low Sunday and celebrated the Easter Eucharist. Large crowds gathered at the services which were hearty and reverent. Mr. G. W. Dawson has been lay-reader in charge for nearly two years.

STONY MOUNTAIN

The little church was beautifully decorated for the Easter services and the number of worshippers was well up to the previous years. Very Rev. Dean Coombs (rector), was the celebrant and Mr. Bowstead was in charge of some services.

GLENBORO

St. Stephen's presented an appearance at once solemn and lovely to the numbers of communicants on the last morning of the Octave. The W.A. had decorated the chancel most fittingly. Rev. Jacob Anderson (Rural Dean) came from Rathwell to officiate.

WEST KILDONAN

Weekly Services have been held during the season of Lent, for the first time in the history of this Mission. On Good Friday a Special Service was held for children at 3 p.m., when a large number gathered to learn something of the teaching of the Cross. In the evening a service was held at 8 p.m. in preparation for Easter Communion.

On Easter Day the Rev. Canon Murray, priest-in-charge, celebrated the Sacrament of Holy Communion after Matins, when a large number communicated, (exceeding all previous records).

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The Canon also preached a helpful sermon from Rev. 1., 17, 18. Sunday School was well attended, at which the children presented a goodly sum of money from their Lenten Missionary boxes. At 7 p.m. Evensong, the choir rendered, "Christ our Passover is sacrificed for us," Stainer. There were record attendances throughout the day. The church was decorated with seasonal flowers which added to the brightness of the services.

The Easter Parishioners' Meeting was held on Friday, the 17th inst.

SOURIS

The annual Easter meeting was held on Monday, April 13th, in the Parish Hall. The People's Warden report showed that the expenditure had been met and that \$200.00 of old debts had been paid. The organizations of the parish reported the most successful years, over fifteen hundred dollars having been earned and raised by them. The total liabilities have been reduced by thirteen hundred dollars, assets increased \$400.00, and interest on debt amounting to about six hundred dollars, paid. The Canon on appointment to vacant parishes was adopted. The vestry for the year are, W. G. King, J. B. Clarke, L. C. Chapman, T. Summerfield, W. G. Wenman, W. Medgett and W. J. Murdick. Great hopes are entertained of wiping off the whole debt this year. At present the debt is \$6,370.00.

The Easter Day services were inspiring and the number of communicants totalled one hundred and forty-two, the highest in the history of the parish. On Easter Day the J.W.A., of which Mrs. F. L. Adolph is Superintendent, made a thankoffering of \$13.20 to the building fund.

The St. Luke's branch of the W.A. held their annual meeting on Tuesday, April 14th, a good number of members being present. The officers for the year are: President, Mrs. Green; First Vice, Mrs. P. R. O'Neill; Second Vice, Mrs. C. F. Watson; Secretary, Mrs. Liston; Treasurer, Mrs. Amos. The membership is 33, and the total raised for the year was \$887.72.

The delegates to the annual are Mrs. Green and Mrs. Jackson.

TORONTO

TORONTO

Many of the Bishops are in the city attending the various church meetings being held this week.

The Sunday School Commission met on the 21st, the House of Bishops on the 22nd, and the M.S.C.C. Board today.

The General Prayer Book Revision Committee also meet this week to receive the report of the select committee which concluded its sittings at St. Cath-

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arines some months since. The deliberations will be held in camera, and a final draft of the revised Prayer Book will be passed upon for presentation to the General Synod to be held in Vancouver next September.

The total number of communicants at St. Clement's Church on Easter Day was 455. The choir performed its duties in a splendid way after most careful training by Mr. Herbert Waddington, who to the great regret of the parish, finds it necessary to give up the mastership of the choir. The offering amounted to \$1,072.58. The flowers were very beautiful.

The annual Easter Vestry Meeting was attended by 65 men, who seemed deeply interested in the welfare of the Church. The rector, Rev. A. J. Fidler, occupied the chair. The warden presented a capital statement showing the total receipts for the year, which amounted to \$7,379.35, an increase over the preceding year of \$2,162.79.

The rector appointed Mr. F. Grundy as warden, and the people elected Col. J. G. Langton.

The delegates to the Diocesan Synod are Messrs. H. Waddington, A. Worter and W. T. H. Boyd.

EASTER VESTRIES.

ST. MARY THE VIRGIN.—The officers elected were: Rector's Warden, E. B. Burt; People's Warden, Clarence Bell; Lay Delegates, G. B. Kirkpatrick, W. A. Langton and W. Allworth. The sum of \$23,000 has already been spent on the building, which will cost, when completed, nearly \$90,000.

ST. THOMAS.—Church Wardens, Wm. Ince, Fane Sewell. The delegates to the Synod are John R. Cartwright, Harry Beck and J. Harry Patterson.

There was an increase of 25 per cent. in the mission offerings, and as there was \$309.52 above all allotments it was the wish of the vestry to divide the amount between the Dioceses of Algoma and Qu'Appelle.

CHURCH OF THE REDEEMER.—Church Wardens, J. C. Boulton and B. S. Parson; Lay Delegates to Synod, Dr. N. W. Hoyle, Dr. T. Millman and Wm. C. Brent. Mortgage reduced by \$1,500; \$8,000 raised for missions.

ST. MARK'S.—Church Wardens, T. Jenkins and A. T. Darragh; Lay Delegates to Synod, P. H. Drayton, George Gowanlock and G. St. A. Sewell. Balance of mortgage on school house (\$700) paid off. Parish now free of debt. Total receipts largely increased.

ST. SIMON'S.—Church Wardens, R. R. Lockhart and W. D. E. Strickland; Delegates to the Synod, Mr. Justice Hodgins, W. D. Gwynne, K.C., and H. W. Mickle. Total income for the year

increased by \$600. Rector's stipend increased by \$600.

ST. JAMES' CATHEDRAL.—Receipts for special purposes, including missions, over \$17,000. Mortgages reduced. Election of officers postponed to meeting on April 21st.

CHURCH OF THE MESSIAH.—Officers unchanged. Mortgage reduced by \$600.

THE EPIPHANY.—Church Wardens, R. D. Harling and W. Wedd, jr.; Lay Delegates to Synod, A. C. McConnell, R. D. Harling and C. H. Burgess. Mortgage reduced by \$1,500. Amount spent on furnishings and equipment, \$1,300. Missions, \$3,000.

TRINITY EAST.—Church Wardens, Ross McA. Cameron and J. R. Songhurst; Delegates to the Synod, Messrs. John Wilson, John Morgan, and Hugh R. Chambers. The financial statement was the best ever presented.

ST. LUKE'S.—Church Wardens, T. H. Cleghorn and H. C. Fortier; Lay Delegates to Synod, J. A. Catto, R. E. Kingsford, H. S. Strathy. Floating debt reduced by \$1,000. New organ and other church improvements to the value of \$3,500, of which \$1,900 has been received, the balance being provided for in subscriptions promised.

ST. JOHN'S, Dundas St.—Church Wardens, J. Campbell and Jas. E. Scott; Lay Delegates to the Synod, J. Murray, T. Kinnear, George Cliff. Rector's stipend increased.

ST. MARTIN'S.—Church Wardens, G. Hughes and Frank Russell; Lay Delegates to the Synod, G. Hughes and T. Curtis.

ST. PETER'S.—Dr. Adam was elected People's Warden. The organ has been renovated and the whole edifice put into good condition. \$2,442 devoted to missions, the congregation maintaining their own missionary at Carmacks, Yukon.

CHRIST CHURCH.—Church Wardens, J. J. Barrett and Wilson Johnson. The building of a new chancel was considered.

ALL SAINTS.—Easter vestry postponed till April 27th.

ST. MARK'S.—Church Wardens, J. H. Hinde and J. S. Heathfield; Lay Delegates to Synod, Messrs. P. Laughton, A. L. Pye and S. B. Clark.

ST. JOHN'S, Norway.—Church Wardens, Messrs. A. M. Stretton and C. D. Lennox; and Messrs. F. V. Philpott and A. E. Allen were elected Lay Delegates to the Synod. The rector, Rev. W. L. Baynes-Reed, had his salary increased by \$100. The organist was granted a similar increase, and the Rev. Mr. Rounthwaite, the curate, was granted three months' leave of absence.

ST. AIDAN'S, Balmy Beach.—Church Wardens, Messrs. F. M. Baker and J. A. H. Burt. The Lay Delegates to the Synod are Dr. W. F. Clarke, C. B. Watts and W. Hannah. The vestry decided to go ahead with the parish-house

THIS WASHER MUST PAY FOR ITSELF

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't alright."

Well, I didn't like that. I was afraid the horse wasn't "alright" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see, I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it doesn't wear the clothes, fray the edges nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that on washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50c a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

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as soon as possible. Rector's salary increased.

ST. MONICA'S.—Church Wardens, J. W. Songster and R. Hardy. Mortgage reduced to \$200.

ST. HILDA'S.—The report showed an appreciable increase in all departments. Receipts for building fund \$2,255.

ST. BARNABAS', Halton St.—Church Wardens, Mr. G. L. Maughan and Mr. S. J. Perrin; Delegates to the Synod, Mr. A. M. Clarke, Mr. S. C. Burford and Mr. W. H. Wilson. \$1,000 paid on church debt.

THE ASCENSION.—Church Wardens, W. T. Kincade and Wm. Wood; Delegates were appointed to the Synod as follows, Messrs. R. C. Bickerstaff, Robert Kincade and Thomas Langton, K.C.

ST. CYPRIAN'S.—Church Wardens, Rector's not yet chosen; People's, S. Alexander; Delegates to Synod, L. J. Bland, R. A. Phillips, T. P. Wood. Church debt reduced by \$500.

ST. BARTHOLOMEW'S.—Church Wardens, R. Postans and G. W. Edgier; Delegates to Synod, R. Postans, W. H. Caniff and John Lowry.

ST. STEPHEN'S.—Church Wardens.—Major George T. Denison, Wm. Cook; Delegates to Synod, Wm. Cook, Dr. Pettler and C. Jennings. A recommendation to be forwarded to the Synod that women be given the right to vote at vestry meetings was made at the meeting.

ST. DAVID'S.—Church Wardens, A. Garnet and W. J. Kann. The announcement was made that both the choir leader, W. M. Moore, and organist, F. Muckleston, were retiring. Total revenue increased by \$600. Church debt reduced by \$300.

CHRIST CHURCH.—Church Wardens, Mr. Goldwin L. Smith and Mr. W. S. Tibbitt; Delegates to the Synod, Messrs. Bryan Pontifex, J. T. Grover, and A. Clubb.

ST. PAUL'S.—Lay delegates to Synod, Hon. S. H. Blake, K.C., R. Millichamp and James R. Roaf. The receipts for the year amounted to the record figure of \$98,600.65, of which \$53,884 was for the building fund. Among the various items commented upon in the wardens' report was increased missionary enterprise at Honan, and at home the housing of the congregation in their new magnificent building. Apart from the figures mentioned, over \$100,000 was subscribed towards the building fund, to be paid later.

ST. GEORGE'S.—Church Wardens, L. S. McMurray and Charles Deverall; Miss Marsh appointed Deaconess. New lighting has been placed in the church, being the gift of the late Francis Cooper. Missionary givings increased by \$750.

ST. JUDE'S.—Church Wardens, H. W. Welch and H. Holdroyd; Delegates to Synod, Messrs. H. Robinson, J. A. McMurry and C. C. Punchard.

ST. BARNABAS'.—Church Wardens,

A. Parker and R. Armstrong; the Lay Delegates are W. H. Martin, W. G. Samson and H. J. Cook. Church debt reduced by \$1,285. Rector's stipend increased.

ST. MATTHIAS'.—Church Wardens, R. Clarke and J. A. Ready; Delegates to the Synod, Messrs. J. A. Ready, H. Griffiths and R. Clarke. Substantial progress reported.

ST. MARY MAGDALENE.—Church Wardens, W. H. Worden and Chas. Phillips. Mortgage reduced by \$2,250. The work has progressed so rapidly that it is now found necessary to appoint a curate, who will enter upon his duties immediately. The Sunday offerings averaged \$11.18 more than last year.

ST. AUGUSTINE'S.—Church Wardens, J. L. Campbell and W. A. Croft; Lay Delegates to the Synod, Major Crozier, H. M. Blackburn and Harry Etches. Progress reported and the mortgage on the parish house and rectory was reduced by \$500, while \$250 was written off the church debt.

ST. CLEMENT'S, Jones Avenue. — Church Wardens, Robert Hanks and Wm. Phillips. The Lay Delegates to the Synod are, Messrs. A. E. Edkins, C. Temperman and Wm. Rogers. The church showed an exceptionally successful year.

ST. JOHN THE EVANGELIST, Portland Street.—Church Wardens, A. J. Barr and W. H. Hosken; Lay representatives to the Synod, Messrs. A. R. Boswell, K.C., W. H. Hosken and Henry Briscoe. All the various agencies of the church furnished very satisfactory reports.

ST. MATTHEW'S.—E. M. Crossland was elected rector's warden. Other officials will be elected at a meeting of the vestry to be held in a week's time. Mortgage reduced by \$1,425.

ST. NICHOLAS'.—Church Wardens, George Davis and Fred Weller; Alfred Appleyard, delegate to the Synod. Arrangements are being made for the erection of a new church.

ST. MICHAEL'S.—Church Wardens, William P. Crow and Alex. Butler; Lay Delegates to the Synod, G. H. Tandy and A. K. Goodman. It was decided to take steps to secure funds for building a new church to cost \$50,000.

ST. SAVIOUR'S.—Church Wardens, Jos. Boston and W. H. Clay; Messrs. Darling, A. E. Herman, J. Boston, were appointed Lay Delegates to the Synod. Church debt reduced by \$1,100.

TRINITY COLLEGE.

Trinity College will confer the degree of Doctor of Divinity upon the Primate of all Canada, and upon the Bishop of Columbia, at the Annual Convocation of the Faculty of Divinity next Tuesday evening, the 28th. The testaments will likewise be given to the graduating class.

ST. ANNE'S.

Attendance Easter services, both morning and evening, 1,970. Holy Communion, 7, 8, 11 and after evening service, total during day, 1,460.

On the Wednesday evening of Holy Week, Bishop Reeve confirmed a class of 127. The service was one of the most impressive ones ever witnessed. As a few of the class through accident and sickness were unable to attend, the Bishop has kindly consented to return next week and confirm those thus left over. The full number of this year's class will then be 132. This year's class, as in previous years, includes members from the Methodist, Baptist, Presbyterian and Roman Catholic Churches. The ages varied from 14 up to 60.

The size of the Confirmation Class is largely due to the large attendance of the Sunday School, which has reached this winter an attendance of 1,200.

BROTHERHOOD OF ST. ANDREW.

An interesting meeting will be held under the auspices of the Toronto Assembly, in Convocation Hall, Trinity



College, on Friday evening, dealing with the subject of church-going activities. The meeting is open to all churchmen and addresses will be delivered by Dr. Richardson, Bishop of Fredericton, and Dr. Roper, Bishop of Columbia.

THE CHURCH OF THE HOLY TRINITY.

It is a great satisfaction to the congregation and friends of this old and now down-town church, to see it steadily progressing.

The handsome scheme of electric lighting, the modern heating system, the improved inner entrance at the west end and the beautiful Pearson memorial pulpit, have greatly improved the appearance of the church's interior. The chapel over the choir vestry has been renovated and refitted.

In spite of the great number of Sunday Schools in this part of the city, Holy Trinity S. S. has improved during the past two or three years.

The choir (male) numbers now some sixty voices and under the instruction of Mr. Geoffrey Holt, Mus. Bac., is doing excellent work. In a few months, all being well, the new organ costing some \$10,000, will be installed.

The communicants on Easter Day numbered 425, which was a greater number than for several years past.

During the year ending 15th March, 1914, the givings of the people amounted to \$5,426.99, exclusive of the sums paid in for the pulpit and organ funds. In addition to this the sum of \$1,400 was paid to the Jewish Mission on Edward Street. The offertories for the period referred to show a marked increase over late years.

PETERBORO

Wardens appointed at St. Luke's are Stephens, Gaskins, and Geo. Curtis. Lay Delegates, E. A. Peck, M.P.P., Wm. Maurice, T. H. G. Denne. Communicants on Easter day, 282, which is the largest on record. Easter offering, \$350.

On April 16th work was begun on the completion of All Saints' Church building. This includes chancel, vestries and the completion of the tower, which is at present carried as high as the roof, and will entail an expenditure of \$15,000. The original plan has been discarded and a much more elaborate and complete design decided upon. Besides the chancel proper, the plan calls for a general assembly room for the choir, men and boys' robing room, ladies' robing room, and clergyman's vestry. The building is of Stoney Lake granite and when completed will be one of the finest structures in the diocese. It is hoped that the work will be finished in the autumn.

WESTON

The Easter vestry meeting of the parish of Weston was held in St. John's Schoolroom. The rector, Rev.

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J. Hughes-Jones, M.A., presided. Receipts \$1,599.39, an increase of \$304.13 over last year. The sum of \$385.75 was contributed towards Missions and Synod funds during the year. Receipts of organizations, \$443.09. Receipts from all sources, \$2,042.48, an increase of \$480.30 over last year.

On Easter Sunday there were 122 communicants, an increase of seventy per cent since the appointment of the present rector, and the free-will offerings of the congregation have increased sixty-eight per cent during the same period. Churchwardens, Geo. W. Verral and T. E. Ambler.

The vestry meeting at the Mission Church of Mount Dennis, was held on Easter Tuesday. The rector, Rev. J. Hughes-Jones, presided. The report of the retiring churchwardens showed the finances of the Mission to be in a satisfactory condition. Churchwardens, James Cowley and Alfred Holden; Lay Delegates to the Synod, Geo. W. Verral, T. E. Ambler, Weston, and Alfred Holden, Mount Dennis.

SCARBORO

The Annual Vestry Meetings held throughout Scarboro parish showed a most successful year.

The total receipts from all sources amounted to \$1,672.72, leaving a handsome balance after all expenses were paid.

The aggregate open offerings alone amounted to \$645.09. It was resolved unanimously by all three vestries, that the Mission Board be released from any further grant and that the parish become self-supporting from 1st April, 1914.

The following Church Wardens were appointed: A. Humphrey, T. Jackson, for Christ Church, Scarboro; C. Humphrey, A. Eade, for St. Margaret's, West Hill; John Martin, Harvey Armstrong, for St. Jude's, Wexford.

Lay Delegates: J. Lennox, H. Hochkiss, Harvey Armstrong.

NEWFOUNDLAND

Rev. Mr. Penney of Herring Neck, has applied for work in the diocese of Nova

Scotia, and has been appointed to a parish there.

Rev. William P. Lockyer was the preacher at the service of dedication of the bell at St. Andrew's, Trinity East, on Palm Sunday.

The Bishop Confirmed 35 males and 51 females at St. Thomas Church, St. John's, on Passion Sunday.

Rev. A. Clayton addressed the Girls' Friendly Society, St. John's, at their quarterly meeting.

Rev. Canon Colley gave a missionary address at evensong in the Cathedral, St. John's.

The annual meeting of the Women's Home Missionary Association was held in the Parish Hall, St. John's.

Four thousand men engaged in the seal fishery on March 12. Today (April 5) 75 bodies are being landed. Those men perished in the blizzard of April 1 and 2. The steamer *Southern Cross* with 20,000 seals and 175 men was last seen off Cape Pine as the blizzard struck that part of the coast. She is supposed to have foundered with all hands during the storm. This constitutes the worst disaster in the history of the seal fishery.

Rev. Chas. Stickings will probably succeed Rev. Wm. Penney at Herring Neck.

The following Rural Deans have been recently appointed: Rev. A. Pillman, Rural Dean of Trinity Bay North. Rev. F. Smart, Rural Dean of Trinity Bay South; Rev. H. T. Read, Rural Dean of St. George's Bay; Rev. A. Shorter, Rural Dean of Placentia Bay; Rev. A. B. S. Stirling, Rural Dean of Notre Dame Bay, South.

A Company of Church Lads' Brigade has been formed at Bay Roberts.

A.Y.P.A. CONVENTION

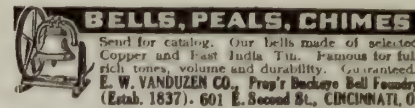
The Worshipful, Abraham Shaw, the Mayor of Kingston, has written to the Secretary of the Dominion A.Y.P.A., the Rev. E. Appieyard, to the effect that he will be pleased to do all that he can in order to make A.Y.P.A. Convention, that is to be held in Kingston next August, a success, and extend a welcome to the delegates.

The Brotherhood of St. Andrew

The Nineteenth Dominion Convention in Canada

THE April meeting of the Convention Committee was held in the Synod Office in Winnipeg on the 6th inst. After the minutes of the last meeting were read and confirmed the chairman, W. H. Hammell, called for correspondence. Secretary W. A. Cowperthwaite read a letter from head office suggesting that Mr. Franklin H. Spencer, a Field Secretary of the United States Brotherhood, who was now located in Chicago, might be approached with a view to organizing a delegation from Chicago and the North-western States to the Dominion Convention. The Secretary had done this and had already received a favourable reply from Mr. Spencer. It was decided further to apply to the Boston office for a north-western mailing list. The secretary also stated that the secretary of the Winnipeg Y.M.C.A. had assured him of the cordial co-

operation of the Y.M.C.A. and that our convention dates would not be encroached upon by other plans. On behalf of the Prayer Committee, J. A. Hargreaves submitted a form of prayer which was adopted for the second prayer card. E. A. V. Mitchell, chairman of the Printing Committee, put in copies of the letter of invitation prepared by the publicity men, and after careful amendment it was passed. The Transportation Committee stated that standard convention rates will be available on all railways. The Hospitality Chairman, F. F. LeMaistre, stated that ample hospitality would be pro-



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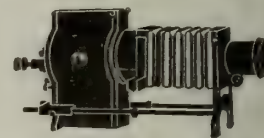
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vided for all who would require it and who notified their names to the General Secretary. The Publicity Committee reported through the chairman that over and above frequent reports in the religious press and Winnipeg papers, good paragraphs had been sent to and largely printed by seventy rural papers in Manitoba and ninety papers in the leading Canadian cities from coast to

coast. A letter from His Grace, Archbishop Matheson, to the men of the Diocese of Rupert's Land commending the convention to their notice was ordered to be printed and sent out to the Brotherhood men and some other Churchmen about April 27th. It is likely that a Boys' Mass Meeting will be held in the Y.M.C.A. auditorium on Sunday morning, September 27th.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

"UNITY" AND "TRINITY"

To the Editor:

Sir,—I confess myself completely flabbergasted by Mr. Plumptre's definition of the meaning of the word "unity." He says "unity" is the spirit of friendliness and goodwill which exists between

those who disagree and who are more or less separated from each other. If this definition is correct it, of course, holds good all round. What then do we mean when we confess our faith in "One God in Trinity (Tri-unity), and Trinity in Unity?" and again in the "Unity of the Person" of God Incarnate. And are we praying as we ought when we ask for grace to "keep us steadfast in this faith in the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity," if these words "Unity" and "Trinity," do not mean, as I fully believe they do mean, "Oneness," and "Three-in-oneness"?

WILLIAM ROBERTS.

The Rectory, Adolphustown, April 14, '14.

DISHONEST CLERGY

Sir.—If there are some Anglican churches in Toronto in which Dr. Thomas "would not dream of communicating," he had better be honest and resign his orders without delay. His brethren at Knox and Westminster will doubtless give him a warm welcome. Another traducer of his orders—one of the Wycliffe kidney, too—is Canon Plumptre, who had better resign his orders at the same time. He would then be entitled to respect for his honesty. At present he commands none. The brethren at Knox and Westminster await him likewise.

On Palm Sunday Canon Plumptre ascended the pulpit stair and after inviting the congregation to communicate on Easter Day, added airily:

"Although the church has made it a rule to specify that only those who are confirmed shall be admitted to the Holy Communion, it has been the custom to make certain exceptions."

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is a manifestly untrue statement in the light of history and experience, and Canon Plumptre should be wary of launching his loose opinions as established facts, on people who are not so credulous as he imagines. Indeed it would be no difficult task to match Canon Plumptre's ecclesiastical knowledge. Canon Plumptre is openly denying the principle of episcopacy to which he owes his orders and his position as a benefited clergyman. Dr. Thomas is at least definite, and people know where he stands, but Canon Plumptre is so hopelessly inconsistent that he could be most aptly described as a "No Churchman."

Then, too, Canon Plumptre was deploring the decay of Good Friday observance. It may comfort him to know that such as he are alone responsible. His own teaching is to blame. Sacramental teaching alone will make for the proper observance of sacred days and this teaching Canon Plumptre refutes.

Where does Canon Plumptre stand. This would be hard to tell. Suffice it to say that any professed minister of the Church of England who can so far ignore the Church's calendar, teaching and rubrics as to preach a sermon on evolution in the first Sunday in Lent had better be taking stock of his position.

Oxon.

THE "W.A. LEAFLET"

To the Editor:

Sir.—On page 199 of the April number of the "W. A. Leaflet" appears an advertisement advocating individual communion cups. What new teaching is this? The advertisement states plainly that the use of the Chalice is now obsolete, and individual communion cups the correct thing. We wonder what the W. A. Leaflet will suggest next? Perhaps the Editor will explain the matter and also expunge the offensive advertisement with its erroneous teaching.

CATHOLIC CHURCHMAN.

"THE MISSION WORLD"

To the Editor, Church Life:

Sir.—Owing to stress of business I was unable to reply before to the criticisms on my letter concerning the "Mission World."

My critics give a list of contents and add "comment is needless." Once more I point out comment is very much needed, and I allude especially to the February number of the "Mission World." What religious denomination is Sherwood Eddy? Not an Anglican from his article in the "Mission World," for his work is

"conducted with J. Mott." His objective in Asia is obviously to teach a species of Christianity on undenominational lines, and not on Anglican lines.

Why should an article by him be printed in the "Mission World?" His work is not connected with the M.S.C.C. The article by D. M. Rose is another of the same kind. He gives an account of the Student Volunteer Movement. This is not an Anglican movement, and again, the names of John Mott and S. Eddy are mentioned as if they were our own missionaries and connected with the M.S.C.C. One supposes the work of Anglican missionaries from Toronto, patiently labouring in the East, is of far less interest than that of J. Mott and S. Eddy, in the eyes of D. M. Rose?

Next we have the life and work of Robert Morrison, a Scotch Presbyterian, not an Anglican. And finally to crown all, we have a list of 18 books strongly recommended for study, of which 17 are by Presbyterian and Methodist authors, and only one by an Anglican.

These books, we are told, can be obtained through the M.S.C.C. So the "Mission World" strongly advocates books written by Methodists and Presbyterians, etc., in preference to those by Anglican authors. Again I say, that a Protestant Committee has captured the management of the "Mission World," and is evidently advocating not Anglican, but undenominational or interdenominational missionary work. The General Synod must see to this and "fix it," next September.

"CHURCHMAN."

METROPOLITAN SEES

St. John Keble's Cell,
455 Sherbrooke West,
Montreal.
18th April, 1914.

Dear Sir:

In your leading article of this week you touch on the question of metropolitan sees, particularly with regard to Canada. It seems to me that it would be advisable to take into consideration the practice of the kirk of Scotland, which our own church resembles closely in constitution. For nearly two centuries among the Scots it has been the custom for the college of Bishops to choose one of their number as chairman with the title of "primus"; this title was taken deliberately from the old familiar phrase, primus inter pares. Now this office corresponds as near as can be to that of an archbishop, but the holder of the office may be the ordinary of any diocese in Scotland; and this has a real advantage in that it allows church-

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men all over the kingdom to look forward to the time when their own diocesan is likely to receive that distinction. And it has the further advantage of permitting a diocese to elect its own bishop without having to consider the rest of the Scottish church; whereas if he were to be a metropolitan as well, they would not be willing that the one diocese should have the sole privilege and responsibility in the matter.

Now is not this precisely the way we in Canada are situated?

SYDENHAM LINDSAY,
Priest

GUILD OF ALL SOULS

Smith's Falls, April 16, 1914.
Editor, Church Life, Toronto:

Dear Sir.—Might I be allowed to add my opinion to those of the many who have been commenting in your paper on the subject of the Guild of All Souls. I am not a member, but I am heartily in sympathy with Invocation. Nor do I see anything objectionable in asking the Blessed Virgin to pray for us sinners. I think that the sooner the Church of England casts off Protestant innovations and returns to true Catholic customs, so much the better will it be for her welfare.

CATHOLICOS.

A GOOD FRIDAY PROCESSION

To the Editor:

Dear Sir.—Happening to be in the city of Vancouver last Good Friday, I witnessed what I thought an unusual sight, that of a procession of English Churchmen through the streets. Walking up a street I noticed some distance ahead, a large white cross followed by a large crowd of people. As the procession approached, I noticed the cross bearer in surplice and cassock supported by two boys, one on either side, and in his rear some forty or fifty choir boys who were followed by as many choir men, all vested. Behind all these came a large number of men and women, boys and girls, all carrying cards containing hymns suitable for a day so sacred. I was so interested in this spectacle, that I at once began to make enquiries as to the meaning of the unusual sight, and I was told that it is a yearly event, which has been worked up and engineered by the Church of England Men's Society of St. James' Church of that city. As the procession wended its way through the streets I recognized such familiar hymns as "In the Lord's atoning grief," "Glory be to Jesus," "I need Thee precious Jesu," "Stand up, stand up for Jesus," "Tell me the old, old story," and a number of others equally familiar. At certain places, the large number who formed the procession (over six hundred), would stop, and some one would preach, then, when the speaker was finished, the route would again be resumed, and a hymn would be sung. Then another stop would be made, which I learned were termed stations, until fourteen such places were reached, when the immense crowd returned to the church. By this time fully a thousand people were in the line

of walk and all who could gain admittance to the church and so to receive the Bishop's blessing, whom I learned afterwards was in procession, in his robes, throughout the entire route.

What struck me very forcibly were the number of laymen who made remarks at each station of about ten minutes. There were also a large number of clergy, a few of whom also spoke.

Now, Mr. Editor, being an ordinary man of the world, and covering the country from coast to coast under the guise of a commercial traveller, I certainly ask you to give my letter, though badly written, a place in your columns. I am what some would call a heathen, very seldom attend church, except when home, and my wife will say: "Come, Jim, dress up and let us go to Church." But, Mr. Editor, believe me, if I ever lived in Vancouver, a city I am told over run with vice of all kinds, I certainly would change my ways and turn over a new leaf and attach myself to a congregation who has the courage to walk the streets in order to bear their witness to their crucified Saviour on a day like Good Friday.

The trouble with the Church of England in Canada is that it will not come out of its shell, and get down among the people of the slums in our large cities.

In conclusion, I say it is a credit to the men of St. James' Church, Vancouver, that they have the courage to organize a Good Friday Procession, such as I witnessed as they went through the slum quarters of that western city.

Yours truly,

COMMERCIAL TRAVELLER.

Owing to the extra pressure on our space, occasioned by the Easter vestries, a number of letters are held till next week.

—Editor, Church Life.

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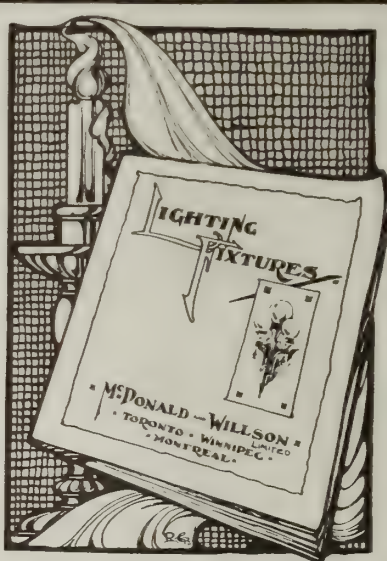
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Church Life.

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The Week

THE long anticipated has happened and practically the United States and Mexico are plunged in war. According to the president of the United States, and we suppose technically he is right, a "state of war" does not exist. To the ordinary man on the street, the distinction between the actual state of affairs and a state of war is a distinction without a difference. It is certainly one that will not bring any comfort or solace to the bereaved wives and mothers either of the Mexicans or Americans. We cannot see that it will mitigate any of the horrors of the battlefield. The people of Mexico have been so accustomed, not to a state of war, but to a state of slaying and killing, plunder and pillage, that their sufferings are not likely to be increased by the United States entering the arena of conflict. On the contrary, they will be assured less likelihood of molestation from their own warring factions, by the participation of the United States forces in the conflict, and our regret is that President Wilson did not several months ago take the action he has now done. It seems to us that it was due to civilization that the United States should have used not only its moral force, which it undoubtedly did, but its military

and naval forces long ago to have brought to an end the state of bloody lawlessness and internecine strife in Mexico. By the Monroe doctrine they debar other nations from interfering, and logically the same doctrine requires the Republic to remove the necessity for any other nation to interfere. It is not promising for the future, that the efforts of the United States even now are to be limited to avenging an insult to the flag, hoping for, if not seeking the overthrow of Huerta by the co-operation of Villa. The former may be all the President of the United States declares him to be, but black as that may be, he cannot be of darker moral hue than the cold blooded brigand and murderer, who had Benton, the British subject, stabbed to death. Any form of alliance or co-operation with such a character must necessarily not only lower the prestige of the United States, but retard the securing of anything like permanent peace in Mexico. Of the high motives of the United States none will have any doubt, and as the apparently only way to bring about peace in Mexico, we may well welcome and pray for the success of their military and naval forces. But if the success of American arms means success and exaltation to presidential office of such a character as Villa, the cause for which the United States forces will be used is hardly one of righteousness.

THE Bishop of Fredericton has a happy faculty of bringing home truths, by saying things which "stick." At the Toronto Assembly of the Episcopal Brotherhood of St. Andrew, held in Convocation Hall, under the auspices of Trinity College Chapter, last Friday, he reminded the 300 Brotherhood men present that getting hold of the other man was not accomplished by the purse, or by the person, but by personality. He also reminded them that it could not be done by proxy; proximity was necessary. And for the real and successful work of a brotherhood man, there are needed inspiration, aspiration and perspiration. At the same gathering, it was delightful to hear Bishop Roper of Columbia, tell how he "covered up"

the sartorial difficulties of the Episcopal office, when tramping among the lumber camps of his distant diocese.

"It would be terrible to be bothered with garments like these," pointing to his gaiters—"under such conditions. So I beg an old sack from some of the men and tear it up into puttees, and when they are worn out, I beg another sack." It is not difficult to understand the firm hold which the Bishop of Columbia has secured on the rugged men of the western camps. Bishop and scholar, with spiritual gifts of the highest order—the man in the rough to whom these things may mean little at first, is quick to discern the man, and the manliness of the man makes for respect and affection for the Bishop among men of all degrees, and gives him a power over men in the rough, who would be stirred to ridicule and hostility by claims to leadership, based on dignity of office, supported by sartorial rectitude.

AT the meeting of the House of Bishops held in Toronto last week, His Grace the Archbishop of Ottawa, withdrew his resignation, of which announcement was made three weeks ago. We understand that His grace has simply postponed his resignation until later in the year in deference to representations, that if it took effect at the time he originally intended, i.e., before the meeting of the General Synod, "inconveniences" would be occasioned.

WE would suggest that Church people as a rule, particularly those who take an active interest in the work of the Church, should make themselves possessors of copies of the Constitution and Canons of their respective dioceses. Every diocese, except perhaps two of the most recently created, has its "Constitution and Canons" in book form, which can be obtained from the secretary of the diocese for a small fee. We believe that in no case does this exceed 50c, and in some cases it is less. Not infrequently, irritation and a sense of injustice are engendered by something being

done or something being left undone by Rector, Churchwardens, or Vestry, which some one thinks ought to have been done or ought to have been left undone. The trouble generally is a lack of knowledge of what "ought" to be done according to the Canon. It is a remarkable thing that many people who join different organizations such as the Free Masons, Sons of England, Oddfellows, and make themselves acquainted with the constitutions, and are very loyal in upholding the laws of such societies, never seem to think that the Church or the Diocese has laws or Canons of its own. Consequently, they think that the laws of their society ought to govern in the management of the affairs of a parish. We wonder what would be said of a Mason, or of a Son of England, who demurred in his lodge at a course of action by the master, or president, or other official on the ground that such a course was never followed "in our vestry" or "in our church." Yet it is by no means rare for men to demur against actions of Church officials because these do not follow the rules of the Societies of which they are members. Not a little confusion is also occasioned at times in the minds of Church people who have removed from one diocese to another by their failure to remember that, apart from fundamentals, the canons of different dioceses are not necessarily the same.

CLIMATIC conditions to the contrary, notwithstanding, we are approaching the holiday season. We are near enough to it that those who do have a summer holiday are considering "place" and other preliminaries.

The Parson's Holiday There are many parsons who never get beyond, if they even reach, the consideration stage. A very sordid but very necessary consideration projects itself on the mental horizon at once—that of ways and means. It does not take even the most optimistic parson, although he be the most devoted of husbands and fathers, to realize that no amount of "considering" will expand an income on which he can barely keep his family at home, into one that will enable him to take them and himself to a holiday haunt for a few weeks, and out of

the same barely sufficing income, provide a stipend for another clergyman to take his duty while away. So scores of clergymen and their families, year after year, have to abandon the idea of a summer holiday and all the benefit that implies for priest and people. If Churchwardens and members of the congregations in many parishes, did a little more "considering" about their parson's annual holiday and rest, it would not only remove a stigma that attaches to them, but they would be gainers, not less than their parson. It has been said that while an energetic man can do thirteen months' work in eleven months, no man can do eleven months work in twelve months. The twelfth month "lost" in a restful holiday is found twice over in the increased vim and power during the other eleven months. The twelfth month spent with the other eleven in continuous work robs the eleven of so much vim and power. Any loss of vim and power in the parish priest is so much lost opportunity to his parishioners. Churchwardens do not need to wait for a resolution from their vestries, and vestries do not need to wait for a request from the churchwardens, before telling their parson that provision will be made out of the funds of the parish for a clergyman to fill his place, while he takes a month's holiday. As often as not it is merely thoughtlessness or forgetfulness on the part of Churchwardens and vestries, that causes their parish priest to be without the annual respite so necessary for him and for them. We hope that any vestry or churchwardens who have been thus forgetful in the past, will make amends this year.

IN our issue of April 23rd appeared a letter under the caption "Dishonest Clergy," which obviously was not originally written to CHURCH LIFE. Omission of the customary foot note when we publish an extract from another paper may have failed to make this as clear as we would wish. We regret that this should have occurred, since we do not publish letters that are not expressly written for CHURCH LIFE.

LANTERN SLIDE EXCHANGE OF THE SUNDAY SCHOOL COMMISSION

ALL who are interested in Sunday School work will be glad to know that at the Annual Meeting of our Sunday School Commission, a sum of one hundred dollars was set aside to assist in the establishment of the new Lantern Slide Exchange.

As no rental charge is to be made for the use of the slides, and as it

also is intended to supply slides illustrating the lessons for each Sunday in the year, many applications for membership are being received.

All of our readers who wish to use the slides in the Exchange next fall and winter, should apply immediately for application blank and a copy of the rules, from the office of the Commission, 137 Confederation Life Building, Toronto.

A CHANCE FOR THE CLERGY

OWING to the kindness of the Oxford Press, Mr. F. Hamilton is allowed to offer his book *The People of God*, to the clergy only in Canada at the reduced rate of \$2 instead of \$5.75. The book has been very favourably reviewed and we regret that we have space for only the following of the many excellent criticisms which have appeared regarding it.

"The book deserves to be read with attention by serious inquirers. Particularly apposite is the distinction drawn by the author between the philosophical character of Greek monotheism, and what might be called the intuitive nature of mono-Yahwism."—*Athenaeum*.

"As a truly scholarly and reverent defence of the teaching of the Church as

to the historic ministry, Dr. Hamilton's work may justly claim a very high rank among theological works of a scientific and constructive character. It is characterized by real originality, and is probably the most important contribution to the discussion of this subject which has appeared for some time."—*The Church Times*.

"These extracts will give some notion of the contents of Dr. Hamilton's book. They will also illustrate his quiet, vigorous style. He has vindicated powerfully the inspiration of the Old Testament, the reality of the revelation contained in it, and the workings of Providence not merely in the creation of an idea but also in its execution. Very skilful is his criticism of modern theories of inspiration; his analysis of the psychology of the Prophets, and the comparison with the intellectual movement among the Greek philosophers; his enquiry into the rise of the Presbyterian and Episcopate through the need for presidents at the Eucharist."—*Guardian*.

"It will do Evangelicals good to read a book so full of material, so instinct with careful scholarship, so loyal to what its author believes to be the true position, so thoroughly animated by sympathy with others who disagree with him, and so charged with devotion to one common Lord. If our discussions on Church Unity are carried on in the spirit of this book the accruing result will be great and lasting."—*Dr. W. H. Griffith Thomas, in The Canadian Churchman*.

"It is well worth buying and reading. . . . For the clergy who want something whereon to found their ideas which are still unfixed or uncertain as regards the continuity of the Church, the book should be a great help."—*Church Life*.

The Church in the West

THE annual meetings of parishioners held at Easter afford an opportunity of noticing the progress made by the various parishes during the year. These annual meetings are the vestry meetings of Eastern Canada; in the Diocese of Rupert's Land and, I believe, throughout the West. The Vestry with us is not the body of parishioners entitled to vote, but rather an executive committee elected at Easter to cooperate with and assist the churchwardens. This plan has the advantage of relieving the churchwardens of a part of their responsibility and work, it also enlists a larger number of men in the active work of the parish, affords a training school for future churchwardens and gives an opportunity to retain the services of former churchwardens.

The annual meetings, however, rather than the vestry meetings, are my topic. Unfortunately only those held in Winnipeg have come under my notice, but they probably are typical of meetings held in the cities of the West. At any rate what interests and marks the progress of the Church in one city must interest churchmen everywhere, for we are all one body.

The reports laid before parishioners this year have a special significance, owing to conditions

existing during the past twelve months. That there has been scarcity of money is a tale more than twice told and impressed by stern experience in most cases before it was first told. Unusual conditions, moreover, in many parishes of Winnipeg made this doubly trying. Previous abounding prosperity had in some instances led to exacting enterprises; in others a new Rector had hardly become established when the time of stress came; while in more than one case doubt as to the permanency of the site at present occupied has increased existing difficulties.

Yet, in the face of so much to discourage there is in many directions much ground for thanksgiving. It means a great deal that in a year of stringency the Diocese has been able to increase the minimum stipend for a married priest to the sum of one thousand dollars a year. To this end some of the missions have contributed nobly by increasing their guarantees; while St. John's Cathedral, Holy Trinity, St. Luke's, All Saints', St. Matthew's, St. Philip's, St. Alban's, and St. Michael and All Angels' may be mentioned for what they have done towards making up the balance.

It is a pleasure also to note the

interest that several parishes have taken in work beyond their own boundaries. St. Luke's and All Saints' have been the chief supporters of the King Edward Settlement House for work among our fellow-citizens. These two congregations with Holy Trinity, St. John's, St. Matthew's, Christ Church and St. Michael's, have supplied the funds for a worker in connection with the Associated Charities. St. John's has also contributed \$3,000 to the Mission Church of St. Chrysostom, \$1,000 to the Mission Church of St. Martin, and \$200 towards the current expenses of St. Stephen's Parish.

Among achievements within parochial limits, the following may be mentioned. St. Matthew's has occupied its new church with seating accommodation exceeding that of any of our churches in the city. St. Luke's is proceeding with the erection of a parish house at a cost of about \$40,000, St. John's Cathedral has expended \$11,000 in enlarging their substantial school house and converting it into the Pro-Cathedral, St. Margaret's has completed its new church, costing \$36,000, by the erection of a tower. All Saints', as the result of a canvass of the parishioners, anticipates an income of \$15,000 for the coming year as against \$9,000 last year. Holy Trinity is contemplating the enlargement of their fine church. St. Cuthbert's has built, by the labours of the parishioners, and paid for, a new parish hall. St. Michael's has acquired a new site valued at \$6,000.

It is with some misgiving that I send off this letter. "The widow's two mites" reminds me how difficult it is to appraise truly work done in the Kingdom of God. Much, too, must have been overlooked or unknown that, if known, would have been eagerly recorded. Especially am I inclined to regret that I cannot speak of faithful, unnoticed work in difficult and discouraging circumstances. I know that there is much being done; but my knowledge is too vague for me to attempt a description. Yet perhaps it is as well so. To bring such choice blossoms into the light of publicity might spoil their most precious fragrance.

G.H.B.

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ESSENTIALS IN UNITY

TO submit to the charge of "bigotry and narrowness" and "uncharitableness" is the common experience of those who believe in the Apostolic Church as of Divine foundation and formation and who believe that the Divine purpose and the Divine promise are as set and as secure to-day as they were nearly nineteen hundred years ago. Many who would indignantly resent the suggestion that they think there has been or could be any weakening of the Divine purpose or failure in the Divine promise, yet hurl the charge of "bigotry and narrowness" at those who by their "attitude of aloofness" proclaim their believe in the continuity of the Divine purpose and the Divine promise in respect of the Church. We say it unhesitatingly that no one more earnestly deplores the divisions into which the believers in our Lord Jesus Christ are separated or broken, or more devoutly prays and desires that all may be united in one fold than the sincere Churchman who will not seek for "unity" outside the Apostolic-Episcopal-Church. While he will not seek for unity and does not believe, in fact, that unity is possible outside the Apostolic Church, he does not fail to recognize how much of the work for God undertaken and carried out by other bodies has been blessed by God and how at times and in certain places side by side in Christian work with other bodies the Apostolic Church has been put to shame in the matter of unselfishness, zeal, devotion and self-sacrifice. But, because individual members of the Church, even in large numbers, at times and in places, have failed to carry out the Divine purpose entrusted to them, have ignored the Divine promise, the sincere Churchman is not weakened thereby in his belief in his Church and in the purpose and promise of the Founder. He may, he must deplore the apathy, the inertia, the worldliness which at times and in places have characterized many within the Church, but he fails to recognize in that any reason for believing that unity will be found outside the Church. On the contrary, he knows by the experience of history that wherever there has been an effort, however sincere, to promote a better state of affairs by withdrawal from the Church, that which was begotten by withdrawal begot withdrawal; that dissent begot dissent; that disunion begot disunion. This wide spread disunion, thus begotten, now appals a large number of Christians and there is a rush—of pulpit and platform utterance and epistolary denunciation—to close the breach or the breaches, or some of the breaches, in the ranks of Christianity by forming a unity or union on some plan or agreement to be drawn up by men of to-day. The "bigoted," the "uncharitable" Churchman has not the slightest faith in any such plan or agreement by men of today, as a basis or a bond of unity for those of another generation. At its best it must fall far short of the Apostolic plan, and if some men of today are, and of the past two centuries were unwilling to accept and be bound by the Apostolic plan, how much more unwilling will the men of a future generation be to accept and be bound by the plan of today? Not only is the Episcopate the bond of unity and was so regarded by the earliest writers, but it is the guarantee of Sacramental Grace. It is true that the Grace of God is not tied to ordinances, but it is most absolutely true that God's Grace does flow through those channels which our Lord instituted. There are those who make light of the Sacramental Life, just as there are those make light of the word of God, of prayer and of all things instituted of God for feeding the spiritual life of man; but the Sacramental Life is not a theory, it is a fact to those who receive it; to others it may be a theory or less. We have heard men scoff at it; and we have heard men scoff at the efficacy of prayer. But men to whom the efficacy of prayer is a fact do not give up praying because some scoff, and men to whom the sacramental life is a fact will not give up the Sacraments because men scoff at "valid sacraments." The Sacraments can rightly and duly be

celebrated only by those who receive their authority from the successors of the Apostles, who gave to their successors the authority they received from Christ. The Apostolic succession, the Episcopate, is the Divine warrant or guarantee of Divine Grace. Bishop Jeremy Taylor said: "There is not in the world a greater presumption than that any should think to convey a gift of God, unless by God he be appointed to it." John Wesley said practically the same thing in his famous sermon at Cork a year or two before he died, when rebuking those of his followers who, being lay preachers, "desired the priesthood also,"—wished to administer the sacraments. Of the terrible sin of which they would be guilty he spoke in scathing terms. What John Wesley so vehemently denounced has become a widespread practice, so wide-spread indeed, that some, who are not less solemnly charged than was John Wesley to drive away such things, make light of it to the extent of failing to see in it any obstacle to unity. Apparently an error or a sin, if it be persisted in long enough, and be accepted by a sufficient number of people, in ignorance of the fact that it is an error or a sin, becomes truth and right, or near enough not to matter. This may be a "charitable doctrine;" it may be, and we believe is, popular teaching, not only outside the Church but with some within the Church, and who at one period of their lives took very solemn vows to be faithful and diligent in a very different direction. Not by such means, however, does the earnest Churchman, to whom the Church, the Sacraments, as well as prayer and the word of God are Divine facts, hope for, look for, or desire unity. Unity to be real, lasting and true, must be of God; it will not be wrought or fixed by the weight of numbers but by the power of the Holy Spirit, and, however much some may make light of the things ordained by God for the conveyance of His Grace, they are essentials in any plan of unity, to those who know their power.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Am I right in saying that the canons of 1603 are of force in the Canadian Church? Will you tell me also where I could get a complete copy of them?—C. P. S.

Ans.—(1) No; only some of them. (2) As you are in Diocese of Toronto apply to secretary-treasurer of synod for copy of revised constitution, canons, etc., of Diocese of Toronto and canons of General and Provincial Synods (50 cents), in which—pages 215-235—you will find "report on canons of 1603."

Ques.—Can you tell me where the authority is to be found for the rule that in making altar linen no pierced or openwork should be used and what is the teaching of such a rule?—CHURCHWOMAN.

In the Parson's Handbook, the Rev. Percy Dearmer, who is generally recognized as "an authority," says, "All the linen cloths may be of diaper, and undercloths especially should be neither thin nor smooth. The fashion of tacking lace to one of these cloths is against all English tradition and very sel-

dom looks well. Anything suggestive of effeminacy should be rigidly excluded."

The cloths are symbolical of our Lord's seamless robe and of the "linen clothes" which, on the third day, Peter "stooping down" "beheld laid by themselves." The corporal is so called after the seamless cloth in which the body of our Lord was wrapped. The addition of lace at the edges has become customary in some places but any perforation in the body of the cloth is wrong.

L.F.—In the earliest issue in which space is available we will publish the account for which you ask.

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Our Old Country Letter

April 15, 1914.

HOLY Week and Easter are just over, and to all seeming have meant much that is best in our churches. The short holidays, too, have refreshed vast crowds of busy workers, and have been favoured by glorious weather. Politically, however, the sky remains overcast, and our Church in Ireland as in Wales seems steadily nearing the catastrophe in each case, so long dreaded. You will no doubt have already read in the daily press accounts of the striking scenes in Ulster, where "Sir Edward" has been reviewing hosts of loyal volunteers. The whole movement includes very real Church history, but as it has also so large a secular side just now, I won't give it more space here, except one brief extract relating to the monster meeting in Hyde Park, when London strove to express her sympathy with the brave northern defenders of faith and liberty.

The *Church Times* (which, by the way, has often mistaken the deep religious sense of these very people, and their sturdy honesty, for partizanship and orange bigotry), says, "There was an amazing concourse in Hyde Park on Saturday afternoon, of protesters against the coercion of Ulster. How large it was, we have no means of estimating, but that it was an enormous throng, there can be no doubt at all, and it is equally certain that it was a democratic gathering if ever there was one; for it was confined to no class or rank, but represented every class and rank."

There is much more to tell, but I leave it.

* * *

Here is another extract from the same paper, alluding to those efforts for the blind, of which I lately told you: "While, in the sphere of politics, passion has been kindled to fever heat, and we seem to be drifting into dangers that threaten the very existence of the state, elsewhere goodwill and kindness continue to be exercised." A few weeks ago, an appeal was issued for the funds of the National Institute for the Blind. To that appeal a great response has already been made. By means of wireless telegraphy, it has even reached ships far out in the ocean, and has moved to compassion the hearts of passengers on board. Perhaps the most delightful example of generous help so far recorded, is that sent by the Ebbw Vale iron and steel workers. These men, numbering 3,000, decided at a mass meeting to subscribe each a penny weekly, for six weeks, and to ask the managing director of the Ebbw Vale

Company to make the necessary stoppages out of their pay, and forward the amount to the National Institute."

* * *

The subject of gifts to the needy reminds me to tell you something of a most interesting old-world ceremony which I witnessed in Westminster Abbey on the day after I last wrote to you: "Maundy Thursday," or, the Thursday in Holy Week, when "The King's Maundy," or gifts to the poor in commemoration of Christ's washing St. Peter's feet, are annually distributed by appointed almoners. In former times these alms took the shape of clothes and provisions, as well as coin. Now our modern money represents all three.

The spectacle attracts many people of all ranks, and a crowd had assembled round the Abbey doors long before they were opened. Then there was a somewhat tedious wait, enlivened by selections of music, occasionally, on the magnificent organ, before, far down through that misty vista of beautiful arches from the choir by the great nave, to the Western Door, could be seen forming, a long procession, chiefly in white robes or striking uniforms, the scarlet cassocks of the choristers, with their short, snowy surplices, and the brilliant academical hoods of many clergy, heightened the effect, the choir of the "Chapel Royal" being added to that of the Abbey. The procession included many officials, and the "Yeomen of the Guard" were on duty. Two little white-clad and partly veiled girls and two boys—"the children of the Royal Almonry"—stood on the Sanctuary steps at each side, and near the foot of the steps, guarded by the Yeomen in their curious old black and scarlet uniforms, was the great golden dish, containing the alms, and placed on a small, high table or stand. Worthy recipients of the doles had been recommended by their clergy, and were seated in readiness, passing up one by one to take their gifts, which were by no means inconsiderable. I believe there were eighty old or infirm men, and the same number of women, but am not quite certain of the numbers. All were poor, though evidently in their best, and many looked quite venerable, all respectable. There were two presentations, but, of course, not to the same people. The first consisting of £1 15s. 0d. "in lieu of clothing" (as formerly bestowed) to each woman, and £2 5s. 0d. to each man. The second distribution was of purses, red and white—the red, containing each £1 in gold, as part

of the Maundy, and £1 10s. 0d., "in lieu" of provisions, formerly given in kind; the white purses, containing "as many pence as the king is years of age," and given in silver pennies, twopences, threepences, and fourpences, "being the balance of the Maundy."

An "office" of suitable prayers, psalm, and the Gospel story of Christ's ministry to St. Peter, was reverently performed before and after the presentations, and while they were proceeding, four Anthems including Handel's "Zadok the Priest," were most beautifully sung by the joint choirs. Altogether, a happy and impressive occasion, of Peace and Good Will. All the congregation sang the "Old Hundred" psalm in unison at the close.

* * *

Good Friday is being, more generally each year, observed by the "Three Hours" service in our Churches, and with excellent effect. I wonder whether this is usual in Canada?

Another Holy Week custom here is to have Bach's Passion Music given in St. Paul's, and it was done magnificently this year, by a great union of choirs. Anything like a performance, in the ordinary way, I dislike greatly in any place of worship, and above all in our chief Temple. But this was not so;

rather an immense act of the most solemn devotion, aided and not impeded by glorious music.

* * *

The Bill to make easier the creation of some much-needed new Sees in the English Episcopate is being pushed forward by its promoters. The overwhelming diocese of Ripon, Yorkshire, should be one of the first subdivided. Its towns of Leeds and Bradford, with adjacent districts, would each make a full Diocese. Then Oxford Diocese is well nigh impossible as it stands. Coventry, in the Midlands, would be another. In fact, this little mother Island of ours is full up long ago, in Church, as all else!

* * *

Another Bill which should have good results is that for more stringent regulation of the closing hours of public houses on Sundays, and other restrictions on the liquor traffic for that one day out of the seven. The Bishop of London is working it. Some pessimistically inclined critics say that it will only give a clear field to unlicensed and often bogus "clubs," which can do more evil than even the "pubs," being less amenable to police supervision. But "half a loaf is, etc." If the Bishop takes what he can get now, there is nothing to prevent his demanding more later.

The Brotherhood of St. Andrew

THE members of the Toronto Senior Chapters of the Brotherhood of St. Andrew were the guests of Trinity College Chapter at a well-attended assembly meeting held in Trinity College Convocation Hall, Toronto, on Friday evening, April 24. Provost Macklem was the Chairman, and the speakers were the Rt. Rev. J. A. Richardson, Bishop of Fredericton and the Rt. Rev. J. C. Roper, Bishop of Columbia.

Bishop Richardson, who spoke on "The Value of the Brotherhood in the Parish" said the Brotherhood was one of the greatest adjuncts of the Church. Its members were emphasizing a common Christian duty, that of bringing their brothers to Christ. In the past the movement had not received the encouragement it ought to have had, and there had been too much slackness in the work. It was the very finest organization for getting into touch with the thousands of immigrants coming into the country and inducing them to become members of the Church. If the Church of England lets the movement fall down in Canada she would be guilty of a crime and a sin that would be enough to condemn her for all time. He exhorted the Toronto members to

put life and vitality into the movement here, as that would give an impetus to the workers in the more remote parts of the Dominion.

Bishop Roper in speaking on "Christian Manhood," gave an interesting description of the work in the Far West. In British Columbia they had "a man's country" with a most cosmopolitan population, who appeared to have cast all conventionalities aside, yet deep down in their hearts they have a great love for religion. The Brotherhood movement was the only organization for reaching these men and inducing them to follow the dictates of their hearts. It needed strong men to reach these men. Those undertaking the work must have four strong characteristics; they must be just, temperate, courageous and prudent. Coupled with these they must cultivate the three virtues of faith, hope and charity.

The chairman said he looked upon the movement to provide the nucleus for a virile native Canadian clergy. In the past the Brotherhood had produced a large number of candidates for the Sacred Ministry and he hoped that in the future it would have even a greater influence in that respect.

Can We Find a Remedy for Our Lack of Effectiveness?

(Continued)

BY THE REV. J. S. BREWER

Part of an address to Lennoxville Missionary Union

I.

THE Modernist standpoint. I take this first because it is being pressed upon us as the one remedy for all our ills—not only by W. Churchill but by many other writers besides. "Modernism" is, of course, a very vague and rather unfortunate term. It is capable of an almost infinite variety of meanings. No doubt there are some forms of Modernism which are consistent with a real holding of the Catholic Faith as it is defined in the Athanasian Creed, viz. the worship of "One God in Trinity and Trinity in Unity" and the belief and confession that "Our Lord Jesus Christ the Son of God is God and Man." But that is not the sort of Modernism which is being pressed upon us as the remedy for an ineffectiveness. It is rather the rejection of the supernatural altogether, or at least the theory that all dogma which involves the supernatural may be discarded as unnecessary or at best relegated to the class of "pious opinions," not at all to be insisted upon. Why not, we are asked, get at the kernel of Christianity and discard the outer husk of creed and dogma and the mechanism of sacraments? . . . Only get rid of dogma and we are told once more our churches will be filled and religion will be the vital force it ought to be. One obvious reply is that the relation between Christian Faith and Christian ethics seems to us to be rather that between root and fruit than between shell and kernel. It is like another form of the old controversy as to justification by faith or justification by works—the two are to us inseparable. A further reply is that this kind of Modernism has been tried and found wanting. Even Mr. R. J. Campbell in a moment of frankness has admitted that "the real difficulty is that the idea of worship has become distasteful, that he does not find as a fact that the churches which preach the new theology as it is called are really better filled than those which preach the old evangelical orthodoxy." Certainly if Mr. Churchill knew the slums of London he would be compelled to admit that the churches in which the poor and oppressed find a real spiritual home are not those in which the supernatural is discarded as non-essential but those in which the whole Catholic faith as it has been handed down through the centuries is boldly preached and practised. Moreover we are faced

by the question, if we begin by discarding the supernatural in the Gospel story, can we really retain the historical Jesus at all? May we not be forced to accept the latest theory of German criticism that the whole of the Gospel is a myth—the "Christ-myth" which was evolved on the analogy of the old nature-myths of the pagan world? "This school sees that miracle is so deeply bound up with the New Testament narratives that it cannot get rid of this at all if they are historical in any way, and so it boldly takes the other horn of the dilemma and denies that Jesus as a man ever existed." To my mind the theory is so utterly absurd that it affords the most splendid testimony conceivable to the Catholic belief in the Godhead of our Lord. It really looks as though the opponents of the Catholic Faith, having found all other positions untenable, are fighting desperately in the last ditch. Instead of the old dilemma "*aut Deus aut homo non bonus*" we are presented with the new dilemma "*aut Deus aut mythus*."

And once again—can we really hope that if Christian dogma is discarded the ethics of Christianity will be long retained? Let me quote Dr. Figgis:—"There is a spirit abroad which is actively and consciously opposed to that of Christ. There are those who appear to suppose that at bottom everybody is really agreed if we only knew it, or that all our differences are matters of detail, and that if we only give up our rather absurd attachment to the "tinsel of miracle" or our antiquated and non-modern notion of marriage, or a fanatical and unhealthy doctrine of sin, to say nothing of our creeds and formularies—that then all would be well, that the world would flock once more to our churches and would indeed awake one morning to find itself Christian. Believe me, nothing of the sort would happen. The world at large does not love Christ and it is at last able to say so. The spirit I speak of would reject our overtures with scorn, and would ask, "Why do you insult me by telling me that I am a Christian at least when I am nothing of the sort? I neither believe the things you believe, nor do I do or try to do the things you try to do, nor do I admire Him whom you worship." . . . It is a different kind of life from ours which they want, different in its aims, different in its hopes, different in every prejudice

and every taste, different in its whole meaning. That is what we have to face—a foe contemptuous, resolved and confident of speedy triumph." . . . It really looks (does it not?) as though we are going to realize more than ever before the truth of our Lord's words, "I came not to bring peace but a sword," and again, "He that is not with Me is against Me."

II.

The Evangelical, or rather we must call it—to distinguish it from the Catholic which also claims to be evangelical—the Protestant evangelical standpoint is (so far as it is Protestant) like the Modernist in that it rejects the authority of the Church and emphasizes the right of private judgment. But (in so far as it is evangelical) it is like the Catholic in that it whole-heartedly accepts the Catholic faith. Every true evangelical-Protestant as well as Catholic—does worship One God in Trinity and Trinity in Unity, and does believe and confess that our Lord Jesus Christ, the Son of God, is God and Man. And to the evangelical as to the Catholic these two mysteries—the mystery of the Trinity and the mystery of the incarnation—are the great fundamental truths on which his spiritual life rests. Every true evangelical is thus a true Catholic in his belief if not in his practice. Catholic and evangelical can never really be contradictory terms. The two are essentially the same. But—and to my mind it is a very big "but" which our Protestant evangelical friends will have to face very soon—the question presents itself, does the Protestant evangelical standpoint offer a permanent and solid foothold for the future? Is not the whole tendency of Protestantism towards the rejection of all authority, including the authority of the written Word of God on which the evangelical has hitherto taken his stand? I think that almost all evangelicals will sadly admit that it is so. So the question which I should like to ask every Protestant evangelical to face is this—although it has been possible hitherto really to hold the Catholic faith on a Protestant basis, will that be a permanent possibility for the future? And even if it may be a permanent possibility for some individuals, is not the likelihood that every generation will see a smaller proportion of Protestants who can be called truly evangelical? With the authority of the Bible interrupted by private judgment substituted for the authority of the Church as the living spirit-inspired body of Christ, must it not be increasingly difficult to "keep whole and undefiled" the Faith which is as yet as dear to evangelicals as to Catholics? Is

there not a real danger of drifting into an untenable position?

III.

The third alternative is the definitely Catholic standpoint—by which I mean the Catholic Faith accepted on the authority of the Catholic Church and translated (on the same authority) into Catholic practice. The worship of the Ever-Blessed Trinity and belief in Jesus as incarnate God (adopting once more the definition of the Catholic faith in the Athanasian Creed) are translated into the Catholic religion which includes the whole sacramental system of the Catholic Church. Those of us who adopt the Catholic standpoint are absolutely convinced that it is the one solid ground from which to carry on our Master's warfare for the conversion of the world and the only standpoint which can ever be the rallying-ground for the reunion of all Christian people in the one fold. The Catholic faith accepted on Catholic authority and translated into Catholic practice—that is the standpoint. Only, if we do adopt it, do let us be definite and do let us be consistent. Otherwise we lose all the advantage of our position. Is there not a very real danger (I mean for those of us who pride ourselves on being Catholics and not Protestants) of our picking and choosing for ourselves what we like from the whole consistent body of Catholic practice as it has been carried on through the ages and throughout Christendom? And picking and choosing is of course an essentially Protestant and not a Catholic thing to do. There has, no doubt, been an enormous advance throughout the Anglican Communion in respect to the aesthetic accessories of public worship—especially one fears the least important things like crosses and flower-vases and coloured stoles and so on. What is certainly better, there has no doubt been an enormous advance in frequency of Communion and in the outward marks of reverence with which the august Sacrament of the altar is approached. But, while we may be thankful for those outward marks of reverence, we may well put the question—has there been anything like a corresponding advance in what may be called the *austere* side of the Catholic religion? Is there not even reason to fear that there has been a retrograde movement in that respect? While we have more music and more flowers and more candles and more coloured hangings—has there been any increase in the observance, e.g., of the rule of fasting communion? Or again in the regular use of the sacrament of penance? And even those of us who do value the help of sacramental confession and absolution may well ask ourselves—are our confessions

and penances and absolutions anything like the tremendous realities to us that they were to the great tractarian leaders of the last century? Is not the slurring over of the Church's teaching about Confession one of the chief weaknesses of "High Churchism" as distinct from definite Catholicism? And is not the neglect of real penitence one of our chief weaknesses, not only as individuals but also in our corporate capacity as a Church? Can we expect the Anglican Church to be ready to be used by God as she should be until she has really done penance for her share of guilt in the divisions of Christendom? And in our spiritual life generally have we not made a very great mistake in supposing that the Puritan spirit and the Catholic spirit were altogether opposed the one to the other and mutually exclusive? Was not that a truer view which was expressed by a great Roman Catholic teacher who was looking at a meeting of Quakers in the early

days in Massachusetts, and exclaimed, "What splendid Catholics these people would make!"

I put these thoughts almost entirely in the form of questions—because that is the way in which I want them to present themselves. For some years past the Bishop of Oxford has from time to time been uttering his warning cry—addressed just as much to Catholics as to Protestants—that we are in danger of *drifting*, and that that way disaster lay. His voice seemed like "*vox clamantis in desertis*." Now we are waking up to the truth of his warning, and there is danger of panic which can only make confusion worse confounded. But if the warnings which are coming to us at this time lead us all, whatever standpoint we adopt, to think out more clearly our position and to be more definite and more consistent in our religion—then there may be some hope that we shall be taking the first step towards overcoming our ineffectiveness.

Board of Management M.S.C.C.

Semi-Annual Meeting, April 23, 1914

THE Board met in Toronto at 9.30 a.m. The Session commenced with a celebration of the Holy Communion in the Parish Church of St. James, at which the Primate was celebrant, the Bishop of Toronto read the Epistle, and the Bishop of Saskatchewan, the Gospel. An address was given by the Bishop of Toronto.

Immediately after the service the Board met in the Parish Hall of St. James', about 65 members of the Board were present throughout the sessions.

After the adoption of the minutes of the meeting held in Saskatoon in October last, Mr. R. A. Williams was appointed recording secretary, and the Ven. Archdeacon Ingles, Press secretary. In the absence of Rev. Canon Gould, who is on a tour of inspection of the Foreign Mission Stations of the M.S.C.C., the acting general secretary, Mr. R. D. Allin, read his report of the work of the M.S.C.C. during the interval between the October and April meetings of the Board. Mention was made of the death of Mrs. B. R. Jones, who, after a lengthy illness in China, passed away at her brother's residence in England. Our Mission in Honan has suffered rather severely from illness during the past year. In referring to the work in our own country, Mr. Allin noted the movements of population, drawing attention not only to the vast influx of settlers, the majority of whom are now com-

ing from other than Anglo-Saxon countries, but also, especially in the older parts of Canada, the movement of population from the rural to the urban districts. He very wisely raised a voice of warning against the Church abandoning the older fields because of the sparseness of population as this exodus from the country parts is bound to right itself as land increases in value, especially in the great west. He pointed out the great problem which lies before the church in the older parts of Canada, owing to the coming of so many foreigners to our cities and towns. The Church is beginning to grapple with the Jewish problem, but if true ideals are to be maintained and Canada is to be a Christian country in the highest and truest sense, then the foreigner of every nation must be met and cared for by the Christian Church. One of the greatest difficulties in the encouragement of increased offerings for missions he felt to be the small stipends of the clergy, especially in the rural parts of Eastern Canada.

Mr. Allin's report was received with great favour and ordered to be printed, not only as an introduction to the annual report for 1913, but also in pamphlet form for distribution throughout the Church. Our lack of space forbids our giving any adequate idea of this splendid report which we hope will be widely read by the members of the Church.

The general treasurer, Dr. Wor-

rell, presented a most encouraging report for the year ending December 31, 1913.

Amount of Apportionment.....	\$155,236.00
Promised for own Missionaries.....	9,531.00
Received on Apportionment.....	141,474.82
Received for "Own Missionaries".....	8,979.98
Received, not on apportionment.....	22,792.16
Total for 1913.....	\$173,246.96

In the Executive Committee's report mention was made of the work done by the Executive during the interval between meetings of



The Most Rev. S. P. Matheson, Archbishop of Rupert's Land and Primate of all Canada, upon whom the degree of D.D. was conferred by Trinity University, Toronto, on Tuesday evening, April 28

the Board. Among other things it was mentioned that St. Paul's congregation, Toronto, had made up the additional sum of \$2,500 necessary to complete the St. Paul's Hospital, Honan, China. Attention was drawn to the improved character of the Missionary Magazine now issued as "The Mission World." An arrangement has been made with the S. P. C. K. to allow one page of the first issue each month of "Our Empire" to be devoted to the work of the M. S. C. C. Mrs. Plumtre has been asked to take charge of this page, which she has kindly consented to do. The Rev. T. B. R. Westgate, the newly appointed Field Secretary, will not be able to return to Canada until November next. The Candidates' Committee reported several names of volunteers for the Foreign Field, several influenced by the Student Volunteer Movement purpose offering themselves to the society for work. An important letter was read from Rev. F. W. Kennedy of the Diocese in Mid-Japan asking for transfer for family reasons to the Diocese of New Westminster to take up work

among the Japanese of Vancouver. As the Bishop of New Westminster is anxious to obtain Mr. Kennedy's services, and the Bishop of Mid-Japan consents to lend him for a season for this work, the request was granted.

The C. M. S. request the Church in Canada to make arrangements as soon as possible to take up the work among the Indians of Canada which they are gradually ceasing to support. The Bishops of Keewatin and Athabaska appealed earnestly that the M. S. C. C. undertake this work. No action has as yet been taken, but it is strongly felt that the Church in Canada must make every effort to see that the ministrations of the Church are provided for these aboriginal inhabitants, whose lands we have taken from them.

The question of Jewish work in Canada was very seriously considered. It was felt that the Good Friday collections were somewhat suddenly taken from the support of the work of the Anglican Bishop in Jerusalem. Bishop Blythe has asked for permission to make an appeal at Advent, the matter was referred to the executive for further consideration and action. It must not be forgotten that \$3,500 is annually contributed for the support of our hospital work at Jerusalem under Dr. Thurites. A most interesting account was given of the Church Camp Mission from letters read from the field. Many then who had not attended a service of the Church for years were brought in touch with the gospel. Men who had not knelt in prayer for years had been led to pray. Others were led to begin again a discontinued habit of Bible reading.

The Women's Auxiliary half yearly financial statement showed amounts contributed over and above money promised for pledges to be \$4,259.49.

At 1 p.m. the members of the Board were entertained at luncheon by a layman of St. James' congregation in the Parish Hall. The evening session of the Board did not conclude until 11 p.m. at which hour the Primate brought a most interesting and profitable meeting to a close by the pronouncing of the Benediction.

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The Sunday School Commission

Semi-Annual Meeting

THE semi-annual meeting of the Sunday School Commission was held on April 21 in St. James' Cathedral, Parish House, Toronto. The Primate, the Archbishop of Ottawa, the Bishop of Toronto, the Bishop of Qu'Appelle, the Bishop of Columbia, and the Bishop of Athabasca were present during part of the session. There was a total attendance of thirty-eight members. Canon Rexford again occupied his accustomed place as Chairman of the Commission.

The reports of the General Secretary, of the Treasurer, and of the various Committees showed that substantial progress had been made. The Rev. R. A. Hiltz reported 283 meetings attended, 95 parishes visited, 222 sermons and addresses delivered, and 21,825 miles traveled during the year. The Commission passed a unanimous vote of cordial appreciation of his work.

The Treasurer told of \$6,580.93 received as a result of last Children's Day as against \$5,403.00 of the year before. This increased offering fell far short of the \$10,000 which was asked for, and the work of the Commission is consequently largely held in check, but still the fact of growth is gratifying and shows at least a gradual approximation toward better things. When it is remembered that the \$10,000 would be over subscribed if each Communicant member of the Church gave the amount of money required for a car fare, it can scarcely be considered that we are yet awake to the importance of the religious education of the child.

Many details of advance were recorded. The circulation of the Sunday School Paper "Our Empire" has increased from its original figure of 20,364 to 25,030 at the present time, largely owing to the self-sacrificing efforts of Canon Downie of Port Stanley. The Bulletin, the official organ of the Commission, has grown from four pages to eight. New pamphlets on Teacher Training and on the Home Department have been issued from the Head Office; Pledge Cards, containing a promise of total abstinence from intoxicating liquors

as beverages, approved by the Commission, are now ready for use in our Church Schools. Beautiful cards of membership for Boys' Missionary Organizations have been published, together with all the necessary literature for organizing this work. And last, but by no

of the Commission felt that to adopt any such suggestion as that of creating two alternative lesson schemes, would be suicidal, a motion to that end being consequently rejected, a large measure of compromise was at once conceded by placing those who most strongly had criticized the Lesson Scheme upon the Lesson Committee for the ensuing year.

The same wide spirit was shown in a vote reducing the apportion-



The Rt. Rev. J. C. Roper, Bishop of British Columbia, upon whom the degree of D.D. was also conferred by Trinity College

means least, a system has been adopted for the constitution of a Lantern Slide Exchange, which it is hoped will bring the use of a lantern within the practical reach of the most distant country schools.

The most noticeable feature, however, of this meeting of the Commission—a feature which must have considerable influence upon the future history and development of its work—was the deliberate effort to found its policy on a basis broad enough to secure the hearty support of all sections of the Church. The debate following the report of the Committee on Lesson Schemes revealed a well marked change of opinion. But while the majority

ments asked from certain Dioceses which were, generally speaking, of a missionary character. A committee had been appointed to consider the whole question of apportionments and their right basis. Their report was drawn up in a liberal spirit, but it was still further modified in the direction of making every allowance for the special circumstances and the special difficulties under which a Diocese might be labouring. Rupert's Land, Algoma, Qu'Appelle, and several other Dioceses obtained the advantage of this principle.

Hurlbut's Teacher Training Lessons, adopted as the best book in the First Standard Course, had not

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proved universally acceptable. The Committee on Teachers' Examinations had been commissioned to discover, if possible, a more suitable text book. Such could not be found, and the Commission therefore arranged for the appointment of as representative a committee as possible to go into the question of the production of its own Text Book on Teacher Training by the Church of England in Canada.

The fact that at this meeting of the Commission, its triennial report to the General Synod was adopted, reminds us that it is only six years since the constitution of the Sunday School Commission. Progress may sometimes seem slow to our impatient outlook, and yet a vast amount of work has been accomplished and advance has been made. Policies, comprehensive in design, practical in operation, and true in principle are not always evolved in a moment, but form themselves slowly under the teaching of experience. The Commission needs the individual support of a united and enthusiastic Church. That is its goal, and to that goal it is moving.

Whoever comes or goes, there is one Friend who continually knocks at the door of our hearts, and His friendship is all-sufficing. There are many who even in the crowd are lonely and loveless, all unconscious that they are the heroes of an immortal story. It was for them that Christ died. It is their love that Christ is seeking.—Selected.

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RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

CALEDONIA

CONFIRMATION SERVICES HELD AMONG THE NAAS INDIANS.

It is not often that one hears of a large village of houses and a good-sized church which are only used for two months in the year and the other ten months stand idle, but such is the case with an Indian village twenty miles up the Naas, called Fishery Bay. Here regularly as the spring comes round the celebrated candle fish, or oolican, collect in myriads to spawn about the middle of March. At the same time the Indians gather from far and wide. The first business is to catch with nets these little fish and place them in large bins on the shore. Some are strung by the women on cedar bark strings, one head lapping over the other, and these strings of fish are stretched between upright poles to dry in the sun, forming strange looking fish towers from twenty to twenty-five feet high, but the vast majority of the fish are allowed to stay in the large bins until they become putrid. They are then put into vats to which water is added and boiled after which the mass is placed in hand presses and all the oil is squeezed out. The oil is collected in empty coal oil tins and when it cools looks like fine lard and is greatly relished by the Indians in their cooking, but white men find the rancid flavour objectionable. Some consider this oolican grease almost equal to cod liver oil but it does not contain so much iodine which is so beneficial for consumptives. It may readily be imagined that towards the end of the oolican season which lasts about six weeks the breezes become very strong.

Archdeacon Collison has for many years gone up from Kincoloth at the mouth of the Naas River to Fishery Bay and lived among the Indians during the oolican season. On Easter Day he presented to Bishop Du Vernet for confirmation no less than sixty-four candidates, thirty-five being men and boys and twenty-nine being women and girls,

whom he had carefully prepared for this solemn rite. Thirty-four were from Kincoloth, twenty from Lakkalzap, nine from Aiyansh, and one from Gwinoha.

The Bishop, assisted by the Archdeacon, administered the Easter Communion to one hundred and six communicants, all but four of these being Nishglas, 52 at the 8 a.m. service and 54 at the later celebration.

The reverent demeanor and hearty singing of the native people was most striking. At the evening service the church, called St. Peter's, after the apostolic fisherman, was too small to seat the large congregation.

In two or three weeks' time this picturesque village on the curving shore of the Naas River will be deserted, and the church bell which has been ringing so frequently of late will be silent until the oolicans arrive once more with their rich cargo of oil, "The oil of gladness" for the native if not for the whiteman.

EDMONTON

Having made arrangements in connection with a site on the grounds of the University of Alberta, negotiations are now being made for the construction of an Anglican theological college for Alberta. An announcement to this effect has been made by Bishop Gray.

FREDERICTON

The M. S. C. C. has offered the Rev. G. N. Finn, of the Diocese of Saskatchewan, for missionary deputation work in this diocese during the first two weeks of June. Mr. Finn will probably visit the Deanery of Shediac. Three of our local clergy will take up the same work in the Deaneries of Kingston and Chatham.

Among the candidates to be presented to His Lordship Bishop Richardson for ordination on Trinity Sunday is J. H. A. Holmes of Ontario, who has been living in this province for several years. He was at one time a teacher in Rothesay College; T. Parker, who recently came out from England; J. R. Belyea, of The Narrows, Queen's County, and Robert McKim, son of Rev. R. P. McKim, rector of St. Luke's Church, and others. The first three mentioned have been taking their divinity course at King's College, Windsor, while Mr. McKim is a graduate of Wycliffe College, Toronto. It is understood that all with the exception of Mr. McKim will be stationed in the diocese. Mr. McKim has offered himself for the mission field in China. It is understood that the

other candidate will come out from England later. The ordination will take place in St. Luke's Church on Trinity Sunday.

ST. JOHN

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MEMORIAL GIFTS.

On Easter Day there were used for the first time, in the service of the Holy Eucharist, two special gifts given in memory of faithful and devout communicants, whose souls are now at Rest in Paradise. The first of these, was a handsome pair of cruets made of red Bohemian glass in silver gilt and set with jewels, a memorial given by the sons in memory of their father, the late George Arthur Schofield, one of the first trustees of the Mission Church.

The second, a beautiful chalice veil of Belgian point lace (all hand work), about 14 inches square, the design being the Rose, emblematic of Our Blessed Lord, "The Rose of Sharon." This was given in memory of the late Miss Frances Allen Jack, one of our first members.

Such memorials as these, being constantly in use, will always keep their memories fresh in our minds, and their lives of devotion and work for Christ and His Church will ever be an inspiration to us all. "May they rest in Peace."

As these gifts are specially for use at Our Lord's Highest Service, the Service of the Holy Eucharist, the benediction took place at the celebration of the Holy Eucharist on Maundy Thursday at 9.30 a.m., this being our celebration with hymns. It was considered an appropriate time to bless them on the day on which our Lord instituted the Blessed Sacrament.

The services on Easter Day were very bright and devotional, a large number of communicants receiving the Blessed Sacrament. At the choral celebration at 11 a.m., Eyre's services in Eb (flat) was sung, and at the Festal Evensong, the Canticles were Stainer's in Bb (flat), the day ending with the solemn "Te Deum" sung in station.

HURON

LONDON

A pleasing event was the presentation in St. James' Church schoolhouse, South London, of a magnificent set of silver to Rev. Dean Davis, a gift from the congregation, upon the rector's 40th anniversary of his induction into the parish.

Following a short musical program, Mr. Main, the People's Warden, read an address, following which Mr. Richardson, the Rector's Warden, made the presentation.

Dean Davis spoke at some length, voicing his appreciation of the beautiful tribute.

Rev. J. G. Stuart, of Knox Church; Rev. G. B. Sage, of St. George's, and Rev. Canon Craig, of the Church of St. John the Evangelist, spoke in eulogistic terms of Dean Davis.

A club bag, with silver plate inscription, was also presented to the Dean, and a lovely bouquet of roses, a gift from Rev. S. R. Heakes, was handed to Mrs. Davis.

Mr. Cree, of Huron College, who will shortly take up his new duties as assistant to Dean Davis, was formally presented to the congregation by the rector. He expressed his appreciation of the honour conferred upon him. Mr. Cree then presented the Junior Hockey Team of St. James' with the trophy donated by Mr. J. T. May, emblematic of the championship of the Junior Anglican Hockey League for 1914.

SIMCOE

Rev. Canon Richard Hicks, B.A., B.D., died here on April 21st, after a week's illness of pneumonia. Mr. Hicks was in his 64th year, and had

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been rector of Trinity Church since March, 1891. He was born in Blenheim, Ont., and graduated from Huron College, London. He was at one time stationed at Winnipeg, and before coming to Simcoe was the Bishop's curate at London.

On Monday evening, April 13th, Canon Hicks presided at the annual vestry meeting of Trinity Church, and saw the church business for the year completed up to date and every department of his work in a highly satisfactory state. He was taken with a severe chill next morning, which proved to be the beginning of pneumonia, to which he afterwards succumbed.

We extend our sympathy to the Diocese of Huron in the loss of one of its ablest priests.

PARKHILL

The annual vestry meeting of St. James' Church was held on Monday 13th. The report of the Church Wardens and all the organizations showed progress in every department.

The Sunday School and A.Y.P.A. showed remarkable progress in attendance and giving, while the Ladies' Guild had reduced the debt on the S.S. to the small sum of \$75.00.

The contributions and donations marked the year as the banner year in the history of the parish.

New memorials were placed in the church as follows: An oak communion table to the memory of Mrs. Shanley; a brass pulpit, the Dabbin memorial; a brass lectern, the Barrett memorial; a brass prayer desk and oak choir stalls, by the rector and friend in the congregation; a new east window will soon be put in the church by a friend. The interior of St. James' is now a credit to the congregation.

The Wardens elected were Arthur Whites and Tom Haughton.

Mr. J. E. Roberts, who was placed recently upon the Executive Committee, was again elected as representative to the Synod.

The usual vote of thanks were passed to the various organizations for their untiring energies during the past year and great credit was given to the rector, Rev. C. M. Torney, for the splendid condition of the church today.

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KOOTENAY

VERNON

A very handsome carved oak pulpit was used in All Saints' for the first time on Easter Day, having been presented by a few young men of the congregation. The interior of the church has also been much improved by the erection of a chancel screen, the gift of the ladies of the congregation. Excellent music was provided at all services under the direction of the organist and choirmaster, J. E. Watson, Mus. Bac. Two hundred and seventy communicants received their Easter Eucharist. The Rev. E. W. Baxter, who has just graduated from St. Mark's Hall, Vancouver, has been appointed curate of this parish, commencing his work here on the 1st of May.

MONTREAL

MONTREAL

Judging from the tone of the vestry meetings, the Church in Montreal has cause for congratulation. Each church has shewn progress, some very markedly so, and the future outlook is very bright.

St. JAMES THE APOSTLE.—A transept is to be added on the Bishop Street side of the church giving an accommodation for an additional two hundred: new rooms are to be added to the school house. The cost in all will be about \$40,000. Total receipts for the year, \$20,608. Eleven hundred made their communions on Easter Day. Wardens, Mr. D. B. Macpherson, Mr. Jas. Mattinson. Delegates to the Synod, Messrs. J. G. Crowdy, Jas. Pyke.

St. CYPRIAN'S.—Receipts, \$2,389.56. Wardens, Messrs. S. P. Voce and A. C. Stemshorn.

St. BARNABAS', St. LAMBERT.—Wardens Mr. H. C. Bourne, and Mr. F. A. Bourne.

St. STEPHEN'S.—Wardens, Messrs. W. Williamson and W. R. Rodden.

St. THOMAS'.—Wardens, Messrs. McKee and W. Milne.

St. LUKE'S.—Wardens, Messrs. H. H. Sim and Richard Norton. A memorial window has been put in place and a new organ is about to be built.

St. JUDE'S.—Wardens, Messrs. T. H. Jordan and J. H. Sargeant.

St. MARTIN'S.—Wardens, Messrs. J. R. Meeker and G. Hanson.

St. MATTHIAS'.—Receipts, \$12,593.50. Wardens, Messrs. H. E. Suckling and O. G. Becket.

GRACE CHURCH.—Wardens, Messrs. A. E. Dancy and Fred Fradd.

St. MARGARET'S.—Wardens, Messrs. Jas. Cook and Ernest Clarke.

ALL SAINTS'.—Receipts, \$4,450. Wardens, Messrs. Jno. Grant and A. E. Sennatt.

THE ADVENT.—Receipts, \$8,709.00; expenditure, \$8,600. Wardens, Messrs. J. G. Brock and G. Fenabee.

St. ALBAN'S.—Wardens, Messrs. A. Hemmaway and T. K. Lewis.

TRINITY.—Wardens, Messrs. G. A. Pratt and Chas. Pullen.

STANBRIDGE EAST

The Lord Bishop of Montreal has arranged to conduct a Quiet Day here for the clergy of Bedford Deanery and others, on Tuesday, June 9th. Confirmation on the evening of June 8th at St. James' Church.

The Easter Vestry Meeting was held on Easter Monday. Rev. Robt. Atkinson, rector, presided. The Church Wardens' report showed a balance in hand of \$35.09 after meeting all expenses of the year. The Rector re-appointed Mr. E. C. Knight as warden and Mr. W. A. O'Dell was elected people's warden.

Messrs. John Perry and M. S. Cornell, J.P., were elected Lay Delegates to the Diocesan Synod. Mr. Hibbard was elected auditor for the ensuing year. The Guild of St. James' have raised one hundred dollars during the year for the endowment fund of the parish which is not included in the Church Wardens' reports. The Church Wardens' accounts showed that the receipts of the year amounted to \$1,417.94, which

includes \$110.65 reported by the Cemetery warden. There has also been raised by the Willing Workers the sum of seventy-five dollars for the installation of the electric light in the Church and twenty-five dollars was paid by them towards the Permanent Diocesan Fund.

NIAGARA

His Lordship, the Bishop of Niagara, held a confirmation service on Friday evening, April 17th, at Beamsville.

On Sunday, April 19th, a confirmation at Niagara Falls at 11 a.m.; at Queens-town at 3, and at Niagara Falls South at 7 p.m. At Stanford on Monday evening and at Marshville on Tuesday.

The annual meeting to be held this week in Hamilton of the Women's Auxiliary of the Church of England, will be of interest to all the members of the Church throughout the Diocese.



The proposed plan of the new church of Saint Martin-in-the-Fields, Toronto, to replace the old church which was destroyed by fire a year ago.

It is twenty-eight years since the society was first organized in the Diocese. It has steadily grown until at the present time there are no less than seventy-seven senior branches, twenty-two girls' branches, also a large number of Junior and Baby branches.

Nearly \$10,000 has passed through the hands of the Treasurer last year. The organization has expended this money in mission work in nine dioceses in the Northwest and British Columbia, in Africa, China, Japan, India, Corea, Persia, and South America. The expenses in connection with their management has been surprisingly small, amounting to \$815.00. Great interest will no doubt be taken, not only by all the Church people in Hamilton in the meetings to be held this week, but by all religious workers. The missionary meeting on Tuesday evening was particularly interesting. Two of Canada's brightest and ablest speakers were present, namely His Lordship the Bishop of Fredericton, and the Rev. Dr. Norwood, of London, Ont.

CHRIST CHURCH CATHEDRAL.—Rev. E. J. Etherington, B.A., rector of St. Thomas' Church, Hamilton, was the preacher for the annual service of St. George's Society.

STANFORD.—The Bishop visited this parish for Confirmation on the 20th inst.

MARSHVILLE.—A Confirmation service was held here on the evening of the 21st.

THOROLD

Rev. W. L. Archer has begun his duties as traveling missionary on the Welland Ship Canal. The men of his former parish at La Tuque, Quebec, gave him on leaving, a purse of \$50 in gold, and at the same time the ladies of the congregation gave Mrs. Archer a present of silver side dishes and flower basket.

PORT COLBORNE

St. James' Church maintained its high reputation for beautiful Easter services and large congregations. The number of communicants was the largest in the history of the parish. The annual vestry meeting was well attended. The Wardens reported \$2,139.34 as the receipts for the year, with a balance of \$86.19. Mr. E. Milliken was re-elected People's Warden, and Mr. D. Burt ap-

plant was placed in church and parish hall during year. The reports of all the societies were very gratifying.

St. JOHN'S, JORDAN

This beautiful little church has had a most successful year. The attendance at the church services has increased about 50%. The A.Y.P.A. has a large membership. A beautiful baptismal font was presented during the year by Mrs. Wm. Sheik in memory of her husband. There were 45 communicants on Easter Day. Rector's warden, Mr. Harry Gregory. People's warden, Mr. A. J. Wills. Delegate to synod, Mr. E. Staff.

HAMILTON

Rev. C. B. Kenrick, rector of St. Philip's Church, left on April 25th, by S.S. Alsatian, for England. After a brief visit to Switzerland he will return home at the end of June. When leaving Hamilton on the evening of the 22nd, a large number of his congregation assembled at the station to wish him goodbye. An address expressive of the loyalty and love of the congregation was presented to him together with a purse of gold.

HAGERSVILLE

All Saints' Easter Vestry Meeting. Church Wardens, D. J. Almas, F. S. Lindsay; Secretary-Treasurer, J. C. Ingles. Total receipts, including Building Committee, stained glass windows and altar vestments, nearly \$12,000.00. It may be noted that the congregation defrayed cost of supply while the rector was on his holiday to Vancouver. The congregation more than doubled its M.S.C.C. apportionment. The Orangemen of Haldimand assisted in the subscriptions to Altar Vestments. They took part in a service of dedication of these Sarum colours which were made by the Sisters of St. John the Divine.

OAKVILLE

The financial report of St. Jude's Church reveals a most satisfactory state of affairs in all departments of the Church's work and a balance on hand. Church Wardens, Christopher Armstrong and W. S. Davis; Lay Delegates to Synod, E. T. Lightbourn, W. A. Chisholm and Wm. Joyce.

NOVA SCOTIA

It has been learned that a movement is on foot to create a new Anglican missionary diocese to include Cape Breton Island, Prince Edward Island, Magdalen Islands, and Eastern Quebec.

HALIFAX

Easter at All Saints' Cathedral was a remarkable festival. The number of communicants at the four celebrations was over seven hundred. The church was crowded with great congregations and the offerings amounted to nearly \$900, part of which is to be set aside for the payment of interest on the

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mortgage upon the structure. Dean Llwyd was the preacher at both morning and evening services taking for his subject in the morning, "The teaching of Christ upon the Resurrection," and in the evening "The more abundant life."

On Good Friday, the course of addresses at the three hour service was delivered by Rev. Canon Powell, President of King's College, from whose deeply earnest and devotional utterances, the large congregation derived much profit. On the first Sunday evening after Easter, the preacher was the Rev. Dr. Manning of Trinity Church, New York. His subject was "Easter Joy," and the discourse was a telling presentation of the effect of the resurrection upon the mental life of the believer. Dr. Manning was spending a few days in Halifax in company with a well-known Congregational Divine, Dr. Newman Smyth, by invitation of Bishop Worrell, in order that they might present to the Churchpeople of the city, the subject of the proposed World's Conference on Faith and Order.

NORTH SYDNEY

Easter services were memorable in St. John's Church. There were 100 communicants at the 8 o'clock celebration and 125 at mid-day. The day was also chosen for the first appearance of a vested choir consisting of 36 voices. The substantial response by the congregation to the appeal of the rector, Rev. A. W. Nicholls, for special Lenten offering was also very gratifying. The children of the Sunday School contributed eighty dollars for missions, and the "Cent-a-day with Prayer" fund from the congregation produced forty dollars—these collections being independent of the usual Sunday offering which amounted to about fifty dollars.

Beautiful altar linen was presented by Mrs. W. McL. Vooght, and flowers by Mrs. Arthur Vooght, and Mr. W. E. Earle, the latter assisting the Rector at matins and evensong most acceptably.

ONTARIO

KINGSTON

A successful tea and sale was held by the W.A. of St. George's at the residence of Mrs. E. J. Bidwell on April 15th. The proceeds of over \$100 will go towards the paying off the debt for the painting of the cathedral.

The W.A. of St. James' have presented Miss Mary Rogers with a life membership. The officers for the year were elected as follows: Hon. President, Mrs. Kennedy; President, Miss Rogers; First Vice-President, Mrs. F. King; Second Vice-President, Mrs. W. Dalby; Secretary, Mrs. Cogswell; Treasurer, Mrs. Ada.

The annual meeting of the St. George's Cathedral W.A. was held April 14th. The many reports for the year's work that were submitted were found very satisfactory.

The elections resulted as follows: Hon. Pres., Mrs. Norton-Taylor; Pres., Mrs. John Carson; 1st Vice-Pres., Mrs.

John Seals; 2nd Vice-Pres., Mrs. D. E. Mundell; Sec.-Treas., Mrs. George McGowan.

An unusually large number of communicants were present at St. George's Cathedral on Easter Day. Over 500 received at the early celebrations and as many more at the noon-day service.

Raphael's beautiful conception of the Ascension is the subject of the new window in the Cathedral, donated by Very Rev. Dean Starr, D.D., to the glory of God and in memory of the late Mrs. Ladd, the Dean's aunt. Bishop Mills on Easter Day consecrated the gift.

GANANOQUE

The Lord Bishop of Kingston, Dr. Bidwell, was tendered a reception by the congregation of Christ Church in the Parish Hall on Saturday evening.

The officers of Christ Church have been elected for the coming year, as follows: Rector's Warden, Dr. C. H. Bird; People's Warden, Geo. L. Johnston; Secretary-Treasurer, C. V. Ketchum; Representative to Synod, G. L. Johnston; Auditors, A. D. Howe and W. H. Britton. The finances of the past year were very satisfactory, a cash surplus of \$65 being carried over after paying all demands, and an extra expenditure of \$500.

Christ Church vestry meeting was held on April 15th. The rector, Rev. Walter Cox, presided.

Wardens, Dr. C. H. Bird and Mr. George L. Johnston.

Synod Delegates, Mr. G. L. Johnston, Mr. M. B. Carroll, K.C., Mr. R. B. Britton.

Receipts are \$4,000. Enlargement of Parish House to be carried out this year. All organizations report substantial progress.

CARDINAL

The Guild of St. Paul's Church intend making considerable repairs and improvements to the Rectory in the near future.

The rector on Easter Day dedicated an altar service which was donated by the Sunday School and consisted of two beautiful brass vases, silver communion case and cruets.

BROCKVILLE

The annual statement of the Wardens of St. Peter's Church showed receipts from all sources of \$4,593, as compared with \$4,084 the previous year. Of this \$1,201 was for missions besides the amount raised through the guilds. All expenses were met, there were no liabilities, and there was a balance on the right side.

Wardens, Dr. R. A. Bowie and Mr. C. E. Baynes-Reed; Delegates to Synod, Dr. W. Fred Jackson, His Honour Judge H. S. McDonald, Dr. R. A. Bowie.

The financial report of Trinity Church, presented by Wm. Richardson, was very satisfactory.

The Church Wardens elected were Wm. Richardson and Wm. Joy; Wm. Richardson was re-elected delegate to the Synod for the next three years.

At the Easter vestry the Church Wardens of St. Paul's presented a very satisfactory report, showing one of the best financial years in the church's history, the splendid response to the special Easter appeal being most satisfactory. W. H. Osborne was reappointed Rector's Warden and W. H. Davis People's Warden. The rector's salary was increased. G. G. Grothier was re-elected a delegate to the Synod.

CATARAQUI

The annual vestry meeting of Christ Church was held on Monday evening. The Church Wardens' report was highly satisfactory, the best in the history of the parish. B. Lancaster was elected Rector's Warden and John Seaton Peo-

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ple's Warden. The delegates to the Diocesan Synod are B. Lancaster, John Seaton and Colin Clark. The church property was much improved during the year.

TAM WORTH

A beautifully designed reredos has been placed in Christ Church in memory of the late Rev. J. R. Serson, formerly of this parish. The brass inscription reads, "In loving memory of the Rev. J. R. Serson, M.A., Missionary at Tamworth, 1882-1897. Died at Gananoque, Sept. 1912. R.I.P." This reredos is erected by the widow, and the Girls' Guild. Easter was well observed.

The Women's Guild has installed a coal furnace and done extensive improvements to the church, spending some \$350.

At Easter vestry meeting, Hugh Elliott was elected treasurer, and Fred. Reid and W. G. Howes were re-appointed wardens. F. Reid was elected synod delegate. The finances were more than satisfactory.

MARLBANK

The closing of the cement works has almost paralysed business, but not Churchmanship. An enthusiastic vestry meeting was held, and Hy. Allen elected treasurer, and D. Axford and Jas. Young were re-appointed wardens. A serious attempt will be made to liquidate the debt of \$200 this summer by the newly formed Guild. Hy. Allen was appointed synod delegate.

ENTERPRISE

A handsome marble font has recently been given to St. John's Church by the family in memory of an indefatigable worker, the late Mrs. James Fenwick. The Guild is gathering funds to paint and decorate the interior of the church as the church is now paid for and consecrated.

At the vestry meeting, Mr. Sarney was appointed warden with Geo. Fenwick, and Geo. Clark, treasurer.

The guild presented their rector with two handsomely embroidered silk stoles at Easter, and quite recently the parish subscribed and presented him with a well filled purse to aid him in the purchase of

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a new horse and buggy. Rev. Rural Dean Jones has been in charge of the parish of Tamworth for over sixteen years.

DEANERY OF LENNOX

The very best meeting for years of the Chapter of the Deanery of Lennox and Addington was held in St. Mary Magda-

(Continued on page 17)

Women's Work and Social Service

"THE ignorance of the Bible the shame of Ontario," "the word 'phenomenal' is not strong enough: the ignorance is appalling."

No, I am not saying so; I have not the means of judging: the words are those of an authority who has a right to be heard with attention,—Dr. John Seath, Superintendent of Education for Ontario, speaking in his official capacity at the recent meeting of the Educational Association of the province.

Or again: "Experience has shewn that for moral training based on religion we cannot rely either on parents or on Sunday Schools. Both at home (England) and in the United States I have noticed the incalculable loss, both intellectually and morally, from the increasing ignorance of the Bible."

Those are weighty words and they gain additional weight when we know that they were spoken by no less an authority than Viscount Bryce, scholar, historian, statesman, at a conference of 21 educational associations which met last January at the University of London.

* * *

Most of us can probably supply illustrations from our own experience. I remember once hearing a college tutor describe his work in preparing a young man—of good family, good intelligence and supposedly good education,—for an examination which included some knowledge of the subject matter of the scriptures. In reading together the story of Joseph, the pupil's comment was that "he had no idea there was anything so interesting as that in the Bible."

At the time of the Russo-Japanese war, one of our papers published the following "from an evidently intelligent and educated correspondent": "The writer of your war summary, referring to Kuropatkin's plight, says, 'and the stars in their courses fought against Sisera.' Now who is this man Sisera, anyway? Is he a Russian general or a Japanese admiral?"

My friend Etheldreda assures me that a very brief experience in teaching a class in English literature will satisfy anyone that these are not violently exceptional instances, because of the amount of time that will almost certainly have to be spent in making sure that the pupils all understood the force of allusions—not to gods and heroes of ancient mythology but—to the men and women of the Bible narrative. She says the only people who are likely to controvert Dr. Seath's assertion are those who

have never had this opportunity of finding out whether he is not right.

A question of this kind may be discussed from many different standpoints, but it cannot be discussed from all the different standpoints, at one and the same time. There is the place of the Bible as an educational and intellectual force: there is its place as a moral and ethical force, as the hand book or foundation authority for training in conduct: there is its place as the record of Divine revelation, the source of inspiration, the spiritual guide; "the lantern unto my feet, the light unto my paths," for every one of us.

I hope I shall not be thought guilty of a profane use if for just now I am considering just the first of these—so far as it is possible to separate it from the others. May it not be a good thing now and then to emphasize the value of the Bible as the supreme instrument of education, using this word in its ordinary every day sense? Can a person be regarded as truly educated if he has not some knowledge of the book which I suppose all competent authorities agree is the first classic in our language?

* * *

In writing of the publication of the *Authorized Version* as part of the series of *Tudor translations* a few years ago, the *Athenæum*—an excellent representative of English educational opinion—said: "The publisher has been well advised to include these volumes, from the point of view of pure literature, and it is from that standpoint alone that we propose now to speak of them; for the change in the attitude of the nation, educated and uneducated, toward the Scriptures as a religious text-book, during a short life-time, is so marked that their intrinsic value as literature is in danger of showing the discredit of their religious infallibility." (If this sentence were being written to-day it would probably be worded rather differently in view of the reaction which I think we may feel has set in, but the point of the quotation to my purpose is not affected by this.)

The same article goes on to speak of the remarkable place occupied in English literature by the Version of 1611, which, set beside the best work of the period, shews in its sentences "an innate flexibility of structure which distinguishes it above other books." "Printing had not yet succeeded in establishing the tyranny of the written over the spoken word, from which our litera-

ture is suffering to-day;" the books of that age were written to be read aloud; and by the time the Bible had come, through successive persons into the hands of the revisers of 1611, "the ear of the people was attuned to the noblest prose."

* * *

It is a remarkable fact that the vernacular Bible does not apparently hold this pride of place in the literature of any other country, the suggested cause being found partly in a certain sympathy of character between the Anglo-Saxon and the Hebrew spirit, partly in the fact that the continental versions represent in each case something of a breach with the traditions of their respective tongues; while on the contrary our own Authorized Version is the final stage in a series of translations, and is the culminating point in a long period of development, its language being organically one with that of Cædmon, Langland and Chaucer.

So much is it the case that the Bible has become part of our language, that we cannot read our own literature intelligently without some knowledge of it, so frequent is the occurrence of allusions, phrases and modified quotations. Many of them we use, unconscious of the fact that they are Biblical in origin. I have myself heard people quote such a passage as our Blessed Lord's words concerning "the prophet without honour in his own country," as forming part of a national proverb.

Our great writers and orators are those who have steeped themselves in the thought and phraseology of the Bible. Bunyan "had studied no great model of composition except our noble translation of the Bible": Ruskin says: "I count it as the most precious, and on the whole, the one *essential* part of my education": of Lincoln we are told that "he built his entire reading upon the early study of the Bible, which he mastered so that he became almost a man of one book," and most of us can furnish ourselves with other illustrations.

Of course the value of the Bible as an instrument of education is not due simply to its supremacy as an English classic. It is also supreme among the world's classics for reasons independent of the majesty and beauty of the English version.

Professor Cook, of Yale, in a very interesting treatment of the subject, points out how the Bible will stand "every test of a great literature." Its themes are the greatest in the world,—God, man, and the universe, and the relations between them. It springs from and appeals to human nature as a whole,—to the various faculties of man, mind, will, heart. It possesses a unity of subject and idea and purpose so complete that its very name suggests this quality,—The Book, The Collection of Books, The Library.

"It is marked throughout by dignity and earnestness of treatment, no less than by breadth and vigour. Its themes are of the utmost comprehensiveness, depth and poignancy of appeal. It deals with essentials; a volume is compressed into a page, a page into a line. It is national and individual, yet impersonal and universal."

Homer himself, says Professor Cook, is languid, Shakespeare is prolix, compared to the Bible; while Coleridge records his own feelings that "after reading Isaiah or St. Paul, Homer and Virgil are disgustingly tame, and Milton himself barely tolerable."

* * *

Again, thinking still of the intellectual side, the influence of the Bible has been thus characterized by the same thinker. "We are compelled to admit as a fact of history, that the Bible has been the main lever by which the moral and intellectual character of Europe has been raised to its present comparative height," and he continues: "In the Bible every agent appears and acts as a self-subsisting individual; each has a life of his own and yet all are one life. . . The root is never detached from the ground. It is God everywhere."

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And in another passage: "The Bible has gone hand in hand with civilization, science, and law—in short with the moral and intellectual cultivation of the species, always supporting, often leading the way. Good and holy men, the best and wisest of mankind, the kingly spirits of history, enthroned in the hearts of mighty nations, have borne witness to its influences, have declared it to be beyond compare the most perfect instrument, the only adequate organ of humanity. The more tranquilly the enquirer takes up the Bible as he would any other body of ancient writings, the livelier and steadier will be his impression of its superiority to all other books."

* * *

Does it seem profane, even for a moment, to speak of the Bible just in this way, as literature, as an instrument of ordinary education?

My point has been to suggest the question whether any institution or system of education can be held to justify its right to the title, unless within it there is found a place for that which is and has always been recognized as *The Book par excellence*.

And if, further, no one can be accounted truly educated who is ignorant of the Bible, is it not equally true that no one who is versed in the Bible can be accounted really uneducated, for he is familiar with the greatest of all books.

* * *

But not even for a moment can we leave the matter at this. "*The law of Thy mouth is dearer unto me than thousands of gold and silver. Thy testimonies have I claimed as my heritage for ever: and why? They are the very joy of my heart. . . . My delight is in Thy commandments: O quicken me in Thy righteousness. . . . O Lord Thy Word endureth forever in Heaven.*"

As we read these sentences and others like them, we may not be able to recognize in them an expression of what is our actual experience: but do we not at least recognize in them the utterance of our inward aspirations; of thoughts which in hours of insight we long to convert into reality for ourselves.

HONOUR BRIGHT.

In prayer it is better to have a heart without words than words without a heart.—Bunyan.

It is one of the greatest delusions of the world for us to suppose that people are well off or blessed or prosperous because they are delivered from the necessity of toil.—Selected.

What and Why is the Internal Bath?

By C. GILBERT PERCIVAL, M.D.

Though many articles have been written and much has been said recently about the Internal Bath, the fact remains that a great amount of ignorance and misunderstanding of this new system of Physical Hygiene still exists.

And inasmuch as it seems that Internal Bathing is even more essential to perfect health than External Bathing, I believe that everyone should know its origin, its purpose and its action beyond the possibility of a misunderstanding.

Its great popularity started at about the same time as did what are probably the most encouraging signs of recent times—I refer to the appeal for Optimism, Cheerfulness, Efficiency and those attributes which go with them and which, if steadily practiced, will make our race not only the despair of nations competitive to us in business, but establish us as a shining example to the rest of the world in our mode of living.

These new daily "Gospels," as it were, had as their inspiration the ever present, unconquerable Canadian Ambition, for it had been proven to the satisfaction of all real students of business that the most successful man is he who is sure of himself, who is optimistic, cheerful, and impresses the world with the fact that he is supremely confident always—for the world of business has every confidence in the man who has confidence in himself.

If our outlook is optimistic, and our confidence strong, it naturally follows that we inject enthusiasm, "ginger," and clear judgment into our work, and have a tremendous advantage over those who are at times more or less depressed, blue, and nervously fearful that their judgment may be wrong—who lack the confidence that comes with the right condition of mind and which counts so much for success.

Now the practice of Optimism and Confidence has made great strides in improving and advancing the general efficiency of the Canadian, and if the mental attitude necessary to its accomplishment were easy to secure, complete success would be ours.

Unfortunately, however, our physical bodies have an influence on our mental attitude, and in this particular instance, because of a physical condition which is universal, these much-to-be-desired aids to success are impossible to consistently enjoy.

In other words our trouble, to a great degree, is physical first and mental afterwards—this physical trouble is simple and very easily corrected. Yet it seriously affects our strength and energy, and if it is allowed to exist too long becomes chronic and then dangerous.

Nature is constantly demanding one thing of us, which, under our present mode of living and eating, it is impossible for us to give—that is, a constant care of our diet, and enough consistent physical work or exercise to eliminate all waste from the system.

If our work is confining, as it is in almost every instance, our systems cannot throw off the waste except according to our activity, and a clogging process immediately sets in.

This waste accumulates in the colon (lower intestine), and is more serious in its effect than you would think, because it is intensely poisonous, and the blood circulating through the colon absorbs these poisons, circulating them through the system and lowering our vitality generally.

That's the reason that biliousness and its kindred complaints make us ill "all over." It is also the reason that this waste, if permitted to remain a little too long, gives the destructive germs, which are always present in the blood, a chance to gain the upper hand, and we are not alone inefficient, but really ill—seriously sometimes, if there is a local weakness.

This accumulated waste has long been recognized as a menace, and Physicians, Physiculturists, Dietitians, Osteopaths and others have been constantly laboring to perfect a method of removing it, and with partial and temporary success.

It remained, however, for a new, rational and perfectly natural process to finally and satisfactorily solve the problem of how to thoroughly eliminate this waste from the colon without strain or unnatural forcing—to keep it sweet and clean and healthy and keep us correspondingly bright and strong—clearing the blood of the poisons which made it and us sluggish and dull spirited, and making our entire organism work and act as Nature intended it should.

That process is Internal Bathing with warm water—and it now, by the way, has the endorsement of the most enlightened Physicians, Physical Culturists, Osteopaths, etc., who have tried it and seen its results.

Heretofore it has been our habit, when we have found by disagreeable, and sometimes alarming symptoms, that this waste was getting much the better of us, to repair to the drug shop and obtain relief through drugging.

This is partly effectual, but there are several vital reasons why it should not be our practice as compared with Internal Bathing—

Drugs force Nature instead of assisting her—Internal Bathing assists Nature and is just as simple and natural as washing one's hands.

Drugs taken through the stomach, sap the vitality of other functions before they reach the colon, which is not called for—Internal Bathing washes out the colon and reaches nothing else.

To keep the colon consistently clean drugs must be persisted in, and to be effective the doses must be increased. Internal Bathing is a consistent treatment, and need never be altered in any way to be continuously effective.

No less an authority than Professor Clark, M.D., of the New York College of Physicians and Surgeons, says: All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality.

It is rather remarkable to find, at what would seem so comparatively late a day, so great an improvement on the old methods of Internal Bathing as this new process, for in a crude way it has, of course, been practiced for years.

It is probably no more surprising, however, than the tendency on the part of the Medical Profession to depart further and further from the custom of using drugs, and accomplish the same and better results by more natural means; causing less strain on the system and leaving no evil after effects.

Doubtless you, as well as other Canadian men and women, are interested in knowing all that may be learned about keeping up to "concert pitch, and always feeling bright and confident.

This improved system of Internal Bathing is naturally a rather difficult subject to cover in detail in the public press, but there is a Physician who has made this his life's study and work, who has written an interesting book on the subject called "The What, The Why, The Way of the Internal Bath." This he will send on request to anyone addressing Charles A. Tyrrell, M.D., Room 19, 280 College Street, Toronto, and mentioning that they have read this in *CHURCH LIFE*.

It is surprising how little is known by the average person on this subject, which has so great an influence on the general health and spirits.

My personal experience and my observation make me very enthusiastic on Internal Bathing, for I have seen its results in sickness as in health, and I firmly believe that everybody owes it to himself, if only for the information available, to read this little book by an authority on the subject.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

LITTLE THINGS THAT COUNT

Belleville, Ont., April 13, 1914.

To the Editor:

Someone has said, "Oh! how the little things count; Oh! the importance of little things." How we all realize the truth and importance of this saying almost every day of our lives. How in private life, in public life, in business, in the Church, in the entertainment, in social life and in the home it is the little things that count. The big things will take care of themselves, but the little things have got to be carefully studied and considered to bring the lasting and greatest success.

Now today I want to write about the little things in the services of the Church that have in my recollection been omitted from her service, but which count for so much. Note in the theatre and all places of public entertainment, where those who are depending upon such for their daily bread, how much attention and consideration is given to the minutest details to the little things.

The first little thing that has been omitted in our church services of late that comes to my mind is the omitting the reading of the beautiful and important text of scripture at the top of each hymn. I remember when it was customary for the Priest to read it in a clear audible voice directly after announcing the number of the hymn.

By doing this the attention of the congregation was drawn to the subject of the hymn, and in consequence, instead of the majority singing the hymn without thinking of the subject as at the present day, every one's attention was directed to the subject and the people one and all sang not only with their lips, but with their heart and understanding also. What an educator this pronouncement of the text also is, for in this way the text is brought vividly to the mind of everybody and almost indelibly impressed thereon. The congregation might hear the text read a hundred times in the lessons or even hear a sermon preached from it and not have it as deeply imprinted on the mind as by hearing it read alone in this way in connection with the hymn they are about to sing. This is apparently a little point, but God alone knows it counts.

Another little point: In the Communion service on the first Sunday of each month also on festival occasions, I remember when the Communion began the choir would kneel and sing in a soft, subdued and sweet voice that beautiful hymn of invitation:

"Draw nigh and take the Body of the Lord,
And drink the Holy Blood for you outpoured."

And all devout and humble hearts knew and appreciated the sweetness of this invitation when sung in this way by the choir and God alone knows how this little thing counts.

Again another point I remember, when at the end of the evening service after the final blessing before the choir arose form their knees, they use to sing in a soft sweet voice that beautiful and incomparable sweet and heavenly vesper hymn: Grant us thy peace, oh God of peace and love,

Who dwellest in thy shining worlds above;
Grant us with Thee in glory to abide,
Where is no night nor falling eventide.
Till that day break and earth's vain shadows cease,
Oh God of peace and love, grant us thy peace.—Amen.

A fitting climax to the incomparably beautiful and heavenly service of even-song of the Anglo-Catholic Church and

God alone knows how this little point counts.

Several lesser points I remember but these will suffice for the present as too much is not good at one time.

Some time in the near future I will take up some of the other points that count in the service also that count in connection with the music of the services and in the conducting of church entertainments.

Yours truly,
ANGELICAN CATHOLIC CHURCHMAN.

VAGARIES IN THE SERVICE

Sir.—In your article on this subject you refer to the usual custom of the undertaker casting earth upon the coffin at funerals. Permit me to point out that this duty is not supposed to be performed by the Priest. The rubric reads, "Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say," As in the pre-reformation service the Priest was directed to cast the earth upon the coffin, the change seems to be significant, and to distinctly imply that the Priest shall not cast the earth upon the Body. The proper person would seem to be the sexton or the gravedigger. But I can see no objection to the undertaker doing it. It is quite in keeping with the rubrical direction.

E. W. PICKFORD.

Easter Eve, 1914.

A LETTER OF THANKS

The Editor, Church Life:

Dear Sir:

Will you kindly allow me the use of your paper to thank the various secretaries of Synods in Canada for their great kindness and courtesy to me in sending information regarding Beneficiary Fund?

G. A. WELLS.

The Rectory, Minnedosa, Man.
April 17, 1914.

"W.A. LETTER LEAFLET"

To the Editor of Church Life:

Dear sir,—In reply to the letter signed "Catholic Churchman" which appeared in your last issue, I beg to quote an editorial note from the May number of the *Letter Leaflet*.

"The secretary-treasurer and the editor of the *Leaflet* regret that through a misunderstanding an advertisement appeared last month on individual communion cups without their knowledge. On all other occasions the advertising agent who is employed has first submitted all 'copy' for advertisements to the secretary-treasurer for approval, but having secured this advertisement just as the *Leaflet* was going to press, and knowing that it has appeared in several religious publications, he sent it direct to the printer, without any thought that it would not be acceptable to Church of England readers. The rule that all advertisements must be viced by the secretary-treasurer before they are accepted will not be broken again."

EMILY CUMMINGS,
Editor L. L.

78 Pleasant Boulevard, Toronto.

A PLEA FOR THE UNLOCKED CHURCH DOOR

April 12, 1914.

To the Editor:

It was with a thankful heart that I, a stranger, from a downtown parish attending the noonday addresses during Lent at Holy Trinity, found a card in a seat announcing that the church would be open daily for prayer and meditation. I know many will say you can do all that in your own homes. Very true, but what a grand opportunity for workers, teachers, and mothers who can avail themselves of it, to get away for a quiet time to a place where they may feel God's presence very close to them, and with mind, heart and body quieted by prayer obtain help for

their need. At such times the vision becomes clearer, and we are stronger to stand or go forward. I plead for the unlocked church door, where parishes are large enough to maintain a sexton to care for the church daily; to my mind it is one way of giving a helping hand to brothers and sisters in the faith and I am sure none would leave without asking God's blessing on the ministry and congregation of that place. To me the future looks big with possibilities resulting from the unlocked church door.

WORKER.

OPEN COMMUNION

April 23, 1914.

Editor, Church Life:

As a subscriber to your paper, and a humble member of our beloved Church of England, I am writing in some bewilderment to ask for light on this question of "open communion."

Theologians, who seem, to my simple layman's mind, to split hairs on the subject, only add to one's confusion of thought and yet most of them undoubtedly are earnest and devout men.

As I read my Bible, the feast of the Holy Eucharist was instituted by our Lord and Saviour for the benefit of His disciples, that they might receive spiritual refreshment therefrom, that they should "do this in remembrance of" Him until His coming again, that it should be a bond of union between them, and a public confession of faith.

If these things be so, I cannot for the life of me see why Christian men of other denominations—men probably living much more consistently than I am, men whose Christian work and lives are being honoured and blessed by God the Holy Ghost, should be debarred from partaking of the Holy Communion in our Church, merely because they prefer some other form of government and service to ours. To my practical mind it seems simply silly and childish to say we insist upon "closed communion," and in the next breath to say we are not claiming any spiritual superiority over any one else, we are not better—oh dear no—but only different, and intend to remain so.

Hence my difficulty. I want to be loyal to my own Church, and at the same time I want to be logical and consistent and Christian.

Please help me if you can.

WALTER GILLESPIE.

A GENERAL SUPERANNUATION FUND

The Editor:

Your remarks on the subject of a general superannuation fund for the Church of England in Canada are to be commended. After many strenuous years of work, I was obliged, for family reasons, to leave the Province where I was entitled to a retiring allowance of \$300, and to seek work in a Diocese where on joining the fund I am entitled for sometime to come, to \$100 retiring allowance. It seems hard and unfair, that geographical considerations should affect one's old age. Further, a general fund will tend to make us a little more independent, where families are concerned, as to our position in ecclesiastical circles. Sometimes, owing to legitimate reasons, we wish for our own happiness, to change. It is very difficult under the above conditions to do so. In case of legislation, arrangements should be made to restore us to our original rights as to length of service and proportionate grants.

A SUFFERER.

The Editor, Church Life:

You have recently devoted some space to the necessity of establishing a general pension fund for the Canadian Clergy. The need is evident, but so far the matter has been shelved with the explanation that nothing can be done without a large endowment. Just how much it is impossible to say, for that is an actuarial problem. My present point is this: If the General Synod adopts a revised Prayer Book, and orders its use, substantial royalties will accrue to the Synod, and these are as yet unappropriated. I know

that they have been arranged, tentatively, on a liberal scale, so that the first sales of a new Prayer Book, which would be large, might easily bring in fifty thousand dollars in this way. After that, there would be a steady revenue.

What better use can be made of this than to turn the money into a pension fund for the clergy? The chance of getting a fair endowment may not occur again in a hundred years. There is absolutely no other object in such need of immediate furtherance and support. Since the royalties will be practically a tax on church people they should be applied to some work of necessity—not to a fad.

Decent provision for those clergy who become disabled by age or sickness is not a work of sweet charity at all, but a plain obligation. Other religious bodies recognized this long ago. We have muddled along with half measures largely because the influential clergy, with good parishes, have felt themselves secure for life; and, of course, we do not want to interfere with the natural and proper provision which a large parish can make for its rector in his old age, without depriving him of his honours or status. But the poor country parsons are in no such case. With them it is a case of work or starve, and the small diocesan allowances which are available in certain cases are mere pittance. It is these men who must push the matter for their own interests—but it would be a great help if a few of the successful, titled dignitaries would lend a hand.

WM. Q. PHILLIPS.

175 Christina St. S., Sarnia, Ont.

DISHONEST CLERGY

To the Editor of Church Life:

I am certain that Churchmen generally of all schools of thought must be completely disgusted at many of the recent pronouncements of Dr. Griffith Thomas, not only at Wycliffe College, but in the secular press where this party delights in ventilating his heresies.

No one who respects the findings of the Lambeth Conference or the express words of the Book of Common Prayer, can any longer have anything in common with Dr. Thomas. The former lays down as absolute essentials the historic Episcopate and that the Holy Eucharist shall be administered in the words of Institution laid down in the New Testament, while our Prayer Book expressly asserts as regards our Clergy that "It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been three Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons. And in the same ordinal it is plainly set out that no one can take part in the ministrations of the Church that has not received Episcopal Ordination as in the various offices laid down. And with regard to the Rite of Confirmation as a prerequisite to Holy Communion, the teaching of the Church is laid down in no uncertain sound. That none shall be admitted to Holy Communion without either being confirmed or being willing and desirous of receiving that rite. That the foregoing fairly and honestly states the position of The Church of England no one can honestly deny. Dr. Griffith Thomas does not accept the same, he therefore places himself outside of the Church and unless he recants and does ample penance, the sooner he takes himself there the better for all concerned.

Dr. Thomas' most recent vagary is the statement that he would partake of Communion in Knox, or Cook's Presbyterian Churches, or in a Methodist Church, rather than in certain Anglican Congregations. I wonder what congregations he can mean. Surely he cannot refer to St. Augustine's or St. George's, Toronto, or that of St. James the Apostle in Montreal, where the Rectors are colleagues of his in the matter of Church Union, but where he would find the Eastern position taken and a more seemly and decent ceremonial than is usually the fate of Dr. Thomas.

A friend of mine who was yesterday

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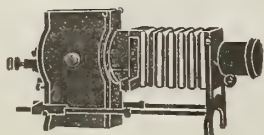
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confirmed by one of our Bishops was, until recently, a Methodist, and at her last Sunday in that body was present at what they term their Quarterly Communion. Very much to her surprise, no words of Institution or consecration of the elements were used at all. She subsequently spoke to her then Pastor, who said such was entirely unnecessary. This omission so influenced her that she did not rest till she had received definite teaching and instruction on this and other matters, and as a matter of principle, sent in her name as a candidate for Confirmation. Would such a Methodist communion be what Dr. Thomas would have in store for us?

The natural sequence of Dr. Thomas' teaching would be that were one of our Missions to be vacant at any time, he would no doubt advise Churchpeople to go and partake of Communion at any Chapel that would receive them, and if they found themselves made much of to remain there. That one so called Church is, in his opinion, as good as another, and possibly a little better. Where in the world do Dr. Thomas and such ilk desire to lead our people. Into a creedless, go as you please, believe as you please, do as you please, man made society, instead of what our Church has for centuries taught her people namely, "I believe—in One Holy, Catholic and Apostolic Church," I wonder what Dr. Griffith Thomas means by these words or of the words of the litany, "From all false doctrine, heresy and schism, Good Lord deliver us."

I have pointed out that Dr. Thomas does not accept the finding of either the Lambeth Conference or the ipsissima verba of the Prayer Book. He has placed himself in similar opposition to the Solemn Declaration upon which our General Synod is established in which one will find: "And we are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in his Holy Word and as The Church of England hath received and set forth the same in the Book of Common Prayer—according to the use of the Church of England."

I have always looked upon our so called Evangelical Churchmen as those who posed as strong Prayer Book Churchmen and prepared to accept and stand up for its plain teaching, and that it was only wicked High Churchmen and followers of the Oxford movement who were desirous of going outside its limits. In fact, one worthy friend of mine, a strong Evangelical wrote a very strong work pointing out what he termed—the Protestantism of the Prayer Book. And to-day we find Dr. Griffith Thomas straining every energy to disturb and betray the plain teaching of the Prayer Book and of the Church.

I can assure Dr. Thomas he has made an egregious error and that the great mass of Canadian Churchmen are moderate Prayer Book Churchmen who love their Church and its teaching and will not be cajoled into lending any serious attention to the vagaries and heresies he has so rashly and yet deliberately undertaken.

As for any so called Theological College that aids or abets or harbours Dr. Griffith Thomas or identifies itself with his views I will venture to say that its future graduates will receive a cold reception at the hands of our Bishops, clergy and people.

A LAY MEMBER OF THE GENERAL SYNOD.

THE GUILD OF ALL SOULS

Dear Editor:

In reply to E. G. Campbell, permit me to say I rejoice to read that he has been following this discussion so closely as I believe hundreds of others are doing in the hope that this great question may be settled in their minds according to the truth, and I pray that whatever is the truth may be brought home to all, regardless of pet theories or opinions of myself or anyone else. For this question is one of the most important of all the questions surrounding our holy faith.

En passant, I agree that Catholic means universal, and I maintain there is one

Church and one only, and that it embraces all who believe on the Incarnate Son of God and who are duly baptized. This One Holy Catholic and Apostolic Church is the Body of Christ and the Temple of the Holy Ghost. The divisions do not prevent the essential unity that exists, but they are a source of infinite weakness that affects us all alike—alas! we have rent the Body into fragments, but it is one Body—The Body of Christ is not a protoplasm that becomes two because broken in halves.

To return to our subject, my contention is that there is one mediator between God and man, and one only, that He, I mean the triune God, and He alone is omniscient omnipresent and omnipotent, and that all our prayers, adoration and praise must be addressed to Him alone. That Holy Scripture expressly forbids us to communicate with the spirits of the departed, although this is possible, vide Saul and Samuel at Endor.

I have asked those who advocate praying to the Saints for proofs. Mr. Campbell asks me for proofs, that is quite fair, but I would remind him that the rule is for him that makes an assertion to adduce proofs, and the negative does not call for proofs except by a process of elimination.

My authority for alleging the helpless condition of the departed spirits is of necessity meagre. In the first place there is absolutely no authority for any other view. Then St. Peter speaks of the spirits as "in prison" which implies restraint. I do not like quoting from the Old Testament, but the Psalmist calls the place of departed spirits "the Land of Forgetfulness," and the well known passage from Eccl. ix. 10, "whatsoever thy hand findeth to do, do it with all thy might for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest," is in perfect harmony with our Lord's remark in John ix. 4 to "work while it is day as the night cometh when no man can work," and Rev. xiv. 13, "Blessed are the dead that die in the Lord . . . for they rest from their labours."

Then there is a line of passages showing that those who sleep can do nothing, see Isaiah xxxviii 18, "The grave cannot praise thee, death cannot celebrate thee. They that go down into the pit cannot hope for thy truth," and Job looked forward to seeing God, not as a disembodied spirit, but "in his flesh," and see Psalm xxx 9.

John in the Apocalypse saw a vision of the Souls "under the altar," who cried our "how long O Lord," but they were not praying for the Saints on earth.

When I speak of paganism as applied to Saint and Angel worship, I have in mind the many heathen religions, notably that of the Confucius, wherein one worships one's ancestors, and the worship of Baal, the numerous gods and demigods of the Greeks, etc. Whereas we worship One God and address all our prayers to Him.

Prayer to Saints presupposes their ability to hear the prayer, and to attend to the petitions of thousands of petitioners all praying at once, all over the world. This is to ascribe divine attributes to the poor bodyless spirits of our dear departed ones. I can imagine a popular saint having a busy time if such were true, and it is fortunate for them that their sweet rest in Christ cannot thus be interfered with.

I trust this will satisfy Mr. Campbell, and Sir, I do sincerely hope our brethren of the Guild of All Souls will teach us better of what I say is wrong, for I am anxious to be put right, if I am wrong, and to get what comfort I may from the same, if such is in truth available.

CREDO.

The Church in Canada

(Continued from Page 12)

lene's Church, Napanee, on the 16th inst. There were present: Revs. Canon Roberts, C. E. S. Radcliffe, A. L. McTear, R. W. Irvine, W. E. Kidd, R. W. Spencer, and Rural Dean Jones; also F. F. Miller and G. F. Rutan, K.C.

GILLETTE'S
THE STANDARD ARTICLE
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After the service of the Holy Communion the chapter proceeded, after the minutes and correspondence were disposed of, to apportion the amounts of missionary money required by the Church for the ensuing year. After a very vigorous discussion the following was arrived at: Adolphustown, \$175; Amherst Island, \$160; Bath, \$125 (not accepted); Camden, \$300; Deseronto, \$140; Napanee, \$500, (estimated); North Addington, \$110; Selby, \$110; Tamworth, \$280 (not accepted); unapportioned, \$285; total, \$2,185. After adjournment the Rural Dean entertained the chapter to luncheon.

ATHENS

Very satisfactory reports were presented by the wardens at the annual vestry meetings of Trinity Church, Oak Leaf and Christ's Church, Athens. The parish debt, of several years' standing, has been wiped out entirely and all expenses of the individual congregations paid, leaving substantial balances in every instance.

The wardens at Oak Leaf for the ensuing year are Messrs. M. J. and J. David Johnston; for Christ's Church, Athens, Messrs. E. J. Purcell and J. H. Mulvena.

A vested choir of some thirty-five voices was a progressive feature of the Easter services, enhancing an already hearty and dignified service.

A very hearty vote of appreciation for the splendid service rendered to the church for eighteen years was tendered

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Mr. Wm. Steacy, the retiring clergyman's warden at Athens.

The vestry meeting of St. Paul's, Delta, has not yet been held on account of the epidemic of scarlet fever.

BELLEVILLE

The annual vestry meeting of Christ Church showed all current liabilities met and a balance over. Total revenues, \$4,800. Wardens, F. O. Diamond, W. E. Griffith.

OTTAWA OTTAWA

Sunday was observed in Ottawa as a special day for missions, when an earnest effort was made for a deeper realization of the Church's missionary obligations. Among the special preachers were the Bishops of Columbia, Toronto, Ontario, Kootenay, Kingston, Algoma, and Bishop Lloyd, Chairman of the Board of Missions of the P. E. Church, U.S.A., Canon Almon, Rev. L. Skey. The Sunday campaign was followed by a mass meeting in St. George's Parish Hall on Monday, when Bishop Lloyd was the chief speaker.

ST. MATTHEW'S, OTTAWA.

The Easter services were particularly

bright, happy and inspirational. The choir under the able leadership of Mr. Wallace Payne, the new organist, excelled all previous efforts.

The total number of communicants at the three celebrations, 7, 8 and 11 a.m., was 580, exceeding all previous Easter records.

At the 11 a.m. service Rev. E. A. Baker, announced to the congregation the fact that he was severing his connection with St. Matthew's, to enter upon new duties in the capacity of assistant rector of All Saints', Edmonton. Mr. Baker had endeared himself in the hearts of all, who were very sorry to see him leave Ottawa.

Thursday evening, April 16th, the Archbishop administered the Apostolic rite of confirmation to a class of 44 adult candidates, 30 ladies, 14 men. Thirty of this number were converts to England's branch of the Holy Catholic Church, three of whom were baptized in the church the week previous.

The rector, Rev. G. S. Ruderson, hopes to have a still larger class in the Autumn. A class of 60 children will be presented next week.

The rector of this thriving parish is taking steps towards forming a mid-

week celebration, having issued a circular asking for the views of the parishioners. This would be a great source of strength and the idea will likely be eagerly taken up by the people.

In accordance with a resolution of the vestry, the annual vestry meeting was not held on Easter Monday, the meeting adjourning to the first Sunday in May. Before the meeting broke up, a very pleasing little event took place. Dr. A. A. Weagant, on behalf of the men present, in a few well chosen words, presented Rev. E. A. Baker, with a costly gold watch, being a slight token of their appreciation of Mr. Baker and the splendid work he had done in St. Matthew's. Mr. Baker was also the recipient of several other gifts, including a private communion set from the Girls' Auxiliary; cassock, surplice and set of stoles from the Guild and Y.P.A.

Canon Greene, Toronto, occupied the pulpit Sunday evening, April 19th, speaking on "Temperance."

The clergy of St. Matthew's for a number of years have conducted a mid-week service at the Old Men's Home. Recently the new superintendent, Mr. Heming, a strong churchman, applied for a service on Sunday, the request being turned over to St. Matthew's Chapter of the Brotherhood of St. Andrew, who gladly responded. The first of this new series of services was held Sunday, April 19th, and was much enjoyed by both the men of the Home and of the Brotherhood Chapter.

SMITH'S FALLS

On Easter Day the congregations exceeded the seating capacity of the church which is nearly seven hundred, and extra seats had to be brought in from the parish hall. The offerings were large and the communicants greater than previously recorded, numbering nearly six hundred, the greater number at the early service. At the evening service the rector stated that during his five years in the parish Lent had never been so well observed as this year and that at the three hours' service on Good Friday, not only was the attendance greater but it was continuous, fewer leaving before the service concluded. The Children's Service in the afternoon was attended by upwards of three hundred, the music being provided by the excellent orchestra of the Sunday School. The Easter vestry meeting will be held early in May.

CORNWALL

Rev. S. G. Poole, rector of the Church of the Good Shepherd at Cornwall, was given \$100 in gold by his congregation in recognition of his 25th anniversary.

QU'APPELLE

SWIFT CURRENT

The church was beautifully decorated for Easter, the flowers being the gifts of Mr. and Mrs. Yager and the Fraternal Order of Eagles. The Rev. J. Swalwell, rural dean, was the preacher for the day. There were 125 communicants. The special music was well rendered. The Easter offerings amounted to about \$100, and the Sunday School Easter missionary offering about \$40. The Fraternal Order of Eagles attended the afternoon services.

RUPERT'S LAND

Summer missions will be supplied by the following students:—St. Andrew's, Mr. Wickens; Miami, Mr. Blake; Roland, Mr. Lochhead; Hargreave, Mr. Morgan; Brookdale, Mr. Wallace; Shellmouth (until June 1st), and Poplar Point (after June 1st), Mr. Richardson; Kelwood, Mr. Barrett; Pipestone, Mr. Garner; S. Chrysostom's (city), Mr. McCartney; S. Barnabas, Mr. Lecker; Dominion City, Mr. Dawson; Morris, Mr. Sutton; East Elmwood, Mr. Hall; St. Vital, Mr. Tomkins; Queen Valley, Mr. Hill; Gypsumville, Mr. Ager;



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WINNIPEG

After evensong on Wednesday, April 22nd, the outgoing theological address from Dr. Robinson, the warden, who gave a most solemn exhortation on the Master's question, "Lovest Thou Me?" and His command, "Follow thou Me!" urging especially the need of personal holiness, thoroughness and the cultivation of systematic habits of study. Each man went out to his summer station before the second Sunday after Easter. Five candidates for the diaconate will remain in residence until June 1st.

ALL SAINTS'

Ven. Archdeacon Heathcote was the preacher at morning and evening services, when large congregations heard their former rector. Late in the evening he journeyed East.

ST. JOHN'S PRO-CATHEDRAL

The Bishop of Edmonton (Dr. Gray) was the celebrant and special preacher at 11 a.m. on the first Sunday after Easter.

ST. LUKE'S

On Thursday the choir gave a splendid concert for the St. Andrew's W.A. (of Sturgeon Creek), a splendid instance of one congregation aiding another.

ST. MARTIN'S

The annual parish meeting was held on April 22nd, and it was shown that financially affairs were flourishing as there was a credit balance. The building of the proposed new church will be thoroughly discussed by the new vestry. Canon Gill has here a Babies' Branch which is the third largest in Winnipeg, being only surpassed by St. Alban's and St. Matthew's.

ROLAND

On the first Sunday after Easter services at St. John's were marked by excellent attendance. Rev. J. J. Robinson officiated at the Eucharist and preached the sermon at evensong. Affairs in the parish are externally prosperous and the energy of Mr. Lochhead, the student in charge, has been fruitful of increased numbers. The excellent singing, the number of communicants and the heartiness of the Easter worship seems indicative of renewed life.

OAKVILLE

Rev. Canon Murray was the celebrant of the Easter communion at St. Luke's, Oakville, of which church he is priest in charge. Services are supplied by divinity students of St. John's College.

BOISSEvain

Splendid services were the order on Easter Day at Boissevain. The seating

capacity of the old St. Matthew's was well taxed at both matins and evensong. There were 104 communicants during the day. The music was of a high order. The annual parishioners' meeting was held on Tuesday evening, April 14th. The finances were shown to be in splendid condition. The parish is entirely free of debt, and balances on the right side were shown in every department. Nearly \$400 was given to outside objects during the past year. Of this amount \$280 was given to the H. M. F. of the diocese. It was decided at the Easter meeting to increase the rector's stipend to \$1,200 a year.

MINNEDOSA

ST. MARK'S

Lenten services were well attended during the season. A course of addresses was given on events in the life of Christ.

On Good Friday services were held at 10 a.m., 3 p.m., and 8 p.m. Stainer's Crucifixion was splendidly rendered in the evening. The church was comfortably filled.

Easter day congregations were the largest in the history of the parish. 95 remained for Holy Communion, or more than one-third of the total number connected with the church, children and adults.

The font presented by the Daughters of St. Mark was received and put in position in the Church on Saturday before Easter. The church is now completely furnished.

Confirmation services begin on Wednesday. A course of ten lectures will be given preceded by a short service. Confirmation will be held here on May 24th.

The annual Easter meeting of St. Mark's parishioners was held on April 20th. The affairs of the parish were shown to be in a very good condition. There is a small overdraft at the bank, but the different accounts have been well met. There has been a very big debt on the church property, but it is getting much smaller every year. During the past year over \$709 has been paid off this debt. The different organizations of the parish all show a handsome balance on hand.

As a testimony to the work he is doing the rector, Rev. G. A. Wells, B.A., was voted an addition of \$100 to his stipend.

BINSCARTH

The services at St. Matthew's during the past Lenten season were well attended here. The Easter services were the best in the history of the parish. There was a record number of communicants. Fifty-six out of a total of seventy communicants receiving the sacrament on that day. The total attendance was also a record one. While the open offertory was the largest in the history of the parish.

On Tuesday, April 14th, the annual Easter meeting was held. In spite of it being a bad year financially, fifty dollars more was raised than last year, which itself was an advance of \$250 over the year before.

OAK LAKE

There was a large number of communicants at each of the celebrations on Easter Day, and the Rev. J. A. Shirley, M.A., priest in charge, preached to crowded congregations. The singing rendered by a full choir was exceptionally good.

At the Easter Parish Meeting, Mr. Robert Montgomery, Rector's Warden, and Mr. E. E. Orr, People's Warden, were re-elected.

Vestrymen, Messrs. James Andrew, T. J. Parsons, Thomas Sandell, George Wallace, Wm. Hatch and Nelson Banister.

Reports of the various branches of work in the parish were read. In view of the splendid sum in the treasury of the Parish Guild, it was decided to build a parish room.

The Rev. Mr. Shirley was unanimously requested to accept the rectorship of St. Alban's parish, and Mr. E. E. Orr was asked to communicate the request to His Grace the Archbishop.

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NEEPAWA

There were 102 communicants on Easter Day at St. James' Church.

The annual Parishioners' Meeting was largely attended and the reports from the rector, Rev. R. C. Pitts, and the heads of the various organizations, all showed consistent progress. In spite of a year of financial depression, \$600 more was raised than in the previous year.

Among those who have done noble service to their Church here this year, are Miss Monnington, the organist, and Mr. A. P. Clarke, the treasurer.

The Church Wardens for the ensuing year are Mr. W. Wigmore for the rector, and Dr. J. S. Poole, for the people.

BRIDGE CREEK

A pleasing event marked the annual meeting of St. Martin's congregation, on Wednesday, April 15th.

On behalf of the people, the rector, Rev. R. C. Pitts, presented Messrs. R. Lea and E. Farquhar each with a handsomely bound prayer book in recognition of their 25 years' faithful service as Church Wardens. This is probably a unique record for the rural Northwest.

TORONTO

TORONTO

His Grace the Archbishop of Rupert's Land, preached at St. Paul's on Sunday morning.

The Right Rev. H. A. Gray, Bishop of Edmonton, preached at St. Alban's Cathedral on Sunday evening, on "The baby diocese of the Anglican Church in Canada."

Archdeacon Paterson-Smyth of Montreal preached at St. Alban's in the morning.

The Bishop of Qu'Appelle preached at St. Thomas' on Sunday morning, and Canon Simpson of Charlottetown in the evening.

At the adjourned vestry meeting held in connection with St. James' Cathedral, it was decided to close the cathedral for the purposes of restoration about the middle of June. The work will take three months to complete. The cost of restoration will be about \$30,000, and the Chairman stated that \$25,000 has already been raised toward this amount. Most of the contracts are let, and operations will commence immediately after the Synod. A complete new floor is to be put in, with tiling in the aisles, while the chancel and practically the entire building will be renovated. During renovation the services will be held in the Parish House.

A good increase was reported in the general contributions of the church and in mission funds. The number of communicants has increased 25 per cent. over previous years. The two wardens appointed were Dr. Grasett and Lieut.-Col. Brock. Lay delegates to the Synod

are Col. Grasett, A. H. Campbell and Principal Hutton.

The Rev. E. Peck, for nearly forty years missionary among the Esquimaux, lectured in St. John's Parish Hall, Stewart Street, on Tuesday last, under the auspices of the A.Y.P.A. The lecturer gave a very graphic and interesting account of his work and was well received by a large and appreciative audience.

WYCLIFFE COLLEGE.

Reports of a successful year were made at the commencement exercises held in Wycliffe College on April 23rd, when the graduates of the year, 14 in number, received their diplomas and listened to addresses by the Bishop of Fredericton, Archdeacon Armitage of Halifax, and others. A large audience of friends of the college was present, and upon the platform was a distinguished gathering, including many eminent clergy of the Church of England in Canada, with members of the board and staff of the college, as well as other visitors.

Dr. N. W. Hoyles, K.C., the President, occupied the chair, and gave a brief statement of the financial position

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slowly" is not merely a counsel of Providence in a case like this. That good old proverb is but another way of saying "Tarry thou the Lord's leisure."

But another announcement has just been made that will give unalloyed satisfaction, viz.: that in addition to daily Evensong, the morning office will also for the future be said at 9 o'clock in the chapel. Thus the Cathedral Church of the Diocese, even in its unfinished state, will fulfil one of the chief purposes for which a cathedral exists; that is, to be a centre from which continuous prayer shall ever ascend for continuous blessing upon the whole Diocese. It ought to be an inspiration to the parishes even in the most distant parts to know that, however infrequent the opportunities for worship may be in the waste places, yet an uninterrupted wave of intercession is going up from the great heart of the Diocese; and if request be made, special prayer for special needs that press heavily upon any congregation far or near, will be offered at the daily sacrifice of prayer and praise. If we believe at all in prayer, surely this idea of prayer without ceasing will furnish our answer to the question, "What practical good is there in a Cathedral, anyhow?"

ST. ALBAN'S CATHEDRAL.

On Low Sunday the Bishop announced that it was the intention to go on at once with the erection of a temporary structure to provide 400 or 500 more sittings for the overflowing Cathedral congregation. It looks, alas! as if the completion of the nave and transepts must be delayed for a season, unless it be that in answer to the daily prayer offered in that behalf, God may yet put zeal into the hearts of those who could if they would, finish another stage of the permanent building, and bring it to an excellent work. The expedient may be discouraging for the time being, but the chapter has done wisely in resolving to take nothing in hand without first counting the cost. It shows more faith to trust in the Lord that He will provide for the continuance of His work, in his own good time, than to put any confidence in man, that future generations will be willing to meet obligations which we have thrust upon them in our impatience to see results without paying for the pleasure. "Hasten

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MARKHAM AND UNIONVILLE

The annual vestry meetings of this parish were held on Easter Monday, the rector, Rev. G. I. B. Johnson, presiding.

The financial reports were the most encouraging for many years.

The total receipts were \$6,255.58. A new church was built at Unionville, debt \$800.00. The Rectory and Sunday School at Markham were thoroughly renovated and a new driving shed was built at L'Amoreaux.

The rector's stipend was increased \$100.00 at Unionville, and \$25.00 at Markham.

Church Wardens: H. S. Adam and R. W. Groves for Markham; G. A. M. Davison and J. P. Ash for Unionville; T. Shadlock and Alfred Wavel for L'Amoreaux.

Lay Delegates to the Synod, Wm. Armstrong, Wm. Monkman and Arthur Mason.

NORWOOD

On the 24th instant a recital was given on the new organ in Christ Church by Mr. Wm. C. Thomson, a son of the late Rev. C. E. Thomson, M.A.

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NEWFOUNDLAND

All the concerts and other public entertainments that were advertised for Easter week have either been postponed or given in aid of the Sealing Disaster Fund. Subscriptions from rich and poor are coming in from every part of Newfoundland. We are deeply touched by and grateful for the generous subscriptions from Canada. It is hoped that the fund will total \$150,000.

An entertainment, promoted by Miss Williams and others, was given in the Synod Hall, St. John's, in aid of Rev.

S. M. Stewart's work in the Ungava Mission.

The annual tea and sale of articles was held by the Church children at Trinity during Easter week in the interests of the Church Orphanage at St. John's. The receipts were \$40, one-half of which was, however, given to the Sealing Disaster Fund.

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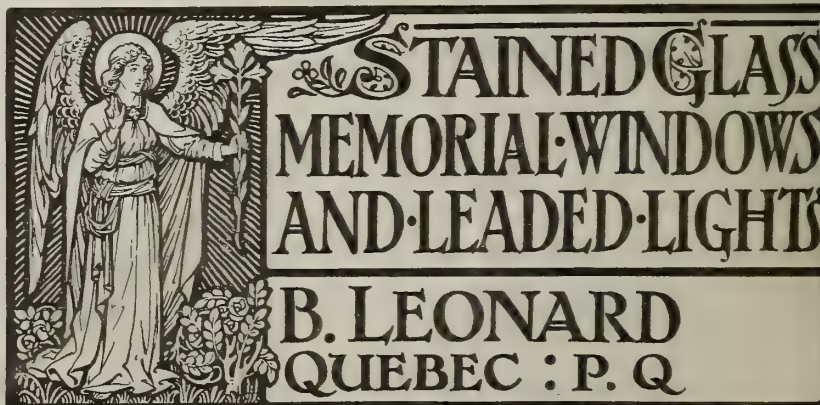
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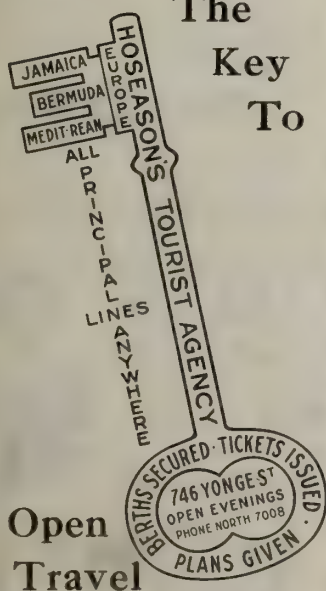
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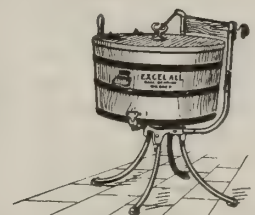
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Church Life.

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The Week

IF the legislators of the United States cannot always show clean hands in one sense they certainly ought to be paragons of physical cleanliness, for Uncle Sam, who prides himself on his generosity to his legislators and public servants, provides among the many perquisites for the former, baths at Uncle Sam's expense. Of course all expenses so incurred are embodied in the official returns and estimates, and it appears from the latest of such returns, that to keep 433 Representatives clean costs the country \$2,200, or about \$5.00 per head—and body—per session. But it required \$4,000, or over \$40 per head, to keep ninety-six senators in that state which is next to godliness. From these statistics it is difficult to form an opinion of the comparative merits of the two houses of legislature. Are the Representatives given to the self-denying ordinance which a little boy strongly favoured when asked by his devoted mother what he would give up during Lent? "Soap," was the prompt and pious answer. Or are the Senators a body of dandies, striving to outbathe the Romans of old? Or is it that the Senators are not any more bathable than the Representatives, but that as they cannot or will not take a bath as often as a loving

motherland is willing to pay for it, they take the money instead?

IN an open letter to his clergy published in booklet form, with the title "The basis of Anglican Belief," Bishop Gore, Oxford, says: "I believe that no human organization, and especially no religious organization can maintain itself unless it understands and lets other people understand what principles it stands for." He expresses the opinion that there is nothing so essential as that the position of *Ecclesia Anglicana* should be carefully reviewed and restated. The creeds provide the most exact doctrinal obligations according to the Bishop of Oxford, who proceeds, "They require a personal expression of belief in the occurrence of certain events in history, and those in part strictly miraculous events. The question is, is it consistent with the sincerity which ought to attach to public office, and especially to public office in the Christian Church, that a man should pledge himself to the constant recitation of these Creeds, as an officer of the Society which so strenuously holds them, if he personally does not believe that these miraculous events occurred, if he believes that our Lord was born as other men, or that His dead Body did in fact 'see corruption.' The belief in the Resurrection is more central to the Christian Faith than the belief in our Lord's Birth of a Virgin. And I cannot in the least admit that the belief in the Resurrection the third day from the dead means anything else except the recovery of our Lord's dead Body to a new and glorious life. . . . Now our Church has been, over a considerable period of years, publicly and repeatedly challenged by some very distinguished men to allow the recitation of the Creeds by those who do not believe the miraculous events, and who in their books give their reasons for dissenting in mind from what they must affirm with their lips. The challenge has been so steadily and repeatedly made, without any formal expression of the Church's dissent, that we are as near as possible to official complicity. Under these circumstances I feel certain that unless without delay we as a

Church, through our Bishops, declare that we cannot regard as tolerable the proposed licence, we must be regarded as corporately committed to allow what we refuse explicitly to disown."

IN not a few parishes in cities and towns, the summer holidays mean not only "breaking up" for a long vacation of secular schools, but the breaking down for nearly three months, of Sunday School. A large number, in some cases a majority of the scholars and teachers are absent from Sunday School, owing to their absence from home. Sadly broken records for attendance and for work of pupils who throughout the rest of the year stand well, are the result. Thus the resultant diminution of interest on the part of the scholar thus degraded could be avoided if the Sunday School proper had terms or a term, from the first Sunday in October to the last Sunday in June. This would cover the nine months when attendance as a rule is not broken by absence from home. The work of the Sunday School for the other three months need not be discontinued, but would be carried on by the remaining teachers with the remaining scholars, as a summer school, the marks obtained during which would be recorded separately from those obtained during the "Sunday School Year," from October to June. A special prize for attendance and work at the Summer School would remove any ground for a feeling of injustice on the part of those who attend all the year round. They would be eligible for prizes awarded for attendance during the Sunday School year and for those awarded in the Summer School.

WE receive from time to time letters of protest from members of congregations whose Parish Priests admit and invite to the Holy Eucharist members of other communions, who have not been confirmed and who are not "ready and desirous to be confirmed." We are also asked "What can be done to prevent this violation of the Church Law?" It is indeed a most

painful thought that this violation of the Church law is perpetrated by those who would never have been in a position to thus violate the Church law if they had not taken a most solemn vow that they would be loyal to and uphold the Church law. No matter how saintly a man he may be in other respects, or how sincere he may be in his belief that the law is capable of improvement, the Parish Priest who knowingly admits or wilfully invites to the Holy Communion, those who are not confirmed or "ready and desirous to be confirmed," is violating his oath and declaration which he was required to subscribe and make before being instituted to his incumbency. The matter is not one of opinion or of conscientious objection to the presence of an inhibiting law or rubric; it is a question of facts. Did the parish priest swear and declare that he would observe the law and abide by the canons, thereby securing his institution and induction? Does he deliberately refuse to observe what he thus swore and declared he would do, when he "conscientiously" feels he should not do so? We have the greatest respect for any man, priest or layman, who sincerely follows the dictates of his conscience, and bears the sacrifice such conscientious conduct, at variance with his oath and obligation entails, but we are absolutely unable to understand how any man can refer to that as "conscientious" conduct when it stops short at bearing the sacrifice. A conscience that will permit one to break a solemn vow and violate a law, and will yet permit him to retain something which he obtained by taking that vow and by solemnly swearing to maintain that law, is certainly a most curiously informed conscience. We have heard much in days gone by of Jesuitical casuistry, but we doubt if the casuist was ever born who could produce anything more flagrant than a "conscientious" violation of oath and law combined with a "conscientious" retention of what oath and law made possible. Officers of King George in Ireland, when confronted with the possibility of undertaking duty to which they "conscientiously" objected, preferred to hand back their commissions and resign from the service and suffer all the material loss that implies. Find-

ing themselves in the position that demands of official duty made demands upon conscience that they could not yield to, they took or offered to take the course that was loyal, manly and honourable. They had a keener perception of each of these qualities than officers in the army of the King of Kings holding commissions in His Church who will neither obey the law, be loyal to their oath and declaration or resign their official position. A clergyman has no more right to be lawless, or a law breaker than a layman; in fact he adds to the sin another when he breaks a law he has vowed to maintain. On the other hand, laymen are no more justified in neglecting their duty than is a clergyman. Churchwardens have definite duties; one of them is, "In case of any irregularity or novelty contrary to or unauthorized by the Book of Common Prayer, it shall be the duty of the Churchwardens privately to remonstrate with the minister, and if need be, to report him to the Bishop." When there is irregularity or novelty contrary to or unauthorized by the Book of Common Prayer, and the Churchwardens (providing they know what their duty is) neglect to do their duty, it is evident that the baneful influence of a law-breaking priest has dulled the conscience of the lay officials. When Parish Priest and Churchwardens are at one in the former violating his vows and breaking the law, it is not only the privilege but the duty of every conscientious Churchman, to make a protest to the Bishop, not to the public. The public—the Church public—is only a court of appeal when those in final authority also have failed to do their duty; and then only for the sake of the power of the moral suasion that may be evoked to give courage to those who are weak in exercising their authority and forget that the gift to them was not "a spirit of fear, but of power and of love and of a sound mind."

WE are not especially enamoured of statistical returns as an evidence of spiritual progress, but in so much as these annual returns are part and parcel of our synodal system they ought to be as representative and thorough as possible. A return of "Communicants on Easter Day" is required of every parish or mission. In some of our larger cities, notably Montreal, Toronto and Winnipeg, the inmates of the hospitals and other public institutions make up a population equal to that of a fair sized town, but we have not been able to discover that

any provision is made in some of the larger cities at least for any returns in "Communicants on Easter Day" from these institutions. Of course, reference is made in other parts of the Journal of Proceedings to the work carried on in the institutions, but so long as there is a column provided for "Easter Communicants" the total of which is supposed to be some indication of the communicating population, the total should include the "Easter Communicants" in public institutions.

A CHAPLAIN of the Church, during a recent visit to a hospital in the Diocese of Toronto approached a patient lying in a cot over which hung the "denominational indicator." "Protestant." "Are you a member of the Church of England?" asked the chaplain. "No sir, I am not—I am a Protestant." "Well, what is that?" "Er—er—I don't know sir, but I'm a Protestant. I don't go to Church anywhere." It is not necessary to visit hospitals to find "Protestants" of that stamp. They are to be found in every parish.

AN illustration of how the standards of Roman Catholicism vary in different countries is furnished by H. R. H. the Infanta Eulalia of Spain, aunt of the present king and sister and close companion of the late King Alfonso. The memoirs of H. R. H. are at the present time being published in *The Strand* magazine, and speaking of her brother, who died in 1885, the Infanta says:

"And being of a liberal mind in his religion, he could prevent the religious orders in Spain from using their pulpit and sacred office for political ends. With his death, it seemed to me, the Royal power passed wholly into the hands of clerical advisers; and since that time, of all the country, the religious orders and their adherents alone have prospered.

"His death seemed like the end of my own life to me. . . . I could not understand the popular religion, which is not Catholicism as it is known in other countries, but only the outward form and name of Catholicism filled with superstitions and fetishisms divorced from the moral purposes of religion. They have, for example, in Madrid, a popular feast called "*La Cara de Dios*" ("The Face of God"), when there is exposed under glass, to be kissed by the people, the handkerchief with which Christ is supposed to have wiped the bloody sweat from His face on His

way to Calvary, and thereby to have imprinted on the fabric a portrait of His features, which has been miraculously preserved. In front of the church where this relic is set out, booths are erected and an all-night debauch of drinking and dancing and brawling is begun. Between carouses the people go to kiss "the Face of God," return to their excesses, and only interrupt them to make another pilgrimage to the relic. It seemed to me that the whole religion of the common people was a sort of feast of "*La Cara de Dios*," that profited nobody but the keepers of the shrine. I could not turn to such a religion for consolation in my grief."

DR. PATERSON-SMYTH'S recent articles on the New Testament have been received with much interest by our readers. He has kindly promised, at our request, a series on "The Old Testament in the light of Modern Research." They are intended for thoughtful laymen disturbed by modern critical theories. The preparation of these articles for CHURCH LIFE involves not a little of the time of a very busy man, for which we express sincere thanks, both for ourselves and our readers. The series will begin in our next issue.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

QUES.—In last week's CHURCH LIFE I notice "Honour Bright" asks for books, magazines, etc., for the Aberdeen Association. Could you tell me through your paper what address I can send them to?

E. P.

ANS.—To the Aberdeen Association, Parliament Buildings, Toronto. The Secretary of the Association is Mrs. S. B. Kenrick, 77 Lonsdale Avenue, Toronto. Books and magazines should be sent in as early in the month as possible as the 7th of each month is the last day on which papers are sent out.

QUES.—Can a member of the Methodist Church take communion in the Church of England?

E. P.

ANS.—Not lawfully, unless confirmed or ready and desirous to be confirmed. A clergyman wilfully admitting others to the Holy Communion is breaking the law and violating his vows. See article in *The Week* of this issue, "Lawlessness."

QUES.—Would you kindly in-

form me as to whether the Church in Ireland (Irish Church) has crosses on its edifices or on its altars, and if so, name a couple.—X. Y. Z.

ANS.—Not on the altar. A canon framed at the time of the Disestablishment debars a cross on the altar. There are churches with crosses both in the church and on the steeple. There are many without the symbol of the Christian Faith.

QUES.—What is meant by the Uniat churches?—E. M. B.

ANS.—Oriental churches that acknowledge the Pope's supremacy but retain their own liturgy.

The Church Triumphant

See the morn in glory breaking
Over all the earth and deep,
Waves of light and sound outflowing
Call the children from their sleep.

See the children of our Father
Springing upward from the sod—
Till the whole wide world of sorrow
Blooms a garden unto God.

Onward, upward, never stopping,
Like the lilies see them come,
Every valley, every mountain,
Breaking into life and bloom.

Saints, Apostles, prophets, martyrs,
Eyes uplifted to the sky,
Where in blaze of rainbow glory
Comes the splendid pageantry.

They are coming! Great archangels,
Down from depths of radiant space,
Mighty angels, thronging cherubs,
Round the brightness of His face.

He is coming:—Lord of angels,
King of Glory, Shepherd fair,
And the Resurrection children
Rise to meet Him in the air.

Oh that meeting! Shouts of triumph,
Earth is vanquished—no more sea;
Light on light—the new earth dawning
In a matchless purity.

Comes Jerusalem the Golden,
Pinnacled with tongues of flame,
Where the Tree of Life is blooming
For the blessed in His name.

Worship, adoration, feasting,
Where th' eternal rivers flow,
Nations, kindred, peoples, gathered,
And the Living God they know.

Home at last; The Church Triumphant,
Finished mystery of Love,
God our Father, God our Brother,
And in lambent flame the Dove.

—Eunice T. Holbrook Ruel,
In *The Living Church*

DIPLOMACY AND TACT

DIPLOMACY and tact have come to be almost regarded as Christian virtues *per se*. They are certainly very desirable qualities to possess when exercised in the furtherance of Christian principles and Christian virtues, but they have no place in the Christian character beyond this; least of all can they be accepted as substitutes for Christian principles and virtues, or as apology for conduct which would diminish in any degree the power and importance of what is true and right. Diplomacy is defined as "political or artful management," and "tact" as "adroitness in adapting one's words or actions to circumstances." There are other definitions of tact, but this is the one that is generally understood and intended when the term is used. Political or artful management, and adroitness in adapting one's words or actions to circumstances are, under the more euphemistic terms diplomacy and tact, characteristics that loom too large in the prevailing conception of what makes for success, not only in secular affairs, but in the work of the Church. Truth is eternal and unchanging. Circumstances are temporary and variable. The Church stands for that which is eternal and unchanging. Any adroitness in adapting words and actions to circumstances—i.e., tact—which obscures even for a time the truth, is not meritorious, is not virtuous; any artful management of circumstances—i.e. diplomacy—which involves the substitution of temporary advantage, or expediency, for principle, is vicious. Temporary advantage not infrequently means something negative—*e.s.* freedom from trouble and *signs* of discord. We look in vain to the lives of the Apostles and early Fathers of the Church for any evidence of that diplomacy and tact which count for so much today. Were it not that those lives were so void of these characteristics, our calendar of Saints and Martyrs would be terribly impoverished, for Saints and Martyrs are not made by artful management or by adroitness in adapting words or actions to circumstances, but by facing all circumstances in unflinching adherence to truth, to professed principles. A moderate measure of modern diplomacy and tact would probably have saved his head to John the Baptist; and have robbed the Church for all ages of the great lesson and example in fearless ministry, of which she never had greater need than she has today. Exercise of modern diplomacy and tact by early Christians, bishops, priests and laity, would have left unwritten many a bloody page in the history of the Christian church; and many succeeding chapters of growth and power. Modern diplomacy and tact would have secured for thousands freedom from persecution and molestation, but they would not have these things or even life itself at the price, "adroitness in adapting words or actions to circumstances," so readily paid now-a-days in many a parish and diocese. Diplomacy and tact for the individual Christian and for the Church of Christ at large can be nothing but a danger and a weakness, already amply demonstrated, when they are used to avoid an issue or to gain a temporary material advantage, and thereby obscure the truth and suspend in their own conduct and lives the operation of the principles which they are pledged to apply in word and action to all circumstances.

Our Old Country Letter

April 20, 1914.

STILL the enthralling topic here is Ireland, and incidentally, the Irish Church. Writing just now in London, it seems impossible to dis sever entirely those burning political crises which are proceeding, from more strictly spiritual matters which they so intimately affect. The details of the "plot" which was to have given a ghastly baptism of blood to the people of our Church in Ireland, have just been made public, and cause a horrified sense of repulsion to all but the extremest partizans of the ministers responsible. But I must not dilate on what will otherwise reach you long before my letter. It is, however, truly a time of almost unbearable tension in Ireland, and one is terrified often lest some mean act of aggression or some taunt a little more calumnious than usual, may suddenly break the resolute calm and self restraint which have lasted so long, amongst the Ulster volunteers and their friends, and have extorted respect even from enemies.

Our Irish Bishops have been writing to their dioceses anxiously counselling peace and patience. One of the ablest of them—Bishop Bernard of Ossory, says, "The same thing is in all our thoughts—the dreadful danger of civil war. We may not be all of the same mind as to the best way of solving political problems, but we all ought to be agreed, as Christian people, that the worst way is by the arbitrament of the sword. We desire, and always have desired, to live on friendly terms of goodwill with all our fellow-country men, whether they be Protestant or Roman Catholic, Unionist or Nationalist; and we look with the gravest apprehension upon the prospect of the future, if blood is shed in a political quarrel. The miserable memories of 1798 were being gradually effaced in the south of Ireland, by the healing influence of time. It will be a piteous and lamentable thing if the spirit of hatred is again revived in our midst. We may not be able to do much to determine the issues of the present conflict of opinion, but one thing we can do, and I counsel you most earnestly to do it: Refrain from all bitter words, and try to promote good relations with all your neighbours, whatever be their political aspirations. Most of you believe, as I believe, that the Bill now before Parliament for the future government of Ireland, will tend, if passed into law, to the impoverishment of our country and to the degradation of our common cit-

izenship. Holding such a view, it is natural and right that we should express it when occasion arises. But it is also right to remember that other Irishmen think differently, and that as we expect them to understand and respect our political opinions, we should try to understand theirs. I urge you most seriously to seek peace and ensue it, to lose no opportunity of promoting peace, and to be diligent in prayer that the God of Peace may overrule the present disquietude, to the benefit of our common country and the growth of Christian love."

I have quoted this extract at length because it is a true and fair specimen of the efforts made and the advice uniformly given, not only by Irish clergy, but by the Unionist leaders; who are accused, as you probably know, of exactly contrary teachings.

* * *

The Welsh Church Disestablishment Bill drags on, despite all opposition, but the two great recent petitions against it, engineered and largely signed by the very nonconformists who are supposed to be aggrieved, have certainly opened many people's eyes.

The annual meeting of the Central Church Defence Committee will be held this week in London, with reference to Wales. The Archbishop of Canterbury will preside, and the Report to be read epitomises a stirring account of the immense demonstration against the Bill, held in Hyde Park last June, and numerous other demonstrations. Nor have these by any means come to an end, but are about to be vigorously renewed in many districts.

* * *

Let me turn to Scotland, and tell you of the overwhelming needs of the Church in and round Glasgow, of which, owing to the keenness of public interest lately in other Church crises, we have heard and thought too little. The inrush of population brought about by shipping developments and other causes, including immigration from Ireland, has been out of all proportion to the powers and numbers of the Church to grapple with, and appeals are made urgently for both men and money. A correspondent writes that great districts of the city, each as big as well-known large towns—he instances Bath and Oxford, and others even larger—have only one priest each for a teeming population, of working people, and says that it is utterly impossible for Scotland to cope, unaided, with the problem

of their spiritual destitution. "The carelessness and indifference are not the fault of the people; they went there and they found no church and no clergy. They did not like to turn Presbyterian, they would not go over to Rome, they would come back if we could reach them. . . . The natives of the West of Scotland are proverbially warm-hearted."

Well, one feels inclined to echo Sir John Franklin about the North West Passage and say, "It can be done, and England must do it." Please God she *will*; before Rome does, or the worse evil of indifference occurs.

* * *

The "Three Hours of the Passion," in St. Paul's, conducted by the Bishop of London, was a striking service. Fully three thousand people were present, many of whom had reached the Cathedral long before, and remained for the whole period. Some real degree of earnestness must have prompted this, and similar scenes in Westminster Abbey and in hundreds of Parish Churches. The Easter Festival has its flowers and lights and music, its beauty and joy; it is no wonder that many more thousands should yield to its attractiveness. But the Death-Day has only mourning. It is a better test, and this year proved an encouraging one. Many devout and orderly outdoor processions of clergy and worshippers were also organised on Good Friday with the idea of giving an object lesson to unthinking multitudes who "pass by."

* * *

Last week I wrote of the old church of the Knights' Templars and Knights of St. John here in London. This week, our attention is drawn to another most interesting old church, St. Margaret's, which is almost under the shadow of Westminster Abbey, and is the official church of the House of Commons.

Last Sunday a special service was held there to celebrate the 300th anniversary of its connection with the British Parliament. It is curious that the Abbey is still the church of the House of Lords, while the Commons, three hundred years ago, complaining that in the Abbey "they administer not with common bread," adopted beautiful St. Margaret's, hard by and venerable, as their home of worship. The church dates from 1064, being built during the reign of Edward the Confessor, and rebuilt under Edward I. There is a good deal to tell about it, but I can here only allude to its wonderful East Window. This has a most curious history.

It depicts the Crucifixion, and on it are also Arthur, eldest son of Henry VII., and his then intended wife, Catherine of Aragon. It was ordered indeed by Ferdinand and Isabella of Spain, to commemorate the marriage of their daughter to the English Prince. But during the five years which the window took to make, Arthur died, and it was sent elsewhere. It had many vicissitudes, becoming at last the property of General Monk, in the time of

the Puritans, and he, fearing that they would destroy it, buried it in his grounds at New Hall, till times should improve. Once more it was replaced, and again removed, and finally, in later days, sold to the Church Wardens of St. Margaret's, for which it had been made.

Many famous men have preached or worshipped in the old church, which dwarfed by the stately Abbey, literally along side it, yet has much dignity of its own.

The Tiltings of a Free Lance

No. II.

I HAVE discovered a new church not mentioned in Dr. Convers' "Little Churches of Toronto." Its habitat is Convocation Hall, whither I wandered one fine Sunday morning when a good Churchman ought to be in his accustomed place in his parish church. It was an act of schism, and I knew it, refine away as we will that elusive thing that the Bible condemns—*Mea culpa*.

Originally the University of Toronto, then known as King's College, was a church institution. But a Protestant and paternal government generously relieved us of all responsibility for its religious character, and converted it into a place of secular learning only. Presently the public conscience, which had viewed with complaisance the secularizing of a church college, began to recoil from the very idea of "a godless university." Something must be done to rehabilitate it. But what? It was out of the question to recall the disestablished and disendowed and otherwise discredited old Church of England and equally impossible to establish and endow and credit one of the "little churches," however overgrown, without injustice to the others equally great. To establish them all *en bloc* would accomplish nothing, for it is a law of nature that if equal and opposing forces act simultaneously upon the same body in opposite directions, the resultant is nil. But the great Provincial University rose to the occasion. "We'll find a way or make it—godless University sitha? Zounds sirs! we can make 'em a whole Pantheon full of gods—prompt delivery, as per catalog." This contract, however, was never signed. Instead, the University undertook to sanctify itself and "act religion." But as no existing religion was available, a new one must be evolved, and so the decree went forth "Fiat ecclesia et ecclesia academica fuit." But how was it to manifest itself? It must be protestant and acceptable to protestants, therefore nothing must appear against which any protestant church has ever

protested. This left a very restricted field, so that I was anxious to see how this difficult problem could be worked out, and waited impatiently for the séance to begin.

Soon we were conscious of the strains of a really fine organ, well played, productive nevertheless of a kind of pleasurable shock. Could it be that a purely transcendental religion should avail itself of a mere mechanical thing, however excellent the mechanism, to superinduce a spiritual, or psychological environment? Then there flashed upon me some momentary recollection of protests against the profane kist of wustles. Before we regained equilibrium we perceived a movement towards the stage of "stately forms, black-stoled, black-hooded" in short, a procession, and in vestments, too! Surely this is rank popery. Shall we have gross ceremonial and ritualism next? We had. Decently and in order the high priests seated themselves in a comely semi-circle round the sacred desk. Please understand that this language is only figurative. They were not sacrificing priests, and the desk was not an altar, but a plain, honest table. The geometric disposition of seats was not fortuitous, however. You see I was beginning to absorb a little of the prevailing spirit and quickly realized that this use was emblematic of science, embracing religion and a silent protest against the rude high church practice of the minister turning his back upon the pious people. There was a slight similarity to the Christie Minstrel ritual, but this I was afterwards informed was not of the "esse" of the thing and concerned the "bene esse" only.

The prayers, addressed to an appreciative audience, were read extemporaneously from a typewritten M.S. This simple expedient got over the chief objection urged against our book of Common Prayer, viz., that prayers from a book are mere empty forms. Here is a hint for our committee of revision now in session. If the book is to

be popularized, *have it typed on loose sheets*. It was, however, a delicate compliment to our communion that although we were but meagerly represented, the prayers were, for the most part, taken verbatim et literatim from our much abused liturgy.

I took pains to observe closely the correct attitude, as illustrated by the illuminate, to be adopted during religious exercises. Great latitude seemed permissible. Some reclined with graceful reverence in their easy chairs, thus signifying that the way of the transgressor (that is the other fellow) is hard. Others at solemn moments crossed themselves. I mean crossed their knees, implying that they bent the knee in spirit, not in the letter; for the letter killeth. Genuflexion is literally killing to poor weak human nature, especially if no cushion is provided. One indeed, and only one, went so far as to kneel humbly and unaffectedly upon his knees. This seemed to be regarded by many as an interesting survival of an old formality, now almost obsolete, though not absolutely prohibited. One reason advanced to account for its desuetude in fashionable religious circles is purely economic, viz., that the practice is liable to seriously disarrange the sartorial crease affected upon the vestment vulgarly named "pants," frequently adopted for male attire (except in Presbyterian Scotland) and of late years closely imitated by the opposite sex. Be this as it may, it is inspiring to find an up-to-date church accommodating itself to the exigencies of our modern artificial surroundings. But we must not philosophize. My purpose is to draw attention to the practical outcome of the efforts of the brightest intellects of our great educational institute to meet the public demand for a reasonable religion, "to gild with godliness the learning of the learned." It may be humiliating to reflect that none of the many religious systems existing amongst us were good enough to be adopted in the emergency and something new had to be created, yet it is difficult to see what advance has been made over the best or even the poorest of them. Viewed from a Catholic standpoint the whole business is an absurdity. How it looks from a sectarian point of view, I am not qualified to say, I should imagine, however, that those who have experimental knowledge of the blessings of Sectarianism would hardly welcome the advent of a rival pulpit. If there must be a weekly University sermon, preceded by a quasi University church service, why select the "Sacred hour of 11 a.m." when undergraduates

and others, if they see fit to attend, must perforce neglect their duty to their own particular Bethel? Perhaps though the University has unconsciously done a good work. It has exposed the old fallacy "one church is as good as another."

Some English Epitaphs

By W. EVERARD EDMONDS

THE desire to perpetuate the memory of those loved and lost being natural to man, it is not surprising to learn that the epitaph may be traced back to ages the most distant and remote. In ancient Egypt such inscriptions were written not only on stately obelisks and monuments, but also on the sarcophagi or coffins of the dead. Those which have been deciphered, usually take the form of a prayer addressed to Osiris or Anabis, on behalf of the deceased, whose name, office and descent are specified.

Among the Romans, the epitaph—written on the urn containing the ashes of the dead—took the form of a bare record. The memorial was brief and pointed, and, as the urns in the British Museum show, the language seldom varied from the stereotyped form. The Greeks, however, allowed much greater latitude, and the epitaph in one case might take the form of a glowing panegyric, whilst in another it might be compressed into a two-lined epigram such as that which commemorates the death of the three hundred Spartans at Thermopylæ.

"Go tell the Spartans, thou that passest by,
That here, obedient to their laws,
we lie."

In England such inscriptions date back to the Roman occupation, and were then, of course, written in the Latin tongue. Indeed we may say that the use of Latin for this purpose has never become entirely obsolete, though it was never much in evidence after the Middle Ages. In regard to form, English epitaphs present a wonderful variety, and range from the loftiest pathos and most dignified eulogy, to the coarsest and vilest buffoonery and scurrility.

It has been said that the important epochs of English history are mirrored in the language. If this be true as applied to the language as a whole, especially is it true of these "sermons in stones." Changes in Church and state, changes in doctrine, morals and national policy—all these are faithfully reflected in the language of the epitaph of that particular period.

When England under the genial influence of the Renaissance awoke from the torpor of the Middle

If it has taught them instead that one is as bad as another, thoughtful men may begin to ask themselves if the things that go for churches, are churches at all, and be led to seek for the Church. And he that seeketh findeth.

Ages, literature sprang into new life and even the epitaph took on a more polished form. A striking illustration of this is found in an inscription which I came upon in a beautiful old parish church in Sussex. The epitaph is a poem in two stanzas, the first of which is filled with the spirit of the old pagan mythology which floated over Western Europe on the rising tide of the New Learning, whilst the second breathes all the hope and trust of a Christian hymn. The lines are engraved upon a brass plate which was placed in the church in memory of a boy who died in the year 1533, aged nine years.

"Great Jove has lost his Ganymede,
I know,
Which made him seek another here below,
And finding none, not one like unto this,
Hath ta'en him hence into eternal bliss.

Cease, then, for thy dear Menelebe
to weep—
God's darlinge was too good for thee to keep;
But rather joye in this great favor given,
A child is made a saint in heaven."

But if the influence of the Renaissance showed itself in the literary form of the epitaph, the Reformation went still deeper and changed its very content. Allusions to the pains of purgatory are not so frequently met with, and the old pious formula, "Pray for the soul" gradually passes out of use. Stirring times were abroad, and men fought for their faith as stoutly as in former days they had fought for hearth and home. Even to-day we can catch something of the spirit which animated the minds of men in those far-off troublous times. Hear this shout of assurance from the tombstone of old Thomas Brooke, who died at Huddersfield in 1638 in his eighty-seventh year:

"In the Church
Militant I fout
So unshaken
That to the
Church Tryump-
hant I am taken.
I am o' th'
Church still.
Greeve not, friends

To know me ad-
vanced higher.
Whilst I stayed
I prayed, and now
I sing in ye quier."

Three years earlier, Thomas Parr was laid to rest in Westminster Abbey. Though he is not known to have taken any prominent part in the affairs of his time, his great age won for him national renown, and his epitaph tells us that he lived under three different dynasties—"The old, old, very old man, Thomas Parr, was born at the Glyn, within the chapelry of Great Willaston, and parish of Alberbury in the county of Salop, in the year of our Lord 1483. He lived in the reigns of ten kings and queens of England, viz.: King Edward IV, King Edward V, King Richard III, King Henry VII, King Henry VIII, King Edward VI, Queen Mary, Queen Elizabeth, King James I, King Charles I; died the 13th and was buried in Westminster Abbey on the 15th of November, 1635, aged 152 years and 9 months."

It is not stated whether "Old Parr" was married or single, but as some epitaphs make much of this distinction, it would have been interesting to know whether "the old, old, very old man" had rivalled "Old Jeremy" whose epitaph runs thus—

"Here lieth he,
Ould Jeremy
Who hath eight times married
been,
But now in his old age
He lies in his cage,
Under the grass so green."

On the other hand it may have been his fate to eke out his long existence like that lonely wight whose tombstone tells this sorrowful tale—

"'Tis true I led a single life
And nare was married in my life;
For of that seck I nare had none;
It is the Lord, His will be done."

It may seem strange that in the very presence of death, the comic and the ludicrous should find a prominent place. Yet such is the case, and though the humour is often unintentional, it is sufficient to cause a smile. Such epitaphs are to be found in almost every churchyard and in the rural districts some notable examples may be seen. Even north of the Tweed one comes upon such as the following—

"To the memory of Ric. Richards who by gangrene lost first a toe, afterwards a leg, and lastly his life on the 7th of April, 1656.

Ah! cruell Death to make three meals of one
To taste and taste till all was gone.
But now, thou Tyrant, when the trumpe shall call,

He'll find his feet and stand when thou shalt fall."

It is not uncommon in these inscriptions to find a play upon words, and this one in memory of William Mason, a Devonshire clergyman who died in 1639 is very typical:—

"Mason, how is't that thou so soon art gone
Home from thy work? What was the fault i' th' stone,
Or did thy hammer fail, or didst suspect
Thy masters' wages would thy work neglect?
Christ was the corner-stone, Christians the rest,
Hammer, the Word; Good Life thy line all blest,
And yet art gone, 'twas honor, not thy crime,
With stone hearts to work much in little time;
The Master saw't and took thee off from them
To the bright stones of New Jerusalem.
Thy work and labour, men esteem a base one;
God counts it blest. Here lies a blest Free Mason."

It will be noted that a reference to the calling of the deceased is deftly introduced into the text of the inscription.

A particularly good example of this is to be found in an epitaph on the slab of a tomb in Selby Abbey erected to the memory of John Johnson, master mariner, of this place, 1737.

"Tho' Boreas with blustering blast
Has tost me to and fro,
Yet by the handywork of God
I'm here enclosed below,
And in this silent bay I lie
With many of our fleet
Until the day I set my sail
My Admiral Christ to meet."

It is said that it was this inscription which suggested to Tennyson the thought embodied in his "Crossing the Bar."

In former times, it was the custom to write fanciful conceits on the tombs of the dead. Acrostics, anagrams, rebuses and puzzles were frequently met with, and no doubt the mourning relatives thought that they thus paid a high mark of respect to the memory of the deceased. I might give many examples, but to what end? Surely here in God's Acre, if anywhere upon earth, true reverence and simplicity should be found. No skilful conceit of man can take the place of an appropriate verse from Scripture, even though it be as pointed and direct as that quaint epitaph written in the form of a receipt from the mother who will one day clasp us all to her bosom—

"Received of Philip Harding his borrowed earth, July 4th, 1673."

The Resurrection of Christ's Body

Sermon Preached in Saint Paul's Cathedral, London, Eng., on Easter Day
by the Bishop of London

"But God raised Him from the dead."—Acts xiii., 30.

IT was only the day before yesterday that I stood and knelt and prayed in this pulpit for three hours and, with a great multitude of reverent and silent people, watched our Lord die. I defended that phrase at the time, and I defend it now. If Christ was, as the Scripture saith, "slain from the foundation of the world," then the Crucifixion is an eternal fact, and He is in the same sense crucified to the end of the world!

What happened on a certain spot of the world's surface and in a certain moment of the world's history affects us to-day in as living a way as it did the people of two thousand years ago. But though only a few hours elapsed between the first Good Friday and the first Easter Day, what an astounding change happened during those hours in the outlook of the world!

It looked very black on Good Friday evening: the sweetest, purest Soul that ever breathed had been hounded to death; all the forces of jealousy and envy reigned triumphant; there had been a promise made upon the Cross about a Paradise to come, but nothing had happened to prove that that promise counted for anything but empty words. No wonder that the disheartened disciples were wending their way sadly back to their villages. Farewell our dream of a world redeemed, and of a fount opened full of victorious grace and a life beyond the grave; farewell the vision of a living Lord, and a Church which should gather in the world, and a certain hope of some day destroying the works of the devil; farewell the hope of a world in which every pure girl could walk unsullied as a queen and the boy could grow up in the traditions of a pure and healthy manhood; farewell the vision of the sweating den and the gambling hell and the gin palace becoming things of the past. It was indeed a Black Friday when Jesus Christ died.

THE MEANING OF THE TEXT

And then something happened, something so simple, so obvious, so inevitable as we see it to be now, but which turned the disciples delirious with surprise. "God raised him from the dead." This actual expression occurs sixteen times in the New Testament; and let us be quite clear what it means and what it does not mean. It does not mean merely that God enabled Him to appear after death as a disembodied spirit, for even the Jews of that day believed that men and women survived death: Martha said, "I know that He shall rise again at the resurrection at the last day." The questioners of our Lord on the subject of the woman who had married seven husbands, asked "In the resurrection, whose wife shall she be?" No! it meant one thing, and one thing especially—that just as our Lord Himself had raised Lazarus from the tomb, body as well as soul and spirit, so His Own sacred Body was not left to moulder either in the

tomb or out of it, but was raised from the dead.

That this is the meaning was shown by the constant connection in the New Testament between His being buried and His rising again. The two are always put together as in Romans vi. 4 and I Cor. xv. 4, and also, in so many words, St. Peter (Acts ii. 31) interprets the Resurrection of the Christ as meaning "neither was He left in Hades, nor did His flesh see corruption"; and St. Paul (Acts xiii. 37) says also "David saw corruption, but He Whom God raised up saw no corruption."

Let no doubts, then, of men who are losing their sense of the power of God and who, however conscientiously, in their desire to make the fact easier for themselves and others, are whittling away the clear outlines of the Christian Faith, induce you to give up the full truth of Easter. The whole future of the world was changed by the glorious fact that "God raised Him from the dead," and He stands Himself on Easter Day and cries: "I am He that liveth and was dead, and behold I am alive for evermore and have the keys of Hell and of death."

MIRACLE ESSENTIAL TO THE GOSPEL STORY

I know that it is sometimes said and thought that historical facts do not matter, that so long as you believe that Jesus Christ is victoriously alive to-day it does not matter whether the tomb was empty or not; but with all due respect to such believing mystics I would point out two things—(1) That though we might continue to believe that Jesus Christ is alive in us to-day because we have arrived at that belief across the bridge of a dogmatic faith in which we were brought up, yet the next generation have yet to arrive at that belief, and once let them get accustomed to the thought of a non-miraculous Christ, and they will never reach to any belief about Him except that He was a good man. (2) In the second place, if you are to believe the story of the New Testament, you must take the whole story. The story of the New Testament as it stands is, though wonderful, consistent with itself, and, to those who believe in the power and love of God, believable; yet once seek to explain it or narrate it in terms which exclude miracles from the New Testament and the whole story is shattered into a mass of unconnected ruins.

But is not all this language about being raised from the dead symbolical? Of course, symbolical language is used in the Bible and in the Creed when events are being described which concern the other world; but as we have been well reminded lately, when the events concern this world, "The central glory of the religion of the Incarnation is that God has revealed Himself distinctly within human experience, in words and acts,

some of them miraculous. Thus we have 'seen with our eyes and looked upon, and our hands have handled' divine things incarnate actually in human experience. Thus to apply the theory of symbolism to explain away the record of those events within human experience, in which the purpose of God has been manifested in Jesus Christ, is precisely to misapply the theory, and to evacuate the Incarnation of its special and unique glory, which is the glory of literal fact."

THE CHANGED OUTLOOK OF THE WORLD

God, then, did raise Jesus from the dead. Why did that make such a difference to the world?

In the first place it showed that God was Master in His Own House.

There was something more than a plausible case to be made out on Good Friday evening, that the devil had taken possession of God's world. It is quite certain that there could have been no Christian Church if matters had been left as they were. Caiaphas had returned triumphant to his palace; Pilate, uneasy a little no doubt, in conscience, had got rid of a difficult subject; and at all points the devil had seemed to win the day; hell and the forces of hell had appeared to have achieved a great success. But God was biding His time. He often waits to strike, but when He does strike He strikes home. He never needs to strike twice. When God raised Jesus from the dead on Easter Day, He shattered for ever every weapon that the devil could produce. He not merely defeated, but He annihilated the foe. It is true that the devil can still lie, for he is a liar from the beginning, but if the children of God refuse to listen to his lies he is powerless against them.

And he is powerless against them—and this is the second reason why Easter has changed the outlook of the world—because of the wonderful power now liberated from those who are in touch with the Risen Christ. I suppose that every Lent one has, or ought to have, some special realization of a particular truth, and the one which has taken special hold upon me this Lent has been the vitality of Jesus Christ. In words which I have used not once or twice to the clergy at their Quiet Days this year—"We come to our Communion too often with a thimble of faith, and we go back with a thimbleful of grace; whereas if we came empty and expectant to One Who is now filled with all power and invested with all authority in Heaven and in earth we should go back filled to the brim with victorious life:—

His are the thousand sparkling rills
Which from a thousand fountains
burst,

And fill with music all the hills.

Then He can fill us with the water of life.

The effect of God's raising Christ from the dead is contained in that short but pregnant saying of St. John, "He that hath the Son hath the life."

Why not, then, this coming year with ten times the concentration and twenty times the faith, keep yourselves by meditation, by prayer, by Communion, in touch with the Conqueror of Easter Day, and you shall

yourself be more than conqueror through Him Who died for you and rose again.

2,000 YEARS OF DOGMA

But once again, look at the effect of God's action on Easter Day upon the world at large. Of course, I admit at once, the result has been slow in coming; the gambling hell, the sweating den, the gin palace are not abolished, but for all that the world is infinitely a better world than it was 2,000 years ago.

Take as an instance that great tract of country we call the Soudan. Visit Meroe now rising once again from the sand of the desert; look at the pictures in the sun temple, enemies dragged by the hair of their head, a reign of lust and blood portrayed on every wall; there follows no sort of improvement for 2,000 years. Mahdi succeeds Mahdi and still a reign of lust and blood; but at last the Conqueror of Easter has His chance in the Soudan; for the first time in its whole history justice, freedom and charity have a chance of reigning; once again human life is thought precious; once again honour, purity and love are words with some meaning, and if only we back up effectually our Christian missions the kingdom of darkness will pass away before the kingdom of light—and all this because 2,000 years ago "God raised Jesus from the dead."

But fourthly, what an absolute difference it has made to the mourners of the world. There is one lying dead at St. James' rectory, Piccadilly, to-day who has lived a long life of consistent witness to the Christian Faith; his last words to me as I knelt by his side to commend his soul to God were these, "I am longing to go and be with Christ; I know you will send a godly man to succeed me." Seldom has a braver soul or more manly Christian passed to his rest than Joseph McCormick.

But he is only one of many whose dear ones are mourning them to-day, and it is to those mourners of the world to whom the Easter message is life from the grave. "God raised Him from the dead"—it goes ringing up through Heaven and earth and far above the tingling stars, like a peal of triumph, and every mourner lifts his head, listens, and dries his tears.

Go home, then, dear people, with this great dogmatic statement ringing in your ears; refuse to be led away by the plausible contention that we don't need dogma; the present vitality of Christendom is produced by 2,000 years of dogma, that is, of belief in a definite fact repeated in identical terms sixteen times in the New Testament; quietly but firmly take your stand upon that fact, and standing on it you will gain faith in the omnipotence of God, trust in the reality of grace, and security that if we do our part the kingdom of God will triumph throughout the world, and, above all, a sure and certain hope of resurrection to eternal life.

The end of our prayers is often gained by an answer very different from what we expect. "Lord, what wilt thou have me to do?" was the question of Paul; and a large part of the answer was, "I will show him how great things he must suffer."—Tryon Edwards.

The Brotherhood of St. Andrew

A MEETING of the Hamilton Local Assembly of the Brotherhood of St. Andrew was held in the school room of St. Mark's Church, Hamilton, recently and was very well attended.

Mr. F. Lamb, president of the Assembly, presided and said in his opening remarks that they were glad to welcome Dr. Renison from the Church of the Ascension, and Mr. Haberstro from Buffalo, to speak to them. Rev. C. A. Sparling, rector of St. Mark's, in his words of welcome, said he had only been in Hamilton a short time but thought he had one of the best Junior Chapters and one of the best directors in the city. He welcomed the Assembly to St. Mark's.

Mr. A. S. Mitchell, Secretary of the Assembly, read the minutes of the previous meeting, after which Mr. Lamb referred to two items of interest to the members, the first being that Canon Spencer was going to continue the Jewish Mission with assistance, and the second that Canon Sutherland was to become hospital chaplain.

Dr. Renison was then called on and gave an excellent talk to the men on devotional and practical lines. He stated that he did not wish to give them an elaborate address, but some simple words. He emphasized the necessity for vision in all men, but particularly for Brotherhood men. A consciousness of sin was one of the first things needed, then an impulse to try and prevent it. He reminded them of St. Paul's words, "I beseech you, by the mercies of God, to present yourselves a living sacrifice"—a living and not a dead one.

Mr. Haberstro followed Dr. Renison and stated that the former's words were very practical and to the point. He was especially convinced of the necessity for going back to the old Gospel. Speaking of boys he said there was a blind faith in the child and there were hundreds of things which have to be explained, but he would like to say to the boy that if he took the words of our Lord and learned some of them and thought of them day by day he

would arrive at the highest point of his profession.

ANNUAL CONVOCATION AT TRINITY COLLEGE, TORONTO

The annual convocation of the University of Trinity College in the Faculty of Divinity was held on the 28th ult. for the conferring of degrees in course, and for the distribution of prizes, when degree of Doctor of Divinity, *honoris causa*, were also conferred upon the Most Reverend Samuel Pritchard Matheson, Archbishop of Rupert's Land, and Primate of All Canada, and the Right Reverend John Charles Roper, Bishop of Columbia. The proceedings took place in the Convocation Hall of the College; eight of the Bishops of the Canadian Church were present, besides many other clergy.

Following the conferring of the usual degrees by Rev. Dr. Macklem, Provost and Vice-Chancellor, Rev. E. C. Cayley

about to be undertaken by them and to the arts students he gave the advice that they should live out the best traditions of their college, which are to produce Christian gentlemen.

Bishop Roper, who next spoke, recalled his connection with Trinity twenty-eight years ago, when he came to the college as professor, and spoke of the members of the staff at that time, some of whom are still living. He spoke of the late Dr. Boyd, at one time provost, and later a colleague with him on the staff of the General Theological Seminary, New York, of the late Professor William Jones, and of the late Rev. Dr. William Clarke. The speaker also referred to some of the men who were undergraduates in the college at that time, one of them who has since attained to high honour, being Bishop Brent. Dr. Roper then addressed the divinity graduates, giving them much practical advice on their work, particularly for those who intend to undertake work in the West.

The list of degrees conferred in course was as follows:—

B.D. Degree—Revs. J. de P. Wright, M.A.; J. J. Preston, B.A.; W. S. Blyth, M.A.; and C. L. Desailly, the latter two being conferred in absentia.

L.Th. Degree—A. T. Weir (A. H.



A Good Friday Procession in Vancouver

introduced Dr. Roper, Bishop of Columbia, for the degree of D.D., commenting upon the fact that the candidate for the degree had at one time held a professorship in Trinity College. Archbishop Matheson was introduced by Rt. Rev. Dr. Thorneloe, Bishop of Algoma, who spoke of the distinguished position held by him both as a leader of men in the Church, and as an educationist. Dr. Thorneloe, remarking that the university in conferring upon the Primate its highest honour, was thereby adding to its own lustre.

After receiving his degree, Archbishop Matheson addressed the convocation, speaking of the high position held by Trinity University, both as the oldest university in Toronto and also as the university of the Church of England in Canada. He commented upon the high standing of graduates of the college whom he had met in the West, and voiced his approval of the system, which obtains by which arts and divinity men live in the same building, the effect upon the theological students striking him as particularly valuable in "rubbing off the corners." Speaking to the divinity graduates particularly he called attention to the importance of the work

Priest, B.A., H. A. E. Clarke, B.A., and A. J. Arthur, BSc., also being eligible for the degree, but not taking it).

Those also offering themselves for ordination were:—F. W. Colloton, L.Th.; L. A. Cooper-Ellis, P. W. A. Roberts, E. G. Hutson, R. M. Fairbairn, B.A.; E. S. P. Montizambert, and P. H. Streeter.

The prize list was as follows:—Third Year Divinity—General Proficiency—F. W. Colloton. Second Year—General proficiency, Old Testament subjects, Dogmatics and Ethics—A. H. Priest. Liturgics—A. T. Weir. Apologetics—J. Hatley. Patristics—V. O. Boyle. First Year—General proficiency and Old Testament subjects—V. O. Boyle and G. F. Kingston (equal). New Testament subjects and Early Church History—G. F. Kingston. All Years—Hebrew—F. W. Colloton, V. O. Boyle. Greek Testament—F. W. Colloton. General Biblical knowledge (Judge McDonald's prizes)—1, A. H. Priest and H. A. E. Clarke; 2, A. T. Weir; 3, V. O. Boyle. Boyle Prize—F. H. Colloton, A. H. Priest and P. H. Streeter (equal). Sermon Prize—G. F. Kingston. Reading Prizes—The Osler 2—S. Childs, H. A. E. Clarke and A. H.

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Priest. The Doolittle Prize (for improvement)—P. H. Streeter. The College Prize—J. P. Dykes.

A FITTING MEMORIAL

SHORTLY before the Rev. C. E. Whittaker left for his work in the North, he was made the recipient of a portable silver font in a leathern case to be used by him and his successors to the Glory of God in the Mackenzie River Diocese. This font, which was most suitably inscribed, was given as a memorial to the memory of a classmate who died last year, by the Bula Matadi Boys of St. John's Church, West Toronto. In addition to this gift this Church Bible Class for working lads has the past three years given to Missionary and philanthropic objects \$107.53. Ching Sheng, an orphan lad in the Door of Hope Orphanage has been supported for two years by this class. The lad who died helped to raise the amount to keep Ching Sheng for 1913 and for 1914 this Chinese lad is being supported as a memorial to the deceased Bula Matadi Boy. What more befitting memorial could a small class of working lads have than a representative in a Mission School in the midst of Heathenism and a Font to be used to gather in the Esquimaux and Indians of the North?

No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on, the altar.—*Jeremy Taylor.*

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RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

ALGOMA

SAULT STE. MARIE

S. LUKE'S PRO-CATHEDRAL

The Parish has been seized with but one thought in its various organizations—the approaching departure of the Rector and family. The Rev. Canon Brooke and Mrs. Brooke have been making their farewell visits and have been receiving privately and publicly tokens of admiration and affection which should ever be fragrant in memory and strong in encouragement.

Mrs. Brooke has been Honorary President of the Girls' Auxiliary eight years. And on April 20, the members entertained her to tea in the Hall. Miss Clayton, the Secretary, read an address and Miss Foster, President, presented her with a silver card case.

On Thursday, the Senior Women's Auxiliary held a social evening at the home of Mrs. Reid, the Branch President. Mrs. Johnston read an address. Mrs. Brooke replied and Mrs. Reid presented her with a beautiful silver tea service. Mrs. McColl added to the evening's enjoyment two songs.

S. Stephen's Mission bade farewell to their Rector in similar heartfelt fashion. The Superintendent, Mr. Cordwell, presented the Rector with a gold mounted cane and Mrs. Brooke with a silver chafing bowl.

Best of all, on Sunday the communicants and many others crowded to listen to their pastor's last message.

In the morning the Rector chose the Gospel for his text and spoke of the relations of the pastor to the flock. In the evening his theme was the same as on his first arrival in our city. "The sower went forth to sow his seed," and he hoped and prayed that of the seed sown there might be reaped a great harvest.

In the afternoon the Sunday scholars were addressed for the last time.

On Monday, April 27, a social was held in the Hall, and never was such a number of people seen in the Hall before. Mr. C. L. Farwell was chairman and Messrs. W. J. Thompson, J. B. Way, I. D. H. Browne, C. H. L. Jones, spoke in warmest admiration of the Rev. Canon Brooke and his work.

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Mr. Foster presented to the Rector an umbrella—from the Adult Bible Class.

The congregation's parting gift was a purse of gold. The Rev. Canon Brooke and Mrs. Brooke were much touched by the expressions of affection and the Rector's reply was made in most suitable terms. There was also an excellent feature of the evening programme in the music provided by Professor I. Fergusson and Mr. G. Fergusson, Miss P. Chewell, Mrs. J. Ross and Miss Moss.

After eight years, during which time the Rev. Canon Brooke has built a magnificent Parish Hall, suitable for Diocesan uses as well as parochial, and S. Stephen's Mission, he leaves a parish well equipped, to take up work in Christ Church Parish, Toronto.

From the Executive Committee of the Diocese as well as from the Parish and city, his well known personality will be missed. But none the less, Algoma Diocese and S. Luke's Parish wish him God speed, joy, and progress in his new work.

BEAUMAN'S MISSION

Easter service was very bright and no better attendance ever recorded. At the annual meeting an expenditure of \$1,300 was announced and a balance on hand of \$160. A site has been procured for a burial-ground recently. The Auxiliary announced a membership of 30 ladies, and the vestry decided to take steps to raise funds with a view of erecting a Church at Milford Bay, where the population is increasing very quickly. Wardens, John Hutton, Chas. Riley, J. H. Willmott; Synod Delegate and Lay Reader, W. J. Dyas.

CALGARY

CALGARY

St. Barnabas' Church Easter services were attended by the largest number of communicants in the history of the parish, 178. Being 70 more than last Easter and double the number of two years ago.

On Palm Sunday morning 9 male and 4 female candidates were confirmed. This makes the second confirmation in three months. The total number confirmed in this time being 35. On the fifth Sunday in Lent, the Bishop ordained the Revs. W. E. S. Tyers and R. J. Shires, L.S.T., to the Priesthood, in St. Barnabas' Church. The rector, the Rev. H. Montgomery, preached the ordination sermon. The candidates were presented by the Bishop's Chaplain, the Rev. Principal Hayes of Bishop Pinkham College. The Rev. W. E. S. Tyers is assisting the rector at St. Barnabas' and the new mission in

Grand Trunk subdivision. Mr. J. A. Edgecombe, President of the St. Barnabas' Branch of the C.E.M.S., is doing a splendid work in the parish as lay reader and teacher of a large Bible Class for adults.

HURON WOODSTOCK

On Whit Sunday the Bishop will ordain 9 deacons to the Priesthood. Writing in his Parish Magazine for May, the rector of St. Paul's says:

"The value of the service is that it teaches us what is the work of a fully ordained clergyman, and what we have a right to expect from him. He is required to promise that he will maintain the Doctrine and Sacraments, and the Discipline of Christ; that he will be diligent in Prayers, and in the reading of Holy Scriptures and in such studies as help to a knowledge of the same. He does not promise to collect money or to organize entertainments, or to be a social leader. Perhaps the best summary of the work of a Priest is found in the charge delivered by the Bishop as he lays his hands, with the Priests present, on the candidate's head; it is as follows: "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And he thou a faithful dispenser of the Word of God, and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost, Amen." I commend most earnestly to your prayers the candidates, that they may indeed be filled with the Holy Spirit and win many souls to Christ."

MARKDALE AND BERKELEY

The Easter services at Christ Church were even more largely attended than last year, and the offertory was more than double. The altar and chancel were beautifully decorated with flowers and the music well rendered.

At the Vestry Meeting of St. Matthias' the Wardens' report showed a balance on hand and everything in a very satisfactory condition.

AYLMER

The Easter vestry meeting of Trinity Church was of unusual interest this year, owing to the fact that it ends perhaps the most prosperous year in the history of this congregation. The total amount raised for the year as shown by the Wardens' report was \$3,792.72, of which \$1,460.00 was given as an Easter offering to pay off all indebtedness, so that the congregation is now entirely free of debt. The number of communicants on Easter Day was the largest on record, and altogether the congregation is to be congratulated upon their progress and self-sacrificing gifts. E. W. R. Hill and E. A. Miller were elected Wardens, and A. H. Backus, Lay Delegate to the synod.

WALKERTON

The annual Vestry meeting of St. Thomas' church was held on Easter Monday. The Wardens report showed that the finances of the church were in a satisfactory condition. The total amount of subscriptions during the year was \$2,800. The result of the year's work is that the debt on the new church has been wiped out and the mortgage burned in the furnace. The Rector, the Rev. R. Perdue, was voted \$100 as a present as a slight token of the valuable work he has done in the parish. Hearty votes of thanks were passed to the choir for the excellent way in which the musical parts of the service were rendered, and also to the ladies for paying the interest on the mortgage in the last three years. The Rector has been appointed Rural Dean on the nomination of the clergy. The Deanery meeting

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is to be held here on the 12th and 13th May.

MILLBANK

The annual vestry meeting of Grace church was held on Easter Monday, and the adjourned meeting a week later. A very successful year was brought to a close. The wardens for the past year, Mr. Wm. McKee and Mr. Jos. Stever, were reappointed for another year, as were also the auditors, Mr. Geo. Miller and Mr. A. W. Crutcher.

Messrs. Wm. Tanner and Wm. McKee were appointed delegates to the Synod. Mr. Tanner was also put in as treasurer of the Annual Garden Party Fund which is to be used as a Rectory and Church Repair Fund. It was decided to put in a furnace in the Rectory and do necessary repairs. It was decided that the organist, Miss E. Miller, should receive some financial recognition for her services. After all accounts for the year were settled there was a balance on hand of \$7.72. This is a very creditable showing as the congregation raised an increase of \$200.00 to the stipend of the Rector for the year, and the offerings to missions and other objects were not allowed to suffer. All branches of the Church's work are in a flourishing condition. The W. A. raised over \$125.00 during the year. On May 4 last, the church was consecrated by his Lordship the Bishop, being entirely free of debt.

SANDWICH

Annual meeting of St. Stephen's was held in the Parish Hall, Easter Monday. Very successful year reported. The sum of \$6016.00 collected on church debt during the year. Ordinary revenue showing good balance. Missionary apportionments paid in full. Communicants on Easter Day increased over 100 p.c. The congregation voted the Rector three months holiday. Mr. Peacock will attend the special course for clergy at Keble College, Oxford, during the holidays. Thos. McKee, people's Warden, Frank O'Neil, Rector's Warden. Church Council re-elected.

MOOSONEE

CHAPLEAU

The vestry meeting was held in St. John's Church rooms the Rev. P. R. Soanes, Rector, presiding. There was a fairly good attendance, and as women are

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allowed to vote at vestry meetings in this diocese, a considerable number were present. The Rector's report was very satisfactory, showing increased attendance at all services, especially at Holy Communion. 13 baptisms, 10 marriages, and 18 burials, many of the latter being those of foreigners employed on C.P.R. construction or in lumber camps. 29 candidates were presented for the sacramental rite of Confirmation. A new pipe organ was installed last Summer by the family of the late Thomas Nicholson, and the Church was cleaned and beautifully decorated. The debt now remaining on the church amounts to about \$1,500. All apportionments, stipend, etc., are paid, but there is a small debit balance on general fund of \$68. Reports all show good progress.

The wardens for 1914 are V. T. Chapple and G. B. Nicholson.

During 1913 the Bishop and his family moved to Cochrane as being more central. Chapleau being the extreme southern point of the diocese, but the parish is still the only self-supporting one in the diocese.

NIAGARA

HAMILTON

In the Church of Ascension last Sunday morning, Rev. M. Abraham, a native Hindu, a graduate of Madras University, who has just completed a three years' post graduate course in Wycliffe College, Toronto, preached. Mr. Abraham is designated for the high honour of the Bishopric of the Ancient Syrian Church in India. He preached on behalf of the Bible Society.

The Niagara Diocesan Board of the W.A. to the M.S.C.C. opened its 28th annual meeting on Tuesday morning, April 28th, in the form of Holy Communion in Christ Church Cathedral, at which service Rev. J. S. Broughall, Toronto, gave a very encouraging sermon to the delegates, taking as his text Ps. 98:2. The Bishop of Niagara celebrated the Holy Communion, assisted by Dean Abbott, Archdeacon Forneret, Rev. Mr. Davis and Rev. W. W. Judd. There were about 350 communicants. After the service luncheon was served by the Hamilton ladies in the school room of the Cathedral. Over 150 delegates from all parts of the Diocese were present, while a great many more arrived during the afternoon.

The afternoon session opened with an address from his Lordship the Bishop of Niagara, who compared the W.A. in the Diocese to-day with that of twenty-five years ago. He also gave an account of the \$400 given to him yearly by the Auxiliary.

A conference was then given by Miss Moody, Diocesan Secretary of Juniors, assisted by Mrs. Spencer, Mrs. Judd and Miss Collins.

A conference on Mission Study, led by Miss Metcalf. A conference on Dorcas work, by Mrs. F. Glassco, who also announced that the Central Room had been moved to 233 James St. N. Mrs. Thomas Hobson led a conference on Treasurer's difficulties.

The Junior meeting was held in the Ascension School Room at 4.15 p.m., nearly eight hundred children being present at this meeting. Rev. Arthur Howett illustrated the Junior Pledges with limelight pictures.

In the evening a public missionary meeting was held in the I.O.O.F. Hall, the hall being crowded for the meeting. The first speaker was the Right Rev. I. W. Richardson, Bishop of Fredericton, who gave an inspiring address on "I am the light of the World." He was followed by the Rev. Dr. Norwood, of London, who spoke on "Revelation, Inspiration and Illumination," he spoke of Christ's Divine patience, of Christ's certainty that all should be accomplished as He had said. The Bishop of Niagara was the chairman.

Rev. Canon Spencer gave the noon-tide address.

The second day's session of the W.A. opened in the I.O.O.F. Hall, and was well attended by delegates from the entire district.

Mrs. Clark, Honorary President of the Association, delivered an address of welcome. She was firm in her belief that it was the woman's voice which told the story of redeeming love in foreign fields. Mrs. Patterson Hall, President of the General Board of Montreal, then spoke. Miss Slater, Cor.-Secretary, gave the greetings of the various Diocesan Boards throughout Canada.

Miss Morgan, Rec.-Secretary, stated that 96 branches were now organized, 77 of which were senior. There were



Window placed last week in the Royal Military College at Kingston, as a memorial to the late Gentleman Cadet Arthur L. Smith, who was accidentally drowned at Kingston in May, 1913. The window is ten feet high and has for its subject Tennyson's Sir Galahad. The work was designed and executed by Robert McCausland Limited, Toronto.

2,497 on the senior roll, an increase of 145 over last year. Total of girl members, numbered 417, being an increase of 36, making a grand total of 2,914, an increase in both departments of 181. The report showed a life membership of further increase.

Mrs. Houston, Organizing Secretary, reported two new girl branches and three new junior branches.

By the report of Mrs. Frank Glassco, Secretary of Dorcas Society, it was learned that 86 bales of goods were sent to the West, together with 9 parcels. The sum of \$2,733.98 was spent on this work.

Miss Carter, General Treasurer, of Quebec Diocese, thanked the Niagara Diocese for its ready response to all appeals for assistance.

The Diocesan Treasurer's report

showed receipts amounting to \$9,729.89, expenses of \$5,852.69, with balance of \$3,777.20.

The Literature Committee gave an interesting and instructive demonstration of a Bible study class, taking the Book of Jonah for the subject.

In the evening a reception was held in the Parish Hall, Church of Ascension.

Rev. W. W. Judd gave the noon-tide address the third day.

The third day's session of the W.A. In consideration of the invaluable service rendered the society in her 21 years' activity as Organizing Secretary, as many beautiful roses were presented to Mrs. Houston by the W.A.

Miss E. B. Moodie, Junior Secretary, report showed that there were 40 branches in diocese, with 1,236 members; 14 bales and 23 parcels shipped to foreign stations during the year. Total receipts of this department, \$240.33.

Mrs. O. S. Clarke, Secretary of Babies' Branch, report showed 800 infants on roll and of that number 238 were added during 1913. A total of \$190 was received in receipts.

A meeting hall has been secured for teaching the gospel to the Jews, and this will have the supervision of Canon Spencer. In October of this year Miss Jacob, who is studying for the work, will come to Hamilton, and the work will be launched then. The sum of \$150 per year will be contributed by the Daughters of the King.

The Deanery reports of the Diocese were very encouraging. The electing of officers then followed for the ensuing year and resulted as follows: Mrs. T. E. Leather, President; Mrs. F. F. Dalley, 1st Vice-President; Mrs. David Thompson, 2nd Vice-President; Miss Morgan, Recording Secretary; Miss Slater, Cor. Secretary; Mrs. Houston, Organizing Secretary; Mrs. Frank Glassco, Dorcas Secretary; Miss Moody, Sec.-Treasurer of Junior Branch; Miss Metcalf, Con. Lit. Com.; Miss Woolverton, Sec.-Treas. Lit. Com.; Mrs. Scott, Sec.-Treas. of E.C.D. fund; Miss Ida Bull, Editor of Leaflet; Mrs. O. S. Clark, Sec.-Treas. of Babies' Branch, and Miss Hobson, Treasurer.

The life membership fees, which amount to \$450, were apportioned as follows: Church building funds for N.W. \$300, work in Kai Feng Hondu, China, \$60. Rock Bay Hospital building, Vancouver Island, \$90.

Reports of Investment Committee showed interest from financial investments, amounting to \$416. The offering box for the year's meetings amount to \$105.

The Committee on the Appropriation of Funds, amount \$892. Made following recommendations, which were endorsed by the meeting: Eskimo work \$100, parsonage in N.W. \$100, Church in Kai Feng Honan, China, \$50, for Hospital in Palampui, India, \$50, officers' traveling fund \$200, Cot in Palampui Hospital, India, \$25, Kindergartens in Japan \$45, Sunday on Prairies \$50, Girls' School, Honan, China, \$45, grants for N.W. \$25.

It was decided that the former yearly pledges, which amount to \$2,300, be renewed for the coming year. At the conclusion of the afternoon session Dean Abbott gave an address on the Lord's Prayer. The evening meeting, which was the concluding session of the convention, was held in the School Room of the Church of St. Thomas, and was for the Girls' Branches of the W.A., in Hamilton. The meeting was well attended and brought to a close the 28th annual convention, which was undoubtedly the most successful in the history of the Women's Auxiliary in the Diocese of Niagara.

ONTARIO

KINGSTON

On Sunday, April 19th, Bishop Mills dedicated at St. James' Church, a Memorial Window to the late Ven. Archdeacon Macmorine, presented by his family; a Memorial Window to late Mrs. Pigion, by her son, late Edward Pigion; and an oak Litany desk, to the memory of the late Mrs. J. A. B. Smith, by her husband and sons.

Ven. Archdeacon Armitage, President of the Historical Society of Nova Scotia, delivered an interesting address on April 22nd, at Queen's on "The Rev. Charles Inglis, First Bishop of the Church of England in North America."

MERRICKVILLE

The annual vestry meeting of Trinity Church was held on April 24th, and the financial statement submitted was satisfactory, the year showing a small balance on the right side. Messrs. J. L. Nicholson and T. J. Watchorn were re-appointed Church Wardens; C. W. Postlethwaite, Lay Delegate to Synod.

LYN

The annual vestry meeting of St. John's Church, Lyn, was held on April 22nd, the rector, Rev. J. deP. Wright, B.D., in the chair. All funds show a gratifying increase and a balance on hand. Church Wardens, J. Gilroy and H. Graham; Lay Delegates to Synod, G. N. Young. The Vestry empowered the Advisory Board to take such steps as they deemed necessary towards beautifying the interior of the sacred edifice and to act at their earliest convenience.

PICTON

The three branches of the Women's Auxiliary of St. Mary Magdalene's Church, Picton, have held their annual meeting and all report a very satisfactory year in Missionary work.

MAITLAND

His Lordship, the Bishop of New Westminster, B.C., arrived last week to spend a few days with his sister, Mrs. Wright, at the Rectory.

PRESCOTT

At the Easter vestry of St. John's Church, the financial statement made a creditable showing, all engagements having been met and a balance of about \$40 in the ordinary and \$180 in the special Thanksgiving account, while all the church societies, especially the Guild, showed favourable balances, as also the special collections for missions. A number of improvements to the Church property were recommended by resolution.

The Wardens were re-elected, T. H. Pringle and John Tyner; the Lay Delegates to the Synod are Messrs. Geo. Wilkinson, C. W. Beauen, and T. H. Pringle.

MALLORYTOWN

The Rev. C. T. Easton has been appointed to Clinton, N. Addington. The members of St. Paul's Church, Escott, presented him with an appreciative address and purse.

KEMPTVILLE

The Easter Day services in St. James' Church were well attended. The Chancel and Altar were beautiful and fragrant with flowers, and the music excellent. The rector used for the first time a beautifully embroidered white silk stole, presented to him by the choir. The reports at the Easter vestry meeting were all good.

The general fund showed a substantial balance on hand and all expenses paid in full to date.

The Ladies' Aid Society reported a banner year, having made between \$900 and \$1,000 since last Easter.

The Vestry expressed its appreciation of the Lenten Mission conducted by the Lord Bishop of Kingston and the Clerk

was instructed to extend to His Lordship the warmest thanks of the congregation for his valued services.

Church Wardens, Mr. S. Reynolds and Mr. A. Langstaff; Lay Delegates to Synod, Dr. R. H. Patterson, A. C. Armstrong and S. Reynolds.

OTTAWA

Rev. Thos. L. Aborn, of Balderson and Lanark, succeeds Rev. W. Netten, M.A., as rector of Holy Trinity Church, Pembroke. Rev. Mr. Aborn, who was born and educated in England, has been rector at Balderson for something over six years, and has served in the Diocese of Ottawa for fifteen years, having been stationed at Russell, near Ottawa, previously. Mr. Aborn assumed the duties of his new charge on Sunday, May 3rd, on which date Mr. Netten for the first time occupied his new pulpit in Cornwall.

OTTAWA

Venerable Archdeacon J. J. Bogert, for thirty-three years the rector of the Church of St. Alban the Martyr concluded his ministry on Sunday. As a fitting conclusion to his long connection with the church, the edifice was consecrated by Archbishop Hamilton, the debt on the edifice having been removed within the past week.

ST. MATTHEW'S.

The S. S. teachers held an important meeting on Wednesday evening, April 22nd.

Many important items of business were transacted. It has been the custom to close the school during the months of July and August, but this will not be done this year.

The school has grown to such an extent that three more classes are being transferred to the church. A Font Roll department has been organized. Mr. F. H. Gishorne, for many years on the teaching staff of the Sunday School, has been elected Assistant Superintendent.

St. Matthew's are working hard for a big delegation to the summer school this year. Any teacher either from St. Matthew's or any other Church, thinking of attending this very helpful gathering, are asked to get into communication with R. H. Sampson, Phone Queen 8336, as it is hoped at least twelve will go from Ottawa to either Port Hope or Lennoxville. The dates are June 29th to July 6th.

The Library received a pleasant surprise in the donation of 75 volumes by Miss Winnifred Black. Miss Black's kind gift is much appreciated.

The Y.P.A. Concert held Thursday evening, April 23rd, was a success, and the large audience was entertained by a programme of unusual merit.

His Lordship Bishop Bidwell, of Kingston, occupied the pulpit at St. Matthew's Sunday a.m., April 26th. His address on the subject of missions was a clear, logical appeal to the people of the Church to live up to the standard that Christianity is a world-wide religion.

In the evening Bishop Du Pencier preached from the text, "What will

Thou have me to do." He told of the great work being done in the Dioceses of New Westminster and Kootenay, and made a strong appeal for the support of the Church in the East, in order that the work in the West might advance as the occasion demands. His stirring words will doubtless have a lasting effect on the people of St. Matthew's.

On April 29th, His Grace, the Archbishop, confirmed a class of 56 children. This is the second confirmation service inside three weeks, exactly 100 candidates having been confirmed. At the conclusion of the service, His Grace addressed the children briefly on the subject of the Holy Communion, and the influence it would be in their lives.

The Semi-Annual Rummage Sale held in By Ward Market Hall, under the auspices of St. Anna's Guild, resulted in over \$50.00 being added to the funds of this splendid body of women workers.

On Sunday the rector spoke on the subject of Sunday School work, particularly the Font Roll and Home Departments. He appealed for more volunteers to teach in the Sunday School, and also explained the working of the mid-week celebration, shortly to be inaugurated.

A. Y. P. A.

On Tuesday evening, April 28th, about 300 representatives from the various Y.P.A.'s of the city met in a banquet, in St. George's Parish Hall.

Mr. F. H. Plant, President of the Central Executive, and chairman of the banquet, stated that the Y.P.A. of the parish stood for worship, work, fellowship and edification.

He then introduced the guest of the evening, Mr. A. W. Langmuir, President of the Dominion Executive, who gave a very instructive address on the formation, character, work, aims and objects of the A.Y.P.A.; an association that should bridge the gap between the Sunday School and offices in the Church.

ST. ALBAN'S.

The Church of St. Alban the Martyr, being free from debt, was consecrated to the service of God by His Grace the Archbishop, at the 11 o'clock service Sunday, May 3rd. Clergy present besides His Grace, were: Ven. Archdeacon Bogart, Rev. T. J. Stiles, Rev. W. H. Stiles.

Rev. T. J. Stiles, the new rector, preached the sermon, taking as his text Psalm 127:1.

This was Mr. Stiles' first appearance before his congregation and he made a strong plea that St. Alban's, while built 48 years, might keep pace with the great social, commercial and economical questions of the day, that the Christian religion might be lived out in the home, which he termed the keystone of the social fabric.

NEWINGTON

The annual vestry meetings of the parish were held on April 15, 16, and 21st, respectively. The Ladies' Guild raised \$176.18 and have a balance of \$101.10 on hand. The Sunday schools have an attendance of 57, and receipts amounted to \$38.00. The total amount raised for all purposes in the parish amounted to \$1,262.47. Both apportionments for M. S.C.C. and Dio. Missions were fully met. A new drive shed had been built and paid for at St. Augustine's, on the 8th line of Cornwall. The rectory and stable have been painted, and cement walks laid down. The rector, Rev. C. R. Palmer, said that he hoped, before long, to organize a "men's council" in each congregation.

PEMBROKE

At the conclusion of the evening service on Sunday, April 26th, which was

his last before leaving for Cornwall, the Rev. W. Netten, M.A., was waited upon by a deputation from amongst the men of the parish who presented him with an illuminated address and a purse of gold as a token of the esteem in which he has been held during the six and a half years of his incumbency in Pembroke.

Mrs. Netten also received a silver dinner dish from the girls of the Junior Auxiliary, a silver tea tray from fellow-workers among the women and a life membership in the Diocesan Women's Auxiliary from personal friends.

PERTH

ST. JAMES

Easter Day services were well attended at St. James'. Before beginning the service at 8 a.m., the Rector, Rev. D'Arcy T. Clayton, dedicated a very handsome brass alms basin, the gift of the members of the Girls' Auxiliary. The congregation here placed in the sanctuary a brass tablet sacred to the memory of Rev. Michael Harris, first rector of the parish, from 1819-1853. The parish is free of debt for the first time in many years. During the last two years there has been a great deal of much needed work done; the interior of St. James' Church has been decorated and all new windows put in, and new lighting, and the rectory renovated at a total cost of \$2,200.00, and the old debt of \$3,200.00 wiped out. All of which is most encouraging to rector and congregation.

QU'APPELLE

The Qu'Appelle diocesan synod will convene in Regina on Tuesday, June 9, continuing for a number of days. Between 300 and 400 delegates are expected and the convention will be one of the most important in the history of the diocese. Up till last year the synod met but once every two years, but the work of the diocese has increased to such an extent that hereafter yearly conventions will be a real necessity. Last year the synod met in Regina from January 29 to February 2, there being 300 lay and clerical delegates in attendance.

The quarterly meeting of the executive committee of the diocese was held on Wednesday 22, at St. Paul's parish hall, presided over by his Lordship, Bishop Harding. Among other matters it was decided that the formal opening of St. Chad's college should take place June 10, His Grace Archbishop Matheson, Primate of all Canada, performing the ceremony.

Appointments made during the quarter by the bishop were announced. Rev. Canon Pratt, of Stoughton, was formally appointed to the rectory of Estevan. Rev. Canon Knowles was appointed to the canonry of St. Alban, in the cathedral of Qu'Appelle, thus making the sixth canon in the diocese. The six are: Rev. Canon Beal, Rev. Canon Hill, Rev. Canon Pratt, Rev. Canon Williams, Rev. Canon Cornish, Rev. Canon Knowles.

Canon Knowles will continue his duties as secretary of Qu'Appelle diocese.

The Rev. Mr. Walker has arrived from England and been appointed to the charge of Kerrobert, the Rev. Mr. Loweth has also arrived from England, and been appointed to the charge of North Portal. The Rev. Mr. Cesar has been appointed to the charge of Craik with Chamberlain, and has taken up his duties there.

MOOSE JAW

At the annual vestry meeting of St. Michael and All Angels, a committee was appointed from the congregation with the object of securing plans and estimates for the erection of a new church on South Hill, where the need for a new church has long been felt. Messrs. J. C. W. Price and G. W. Day were elected Church Wardens.

Messrs. J. C. W. Price and L. E. W. Bailey were appointed as delegates to the Diocesan Synod.

The past year was the best experienced in the history of the church.

The Rev. A. Beauchamp Payne con-

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gratulated the parishioners upon the parish having declared itself a rectory, and he trusted the increased responsibilities would be realized and borne by all. The parish, he stated, would in the future relinquish all financial assistance from the Executive of the Diocese.

St. John's Church has had the best financial year in its history. During the year the mission building in the west end has been enlarged and greatly beautified, and St. Barnabas Mission in the east end was built last fall; we now own four lots in the west end and two lots in the east; for the means to accomplish this work, we are greatly indebted to Canon Hartley, of Rochdale, England, and to the Rev. A. E. Burgett, and a friend of his, as well as to one or two of the members of our own congregation. The work in these missions is going on very satisfactorily, each has a flourishing Sunday School, Women's Guild, Boys' and Girls' Club, and at St. Barnabas there is a Men's Club too. For the success of the work in the last-named mission, much credit is due to Mr. Gabb, who has given unsparingly of his time and means in order to carry it on.

The Rev. E. N. Webber has been recently added to our workers in this parish; he came here a few months ago, and offered to work here for a nominal

(Continued on page 15.)

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Women's Work and Social Service

MOST of us I fancy, have been reading about the National Institute for the blind, the new buildings of which were opened not long ago by His Majesty the King. The impetus for this undertaking has come largely from Mr. Arthur Pearson, well known in the newspaper world by *Pearson's Weekly* and other publications issued under his management.

The appeal on behalf of this work, by a most picturesque inspiration, was flashed all round the world by means of wireless messages from ship to ship on the high seas, and those of us who in an ordinary way have to confess that we do not think much about the question, have had a good many facts brought to our notice of which we have hitherto been ignorant.

* * *

According to estimates there are about 34,000 absolutely blind persons in the United Kingdom; of these about 17,000 are destitute, 5,000 in workhouses, 5,000 in receipt of outdoor relief under the Poor Law, and about 7,000 actually begging their bread.

At one time, as still so largely in Eastern countries, all misfortunes were looked upon purely as visitations of God, their alleviation being by a natural inference often regarded as little short of sacrilege. But now we have learned, at least we are learning, that preventable and remedial measures are within the scope of the Divine purpose, and that to us has been committed the task of carrying them in to effect and applying them to the disorders of life.

It is known for instance that a very large proportion of blindness is due to preventable causes—to ignorance, carelessness or neglect in case of new born infants, to the inheritance of social vice, to preventable accidents. Hence endeavours to diminish the numbers of the blind by prevention form an important element of social service, and are carried on by such means as Boards of Health, ordinary educational processes, exhibitions in connection with health and child welfare, and kindred means: and the diminishing proportion of the blind is due very largely to the employment of these measures.

* * *

Then there is the service for those who are blind, however they have become so. They are with us, and every possible reason that can be urged in favour of social service, every possible reason for helping

to improve the conditions of life for others, is strengthened tenfold in case of the blind, because of the very heavy handicap which they are obliged to bear.

There are, of course, different ways of helping to improve their lot; just now it is the work of the National Institute in Great Portland Street, London, that is in our minds. Mr. Pearson, who is so widely known for his energetic journalistic enterprises, and who has lately lost his sight, is nobly "turning his necessity to glorious gain" for others, by devoting his stalwart energies and wide influence to the promotion of the work of this institution of which he is Honorary Treasurer.

* * *

In the course of his appeal, published on March 28, he says: "Books mean almost everything in the way of enjoyment to the blind. Few who can see realize how much unconscious enjoyment the mere possession of sight affords them. And it is not a mere question of enjoyment, for education is chiefly dependent upon books, and the blind of all people need education. Many instances leap to the mind of sighted people who have won their way to the front rank though practically uneducated, but with the blind this cannot happen: their possibilities of observation are too limited."

I fancy we should all agree that books ought to be provided for the blind; but we may not all realize what a very expensive matter it is to do so on at all an effective scale.

* * *

Early efforts to benefit the blind do not seem to have involved any attempts at education. The first really successful undertaking in this way appears to have been that of the Abbé Valentin Haüy at Paris in 1784; he was the pioneer of the movement which has resulted in the establishment of institutions for educating, and of workshops for training and employing the blind. Schools for the blind came into existence, school boards began to consider the question, and societies were founded for teaching the blind at home.

A very important part of Abbé Haüy's work was the use of printing in raised characters, and many experiments followed in attempts to adapt, modify and perfect his invention. Mr. James Gall of Edinburgh, himself a printer, used a triangular modification of the alphabet, and in 1836 he printed the Gospel of St. Luke and the Book

of the Acts for the British and Foreign Bible Society.

Dr. Howe of Boston, Mr. James Alston of Glasgow, Dr. Moon of Brighton, and others devoted themselves very earnestly to a study of the question, which, at last resolved itself into one of "dots versus lines." Then in 1829, Louis Braille, a pupil of Abbe Haüy's foundation, L'Institute des Jeunes Aveugles, invented the system which bears his name, and which soon manifested its superiority to every other system, although it met with considerable opposition, and was not officially adopted in Paris till 1854, two years after the death of its inventor.

* * *

This "simple and beautiful" system, is based upon a group of six dots which lend themselves to 62 possible combinations. They are thus capable of forming not only all the letters of the alphabet, but accented vowels, punctuation marks and mathematical signs; the system is adapted to music, it is easily learned, and can be read by any person of ordinary intelligence, no matter what his business has been, nor how long the period of disuse.

"Let us have one system," writes Helen Keller, "I wish nothing had been invented except European Braille. There was already a considerable library in this system, when the American fever for invention plunged us into this babel of printing, which is typical of the many confusions from which the blind suffer through the United States."

A knowledge of Braille is the foundation of real education for the blind, and its adaptability is well illustrated by the fact that it is used for printing copies of the *Koran* in Egypt, and has been applied by Mr. Hill Murray of the Scottish Bible Society for a simplified system of printing Chinese.

* * *

The one very serious difficulty is the financial one. The process of printing in Braille type is slow and

complicated and the result very bulky. John Andrew Ford, the first man who punched the Bible in Braille, took three years and a half and used 20 million blows to do it, producing a work of 39 bulky volumes. Some more speedy processes can now be used, yet the cost of a set of plates for a Braille book of average size is £25, and it takes about an hour for an operator to punch out by machinery a single two page plate of 400 words.

Ivanhoe, which you can buy in a single slim volume for sixpence, occupies in Braille, six bulky volumes, costing each nearly a sovereign to produce.

* * *

Hence whatever further improvements may be made, it seems certain that Braille books will always be very expensive. In other words, for the majority of sightless people, Braille must be a forbidden joy unless the heavy cost of production is undertaken by some one. The particular aim of the National Institute is "to produce books, magazines, newspapers, games and pictures on a very wide scale, covering as far as possible the whole range of entertainment and instruction."

This is a fine ideal and it can become a reality only through a very wide and generous support. The immediate appeal is for £30,000 towards the buildings, and £100,000 at least for endowment, but it has been pointed out that with an income of about £40,000—(endowment of a million) it would be quite feasible to issue a very cheap supply of standard literature and a weekly paper as well.

The National Institute is by far the largest publishing house for the blind within the Empire, and is indeed the only publishing house working on a really large scale with machinery.

* * *

Of course, this question is not identical with that of self-support for the blind and of their general training, though it is allied to it; but it is a question of their occupa-

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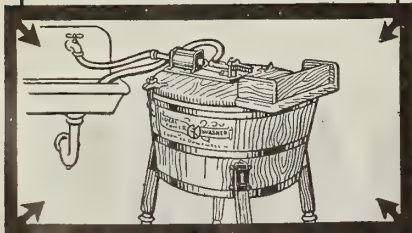
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tion, interest and happiness. They
 are nearly all poor; they can nearly
 all read; and Braille they can learn
 to read fairly easily and quickly.
 An expert is able to read it about as
 quickly as does a person reading
 aloud, and while the printed word
 means much to most of us, it means
 nearly everything to the blind.

There is a great deal of voluntary
 work done in making Braille books,
 which can be carried on at home and
 in leisure hours, by means of a
 fairly simple apparatus—"a limit-
 less field of precious benevolent
 effort," and however the supply of
 machine-printed Braille books may
 be extended and cheapened, there
 will no doubt always be a demand
 for voluntary workers in Braille,
 to supply the limited demand for
 special and unusual books, not
 wanted in sufficient quantities to
 justify their publication in the other
 way.

* * *

This is an era of cheap literature,
 innumerable newspapers and free
 libraries, and at no previous time
 has good literature been so easily
 and universally accessible. Some
 of us read much, others read little,

yet whether much or little, it is
 impossible for us to imagine life
 if we were cut off from the familiar
 process of reading. To the blind
 "reading is the one great light that
 shines in their darkness. It opens
 the golden gates to a golden land,
 and the keys are in the hands of all
 who can help to cheapen books and
 papers for the blind. It is simply a
 question of how far those blessed
 with sight will provide at their own
 expense more light for the blind."

Not long ago I was reading that
 the Postmaster General of Denmark
 had ordered a coin to be struck,
 bearing the words "a child seeing
 the light for the first time presents
 this tribute to the child who will
 never see it," these tokens to be
 sold to the parents of sighted chil-
 dren, the proceeds to form a fund
 for the destitute blind. (See last
 week's Old Country Letter also).

An offering from every person
 within the Empire who is thankful
 for his gift of sight and for the power
 to read books printed in the ordi-
 nary manner, would go far towards
 equipping the National Institute
 for its noble work, wouldn't it?

HONOUR BRIGHT.

Letters to the Editor

*We invite correspondence on all mat-
 ters relating to the welfare of the
 Church.*

**WE DO NOT HOLD OURSELVES RESPON-
 SIBLE FOR THE OPINIONS EXPRESSED BY
 OUR CORRESPONDENTS.**

UNITY

Editor of Church Life:

Sir,—The unity spoken of in Holy
 Scripture is the only unity deserving of
 a moment's thought. And that is not
 the unity of the spirits of men who agree
 to disagree, and to "recognize" each
 other's handiwork with an amicability
 both sinful and silly. No: Bible unity is
 the unity of the Spirit of God. The
 passage which best of all describes that
 unity reveals to us at the same time the
 condition of the Christian world in
 Apostolic times. It was a condition of
 visible, organic unity. It was the one
 living Church, seen and known as One
 wherever known at all. You search the
 New Testament in vain for the modern
 idea of "The Churches." Such phrases
 as "The different Christian bodies,"
 "Episcopal and non-Episcopal churches,"
 "the great Protestant communions," are
 far removed in time and spirit from
 Scriptural language and apostolic times.

To-day men describe unity in the
 words, "One Lord, one faith, one baptism."
 But that is not the unity of the spirit.
 It is only a half truth—generally the
 worst kind of deception—by which men
 try to string together the sects of Chris-
 tendom. We are told that though de-
 nominations differ they are all one in
 holding to the one Lord, one faith, one
 baptism. For honesty sake we should
 be careful in dealing with Holy Scripture,
 which is the mind of the spirit. The
 "Unity of the Spirit is sevenfold." Here
 it is: One Father, one Lord, one Spirit,
 one Baptism, one Body, one Faith, one
 Hope (Ephes. IV). Denominations can-
 not arrive at that unity by "mutual
 recognition" or co-operation. In that
 unity denominations have no part.
 That unity was the revelation of God.
 Its hidden life, the one Spirit: its visible

form the one Body. To that unity men
 were admitted by the one baptism.
 "With long-sufferings, forbearing one
 another in love," their endeavour must be
 to keep that unity in the bond of peace.

And now we are told that men can
 bring about unity by the co-operation
 of hundreds of mutually destructive
 Protestant sects. Unity without the
 "One Body!" O ye fools, when will ye
 understand the difference between God's
 exalted work and man's inventions;
 between the Divine Church and your own
 wicked soul-destroying imitations!

Protestantism bring about unity? It
 may return to it!

Re Mr. Plumptre. No one cares a
 button about the object proposed by the
 Church Unity League: but its pernicious
 methods must be checkmated at every
 turn. Though it does seem like swatting
 flies with a sledge hammer to deal out
 correction to the promoters of the League.

It is a matter for thankfulness that our

diocesan synods are purging the lists of
 delegates to the General Synod. Mont-
 real left out (and off) the Fathers of the
 C. U. League. Ontario sends at least
 four good men and true. Ottawa diocese
 may be counted on for six. Quebec,
 Niagara and the Eastern Provinces can
 be relied on: likewise Algoma. Let the
 dioceses of Huron and Toronto get busy.
 With them as with us it is a matter for
 the great body of rural clergy to deal with.
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R. B. WATERMAN.

Carp, April 24th.

THE REAL CHURCH OF ENGLAND

April 17, 1914.

To the Editor:

Dear Sir,—It is most encouraging, to orthodox Churchmen and women, to read in your issue of the 9th, in the columns of "The Week," under the heading "A Preference for Schism," the splendid stand you took, which will be endorsed by thousands of members of the Church of England in Canada.

Anybody in the past few months, reading in the columns of the *Mail and Empire* the battle royal that has been going on, is glad to hear somebody speak out for the real Church of England, whether it is Archbishop, Bishop, Priest or Deacon. No Man can serve Two Masters and the Church is

"By Schisms rent asunder,
By Heresies distrest."

"SENEX."

"BLESSED ARE THE PEACEMAKERS"

To the Editor of Church Life:

Sir,—Can nothing be done to rid our Church papers of the primitive "club" method of controversy?

Dr. Thomas may be Methodistical; Canon Plumptre may have ineradicable Presbyterian tendencies, and men of tremendous power like Dr. Mott and Mr. Eddy may be merely Christians, but are we going to advance the cause of Catholic Christianity by striving to compel them to imprison themselves in our own particular bonds before we can accept their sadly needed help and co-operation in Christian work?

The Anglican Church is, at best, but a small section of organized Christianity; its strength is in the fact that, in it, there is room for the high and the low, the broad and the deep, and, let us also confess, for the narrow, and should any one party succeed in crushing out another party our Church will be so much the less Catholic and so much the more sectarian.

It may, Mr. Editor, be necessary for you to publish "as matters relating to the welfare of the Church" personal attacks upon your fellow Churchmen, and to give your space to narrow minded protests against attempts that are being made to broaden our view of the work of Christian missions, but surely, you sir, have the right to add, for the guidance of your readers, your own comments to letters of the "Oxon" and "Churchman" type, which are calculated to make the scoffer scoff and the peacemaker weep.

Yours, etc.

W. F. CLARKE.

2134 Queen East, Toronto.

AN ASSOCIATION OF PRAYER FOR CANADA

St. Cuthbert's Vestry,
Elmwood, Winnipeg,

April 28, 1914.

To the Editor:

Dear Sir,—Would you kindly publish the following letter which appeared in the *Church Times* on April 3rd? I feel sure there are many in Canada, particularly in the West, who will greatly value this effort, and will gladly clasp the hand of fellowship which our brethren across the water are holding out to us. With respect to Catholic Faith and Practice we in Canada stand where many parishes in England stood, forty or fifty years ago, and we find that notwithstanding the equal victory over suspicion and prejudice won in the Old Land, we in this new country must fight again the same old battle, contending again for those very things which are now readily yielded. The correspond-

ence that has been going on in *CHURCH LIFE* lately in reference to the Guild of All Souls, is an evidence of this. This Guild is 40 years old and has a recognized status, but on a branch being formed in this country a number of Rip Van Winkles awoke from a long slumber and pounce upon it as if it were some new thing and the old cries of "disloyalty," "tendencies to Romanize," are uttered again. The Association referred to will help us to stand against these attacks. I should be glad to give further information respecting the Association to any enquirers.

E. C. R. PRITCHARD.

[ENCLOSURE.]

Sir,—Letters and articles have frequently appeared in *The Church Times* and other periodicals emphasizing the need of more practical sympathy and support on behalf of definite Catholic work in the Canadian Church.

It has been suggested that a beginning might be made if those who were keenly interested in the spread of Catholic Faith and Practice were to band themselves together in an Association of Prayer on behalf of all parishes which are looking to us at home for more active sympathy. It is further proposed that reports on the progress of the work and as to the needs of such parishes should be circulated from time to time amongst the members of the Association. The ruling idea of the Association would be that the members should only be pledged to prayer, but we feel sure that material aid would not be lacking as the needs became known.

The Rev. E. C. R. Pritchard, who is carrying on a devoted work in the parish of St. Cuthbert's, Winnipeg, which one of us had the happiness of visiting two years ago, deserves the credit for this suggestion. It would be invidious to single out other parishes which would value the opportunity of being linked up to us at home by the bond of prayer, but we are convinced that there are many such.

Lady Peel, Hampton Manor, Hampton-in-Arden, has kindly consented to act as Hon. Secretary of the Association, and Mr. H. F. Cheese, The Gables, Chalfont St. Peter, Bucks, as Hon. Treasurer. Communications may be addressed to either of these or to the two last of the undersigned.

W. B. TREVELYAN,

The Yews, Beaconsfield,

E. EDMUND SEYMINGER, C.R.,

House of the Resurrection,

Mirfield,

G. NEWELL LONG,

St. Aidan's, Small Heath.

BROTHERHOOD OF ST. ANDREW

April 27th, 1914.

NINETEENTH DOMINION CONVENTION,
SEPT. 24-27.

Editor, Church Life:

Kindly allow me space to suggest respectfully to the Directors and Secretaries of Brotherhood Chapters accessible to Winnipeg, the advisability of appointing, before the Summer holidays, some responsible member to organize wherever possible a delegation to attend the Dominion Convention next September. If the name of the appointed member be sent either to the General Secretary, W. A. Cowperthwaite, 4 Rosetta Court, Langside St., Winnipeg, or to myself, we will be glad to get in touch with him.

H. M. SPEECHLY.

(Publicity Chairman).

Pilot Mound, Man

A PROCESSION IN TORONTO

Toronto, April 29, 1914.

To the Editor:

Dear Sir,—I am glad to notice in your last issue a letter by "Commercial Traveller," on the subject of a Good Friday procession in Vancouver. I can-

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SWIFT CURRENT

Swift Current has now become the "Baby City" of Saskatchewan. It is rapidly growing and is spreading forth its arteries in every direction. Evidences of development are seen on every hand. The city authorities are drilling for natural gas, and should the venture prove successful, this will rapidly become one of the premier cities of the West.

The Church of England is growing apace with the city. Every branch of work has made "Forward" its watchword during the past year. There has been a marked increase in the number of communicants and in church attendance.

While the past year was filled with pitfalls, in the labour, financial and commercial world, the support from all quarters has been satisfactory, as was evinced by the report presented at the Easter vestry by the painstaking and energetic Secretary-Treasurer, J. A. Yager, Esq.

We were pleased to note that the Church is clear of debt and has a balance on current working of \$190.00.

The rector, Rev. J. Swallow, B.A., R.D., and Church Wardens, on behalf of the vestry, thanked all those who have so generously given of their time and means, during the past year, for the advancement of the Church and the working of the Parish.

Mr. L. C. Wilkins and Mr. L. G. Waller, Wardens; Mr. J. A. Yager, Secretary-Treasurer; Delegates to Synod, Mr. J. L. Lindsay, Mr. A. E. Sparshatt and Mr. J. A. Yager.

QUEBEC

QUEBEC

Recently two special services have been held in the Cathedral. On St. George's night there was a Choral Evensong with special music, attended by the St. George's Society, the preacher being the Rev. R. J. Bowen of the Bible Society. On April 29th there was Choral Evensong attended by the Ma-

not help feeling with "Traveller" that the trouble with the Church is, as he says, "that it will not come out of its shell and get down among the people." In Toronto we lack courage. It is always "what will people think." We are afraid to go outside and show the world that we are on the Lord's side. If we are going to win souls for Jesus, let us get out of our comfortable churches, now and then, and walk the streets for a change—there we shall find the spiritually lame, the halt and the blind. Let us have a procession in Toronto. We must get "into the field" with our cross, our banner and our soldiers.

Who is on the Lord's side?

Who will serve the King?

Who will be His helpers

Other lives to bring?

Who will leave the world's side?

Who will face the foe?

Who is on the Lord's side

Who for Him will go?

Yours truly,

SCOTTISH EPISCOPALIAN.

THE QUARANTINE STATION

Quarantine Station, Goose Isle, P.Q.
April 26, 1914.

To the Editor:

Dear Sir,—Will you kindly have my address on *CHURCH LIFE* changed to above. I wish Anglicans and Protestants in general, would take a little more interest in this station, considering the hundreds that are landed here, and I am expected to minister to the great majority. There is no lack of interest on the part of the authorities of the R. C. Church, but during the period of nearly four years that I have been here, no clergyman of our Church has been near me, and I am less than thirty miles from Quebec.

JAMES B. DEBBAGE,
Anglican Chaplain.

The Church in Canada

(Continued from page 12.)

stipend; his offer was gladly accepted by the vestry, and we are fortunate to have his help.

The Rev. J. F. Southam, who has been with us for two years, has resigned; he is going to enter the Community of the Resurrection at Mirfield. Mr. Southam, with his bright personality, has won his way into the hearts of all, and we shall indeed miss him. Many a good wish and prayer will go with him, as he leaves to take up that particular kind of work to which he has long felt the call, and to which he will, we believe, be well suited. His work at St. George's, and among the smaller boys, has been particularly appreciated.

The work of the various organizations in the Church goes on well.

Church Wardens, H. C. Pope and H. D. Pickett; Lay Delegates to Synod, Messrs. Pickett, Tanner and Dr. Gibson.

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sonic lodges of the city, the musical portion of the service being again made a special feature. The sermon was preached by the Rev. Herbert Symonds, D.D., Past Grand Chaplain of the Grand Lodge of Quebec.

The Rev. C. R. Eardley-Wilmot, of the Cathedral, was married on April 21st to Miss Rose Bowen, of Sherbrooke, and has left for a two months' trip to England.

Sympathy is extended to the Archdeacon of Quebec and his family, in the loss they have sustained through the death of Miss Bertha Shaw, a devoted member of the Church in Quebec.

The tide of immigration at this port has set in and on April 28th the first steamers, four in all, arrived. Rev. Messrs. La Touche Thompson and J. V. Young have arrived from St. John, N.B., and Halifax, to resume their duties as Port Chaplains.

LA TUQUE

The Rev. W. L. Archer left for Thorold, Ont., at Easter. Just before leaving the men of the parish presented their retiring rector with a purse as a mark of their appreciation and the ladies presented Mrs. Archer with a silver flower basket filled with roses and two sets of silver dishes. Mr. and Mrs. Archer were completely taken by surprise.

RUPERT'S LAND

WINNIPEG

Rev. W. A. Ferguson, M.A., B.D., has been appointed to a permanent position on the staff of St. John's College and will also take charge of the important and rapidly growing Cathedral mission of St. Chrysostom's.

His Grace, the Archbishop, returned from Toronto on April 30th.

It is expected that Canon Cody will preach in the city on Rogation Sunday, as he is to deliver the Convocation address to the University of Manitoba on Friday, May 15th.

St. Matthew's Men's Club held a very successful banquet on April 29th, when a large concourse of men met in the parish rooms.

The funeral of a late respected Churchman, J. Riley, barrister, of Portage la Prairie, took place in St. John's Cathedral Cemetery on Friday, May 1st. The deceased had been prominent in Church affairs in Portage, Selkirk and Winnipeg.

As a result of the two missions held in the city by Rev. Fr. Rees, and Rev. J. C. Fitzgerald, of the Community of the Resurrection, Mirfield, with the blessing of the Archbishop, a service was held at St. Cuthbert's, Elmwood, on Wednesday

22nd of April, to admit those who wished to become lay companions or associates of the Fraternity of the Resurrection.

After evensong the vicar, Rev. Mr. Pritchard, gave a short address, explaining the objects of the Fraternity, which are as follows: Associates undertake to (1) pray regularly for the Community and Fraternity; (2) to give a minimum subscription of 25 cents annually to interest others in the special aims of the Community: (a) The revival of the religious life; (b) Mission work at home and abroad; (c) The supply and training of clergy. Priest and Lay Companions have a rule of life, and have to report to the Warden or to some priest of the Community, every quarter as to the observance of the rules.

During the admission of associates, Havergal's hymn "Take my life and let it be, consecrated Lord to Thee," was sung. An informal meeting was held after in the parish hall, thus giving members an opportunity to know one another. Throughout, there was a real spirit of fellowship prevalent.

ELKHORN

The Easter meeting of St. Mark's parish showed that the spiritual life of the congregation was strong. There are now over 100 communicants, early celebrations are well attended; missionary work occupies the thoughts of the people, a large number have lately been confirmed and services have become more frequent. The financial status is excellent, the Church Wardens' report showing a balance in hand. Synod funds and missions have been well supported by this outpost of the Diocese and its societies have contributed in no small degree to the welfare of the Church.

A resolution in favour of allowing women to vote was unanimously carried.

Since the meeting, the rector (Rev. R. E. Park) has received the gift of a handsome new Hymn board, alms dishes and white antependiums for use in St. Mark's.

MORDEN

On April 29th a meeting of the W.A. of the Pembina Deanery was held here, opening with a Celebration of the Eucharist in the morning at St. Thomas'. In Alexander Hall the conference was held during the day. Miss Milledge drew from her experiences in a practical address to the members. Mrs. Holmes, of Clearwater, read two instructive papers on W.A. work in India and W.A. work in China. Mrs. Limo, of La Riviere, read an excellent paper on Japan. Mrs. Kerby, of Morden, spoke ably on the methods of keeping W.A. efficiency up to a high standard.

Mrs. McFarlane, President of the Diocesan branch, was introduced by Mrs. Piggott, who presided over the meetings, and the former made a strong address.

A unanimous vote for the admission of ladies to the voting list at parishioners' meeting was given at this assembly.

A miscellaneous shower of gifts for Dynevor Hospital (W.A. ownership and control) was a feature of the day.

At 8 p.m. Rev. B. L. Whitaker (Rural Dean) officiated at Evensong.

DAUPHIN

The dedication of the magnificent new organ in the recently erected St. Paul's Church took place on the 2nd Sunday after Easter. The special preacher was the Rev. W. A. Ferguson of St. John's, Winnipeg, and the organist, Mr. H. Chadwick. As usual the building was crowded morning and evening.

PIERSON

A most helpful and enjoyable time was spent by the clergy and all those who attended the Chapter meeting of the Deanery held at Elgin on April 20,

21 and 22. The meeting opened with Divine service in St. John's Church, at which the Rev. Rural Dean Cawley preached a helpful sermon on the subject of Faith. At the close of the service a general discussion took place on the general work of the Diocese and Deanery and Parish. Mr. Jas. Argue, M.P.P., and others, made short addresses and gave some thoughtful suggestions regarding parish work. On Tuesday there was a Celebration of Holy Communion at 7.30 a.m. At 9.30 all met in the Church for Matins, after which the chapter convened for busi-

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"Actinas" have been sold; therefore the Actina treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive:

Miss Susie Swartz, Berlin, Ont., writes: "I cannot say enough for what 'Actina' has done for my eyesight. When I was eight years old I had to start to wear glasses. The doctor said I could never expect to go without glasses. I have used 'Actina' only six months and can now sew and do all my work without glasses. I had worn glasses for seventeen years."

Mr. Emery E. Deitrick, 7124 Idlewild street, E. E., Pittsburg, Pa., writes: "My eyes were very weak, and my vision was so bad that I could recognize people only at short distances. Since using 'Actina' I have discarded my glasses, my headaches are gone, and my vision, I believe, is as good as ever it was."

Mr. J. H. Frankenfield, 522 E. 20th street, Cheyenne, Wyo., writes: "Regarding what the 'Actina' has done for me, I am proud to say I am not wearing my glasses at all. As for my catarh, it is almost gone and I had been troubled with it for more than sixteen years."

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ness. All the clergy were present except the Rev. J. Woollen, of Melita, who was unable to attend on account of the serious illness of Mrs. Woollen. Business arising out of the minutes was then discussed and the Rural Dean gave a report of the arrangements made for the summer missions and the new parish of Minto. The Rev. J. J. Robinson having generously accepted the invitation to hold a retreat for the clergy of the Deanery, arrangements were made for holding it at Souris about the 22nd of June. It was also decided to pool expenses at this and all future Deanery meetings for the clergy. A vote was then passed instructing the Secretary to convey to the Rev. J. Woollen the deep sympathy of the chapter for himself and Mrs. Woollen. The clergy also expressed there willingness to relieve Mr. Woollen of his Sunday duty, even though it meant the closing of their own churches for a Sunday, and the Rural Dean agreed to visit the parish and find out what assistance of this kind would be most acceptable to Mr. Woollen. The meeting then closed with Prayer. At 2.30 an open session was held at which a number of the laymen of Elgin were present. Three papers were read, one by the Rural Dean, prepared by Rev. J. Woollen of Melita, on "The Revision of the Prayer Book," another by the Rev. J. Hatter, of Carroll, on "The Conduct of Divine Worship," and a third by the Rev. C. A. Blay, of Hartney, on "How we can best

make good Church people out of our Old Country brethren." All the papers were thoughtfully prepared and extremely practical, and inspired a good deal of helpful discussion. At 8 p.m. a missionary meeting was held in the basement of the Church. The speakers were the Rural Dean, who opened with an address on Home Missions, and the Rev. S. R. Hammond, who spoke on behalf of Foreign Missions. A Celebration of Holy Communion on Wednesday morning at 7.30, closed one of the most successful meetings in the history of the Deanery. Many thanks are due the people of Elgin for their kindness and generous hospitality.

A conference of the Women's Auxiliary was held in conjunction with the meetings of the Deanery Chapter. Delegates were present from Hartney and Souris and a large number of the Elgin Branch. Meetings were opened with morning Prayer, after which a business session was held, Miss Millidge taking the chair. An address of welcome was read by Mrs. J. Barber, of Elgin, and replied to by Mrs. Cawley, of Souris. The resignation of Miss Burnham, Deanery Secretary, owing to ill health, was received with regret; Mrs. Blay, of Hartney, was elected to this office. Minutes of last meeting was read and passed, and reports from each Branch of the Deanery showed good results for the year. Miss Millidge then gave a most helpful paper on "The Work in China," after which the ses-

sion being closed, all adjourned to the basement of the Church, where a most enjoyable luncheon was served by the Elgin ladies. A few happy speeches were made by the clergy and some of the laity present. The afternoon session was opened with prayer by the Rural Dean. The first business was the election of officers for the Elgin Branch for the ensuing year. Miss Millidge gave a very interesting talk on "The Juniors," coupled with a display of models to be used at meetings to encourage interest in missionary study. This brought a most successful conference to a close.

PIERSON, SOURIS DEANERY

The Easter meeting of the parishioners of St. John's Church was held on April 20th. Reports showed that the past year had been one of unprecedented success. The current account showed a comfortable asset as against the serious deficit of last Easter and this together with the encouraging increase in the guarantee decided the meeting to increase the stipend of the incumbent from \$900.00 to \$1,000.00. The report of the Building committee showed that although a larger amount had been collected than was expected, there was also a larger expenditure owing to the improvement of the original plans and it was decided to make another canvass of the parish later in the year. The resignation of the incumbent, the Rev. S. R. Hammond, was then discussed,



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and on a unanimous vote of the parishioners a motion was passed asking that Mr. Hammond reconsider the matter. Mr. Hammond replied with a short address in which he reviewed the satisfactory advance which the Church had made in the past year, pointing out that a still greater success was possible if every parishioner would realize their



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responsibility and co-operate with the
clergyman in arousing interest in the
church's work, after which he yielded
to the request of the parishioners and
withdrew his resignation. The officers
for the ensuing year were then elected
and the meeting closed with prayer.

TORONTO

The Bishop of Toronto officiated on
Sunday morning at the opening of the
new St. Clement's Church, Leslieville.
In the afternoon he confirmed at St.
Cuthbert's, Leaside, and in the evening
held confirmation in St. Mary's, Dover-
court, Toronto.

TORONTO

The annual meeting of the Women's
Auxiliary of the Diocese is being held
this week.

The Bishop of Kingston preached at
St. Alban's Cathedral on Sunday morn-
ing and confirmed a large class at St.
Stephen's in the evening.

ST. PAUL'S.

The new organ was dedicated on
April 29th. Mr. Healey Willan was in
charge of the musical service. The in-
strument is one of the largest on the
continent, and, what is infinitely better
than mere size, one of the finest in
tonal beauty. The builders are Casa-
vante Freres of St. Hyacinthe, Que.
From every viewpoint the organ com-
mends itself alike to the performer and
the auditor, to the connoisseur and the
amateur. A series of "swell boxes" pro-
vides expressional qualities rarely
found even in the largest instruments,
while every modern device which ex-
perience has approved has been adopted.
The choir was heard in Sir George
Martin's anthem "Hail, Gladdening
Light," in Noble's "Souls of the
Righteous," and in Mr. Willan's splen-
did Magnificat and Nunc Dimittis in B
flat. This composition is churchly, ori-
ginal and supremely artistic. St. Paul's
congregation is to be congratulated,
when a composer of such distinction sits
at the organ bench.

The organ prelude was Bach's Fugue
in D minor. Other numbers heard dur-
ing the evening included Rheinberger's
Abendruhe, Merkel's Adagio in E, and
S. S. Wesley's Choral Song and Fugue.

Mr. Miles Farrow, the American or-
ganist, played Cesar Franck's Choral
No. 3 in A minor, and Mailly's Invo-
cation with vigor and distinction.

The Very Rev. W. M. Grosvenor,
D.D., Dean of the Cathedral of St.
John the Divine, New York, delivered
the address of the occasion.

Mr. Willan gave another beautiful
organ recital in the Church last Satur-
day afternoon.

ST. MARTIN-IN-THE-FIELDS.

The plans for the new church which
is to be built on the corner of Conduit
and Woodville avenues, are now almost
completed. The new church will be
situated in a picturesque part of the
ravine, and is to be of a beautiful
architectural design. St. Martin's
Church dates back to 1891 with a frame
building on Perth avenue, which was
burnt down in 1912. The first rector
was the late Canon Isaac Middleton,
B.A., who was followed by Rev. R. Sea-
born, M.A., Rev. Canon MacNab, M.A.,
the late Rev. W. E. Cooper, M.A. The
present rector, Rev. S. de K. Sweetman,
M.A., assumed charge in 1908, since
which time the congregation has grown
very rapidly. A fund has been institu-
ted for the building of the new church
and operations will be commenced
shortly.

APSLEY

After 20 years of devoted service the
Rev. C. Lord is severing his connection
with this mission.

Coming from England, Mr. Lord in
being stationed in the north country,
was the colleague and afterwards the
successor of the late Canon Harding.
Mr. Lord later gave fuller attention to
the Methuen and Hawley Post settle-
ments, the latter better known perhaps
now, by their respective post offices as
Glenalda and Owenbrook. Between
these two settlements as the church
membership increased, he built a church
named St. Andrew's, about eighteen
years ago. More recently he has built
a Mission room in Methuen and still
more recently a beautiful new church
at Apsley. During the last year or so,
a new church in Lasswade has been
completed to be used instead of the old
and much beloved log church.

Recently his flock presented him with
an address, accompanied by a purse of
\$41, and a suitcase.

Mr. Lord will be greatly missed, for
during his time here he has done much
good in many ways.

COBOURG

Rev. Mr. Mockridge, curate of St.
Peter's Church, received the sad intelli-
gence on Monday, that Rev. Canon W.
H. Spragge, rector, had passed away at
Old Point Comfort, Va., where, with
his wife, he had spent the past fort-
night. Canon Spragge had taken his
work here during the Winter as usual,
and, as has been his custom for some
years, went South for a few weeks' rest
and change.

Canon Spragge was a son of the late
Chief Justice Spragge, and he received
his education at Trinity University. He
spent some years at Aurora prior to
coming to Cobourg, but had occupied
the rectorship of St. Peter's Church
here for the past twenty-five years,
having celebrated the twenty-fifth anni-
versary of his induction on Easter Sun-
day.

FENELON FALLS

The annual vestry meeting of St.
James' Church was held on Thursday,
April 23rd. The church wardens pre-
sented an encouraging report. The re-
ceipts being \$156.00 more than the last
year. The church has been relighted
with Tungsten lights and a new furnace
installed. A substantial purse was pre-
sented to Mrs. French in appreciation of
her services as organist. The wardens
for the coming year are Mr. E. English,
Rector's Warden; Mr. Wm. Webster,
People's Warden. Lay Delegates to
Synod, Mr. R. N. Hamilton, Mr. E.
English.

NEWFOUNDLAND

During the taking down of the old
Parsonage at Trinity, a pewter medal
was found. It is one inch and a half in
diameter. On the obverse are the words:
"Church of England Temperance Soci-
ety. Aubrey G. Spencer, D.D., Bishop.
1841. St. John's, N.F.L.D." And on
the reverse is an open Bible, with the
words of Galatians v. 21.

The parish of Trinity raised over \$600
towards the Sealing Disasters Fund.

Members of the Masonic Lodges of
St. John's, attended Divine Service in the
Cathedral on Sunday, April 26th. Rev.
St. Uphill, Chaplain of Avalon Lodge,
was the preacher.

St. George's Day was fittingly observed
in St. John's and also in several of the
outposts.

CHURCH LIFE is evidently a good ad-
vertising medium.

A few weeks ago I gave as an item from
Trinity, an account of the finding of some
church windows after being overlooked
for 21 years. This week I am in receipt
of a letter from an agent in London,
England (who read the item) kindly
offering his assistance in tracing the win-
dows and their owners, as he was in all
probability the person who shipped the



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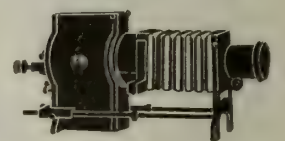
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packages to Newfoundland. He has since been advised of the finding of the owners, and of the windows being placed in positions originally intended for them.

MISSIONS IN THE FAR NORTH

Headed by Bishop Lucas, who has had twenty-three years' experience in Anglican mission fields of the north, and Archdeacon Whitaker, a close second with nineteen in the same field, a party of ten left Edmonton on April 30th for the north. The personnel of party and the places at which they will be stationed are: Bishop Lucas at Fort Chipewyan; Archdeacon and Mrs. Whitaker at Fort McPherson; Rev. C.

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minster, at Fort Norman; E. Merritt, St. John's, N.B., and W. H. B. Hoars, Ottawa, for Eskimo work.

With the exception of Bishop Lucas and Archdeacon and Mrs. Whitaker, all members of the party are new to northern mission work.

World Conference on Faith and Order

MAY 2, 1914.

IN May, 1913, the Commission of the Protestant Episcopal Church on the World Conference on Christian Faith and Order, which was proposed by the Convention of 1910 of the Protestant Episcopal Church as the next step toward Christian Unity, appointed a deputation of non-Episcopal ministers to visit the Communions, other than the Anglican, of England, Ireland and Scotland, in the interest of the Conference. The deputation, as appointed, consisted of the Rev. Newman Smyth, D.D., of the Congregational Church; Bishop J. W. Hamilton, LL.D., of the Methodist Episcopal Church; the Rev. J. H. Jowett, D.D., and the Rev. W. H. Roberts, D.D., of the Presbyterian Church in the U.S.A., and the Rev. Peter Ainslie, D.D., of the Disciples of Christ. Bishop Hamilton and Dr. Jowett were unable to go.

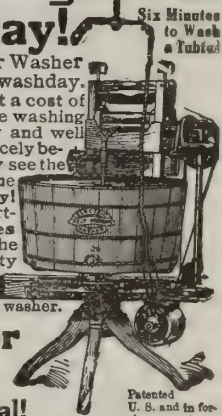
Dr. Smyth, Dr. Roberts and Dr. Ainslie reached London on January 7, 1913. The Rev. Tislington Tatlow, M.A., Secretary of the Archbishops' Committee of the Church of England on the World Conference, had arranged a programme for their meetings and rendered invaluable service to them throughout their tour.

The leading religious and secular

papers of London recognized the importance of their mission and gave much space to it. The first meeting was held in the Whitefield Tabernacle with members of the Swanwick Free Church Fellowship, an organization of about 300 young ministers of the non-Anglican Church.

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ches who have bound themselves together prayerfully "in the light of all new knowledge and scientific method to re-examine and, if need be, re-express for our own time the fundamental affirmations of the faith," desiring, "to cultivate a new spiritual fellowship and communion with all branches of the Christian Church."

Conferences were held with the official representatives of the Presbyterian Church of England, of the Primitive Methodists, of the Congregational Union of England and Wales, with the Committee on Unity of the Anglican Fellowship, with the officers of the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Ireland, the Congregational Church in Scotland, the Christian Unity Association of Scotland, the Welsh Calvinistic Methodists, the Baptist Union of Great Britain and Ireland, the Wesleyans, the United Methodists, the Association for the Promotion of the Unity of Christendom, the Friends, the Moravians, the Disciples of Christ, the Archbishops' Committee of the Church of England, and the Churchmen's Union.

In all, they met thirty-one groups in conference and accepted twenty invitations of a social character for further conference with representative men. In all instances their message was sympathetically received, and from all the conference they had the definite promise of recommending to the various annual meetings the appointment of commissions to co-operate in arranging for and conducting the World Conference. Not only did they thus advance the project of that Conference, but they were the means of bringing the Christians of England, Scotland and Ireland into much closer relation and sym-

pathy and thus, perhaps, to bring about the beginning of the healings of division there.

A fuller report is in the hands of the printer and may be had free on application to Robert H. Gardiner, Gardiner, Maine, U.S.A., with pamphlets showing how the World Conference is expected to prepare the way for Christian Unity.

PROTESTANT OR CATHOLIC

TWO old ladies were spending a holiday in Ireland, and they had occasion to hire a cab. The ladies were Protestants of an extreme type, and no sooner had they started the drive, when the elder lady remarked, "I wish we had inquired whether our driver was one of these Catholics before we hired his cab." The cabby heard the remark, but kept his own counsel. Presently, the old lady, still troubled in her mind and unable to restrain her curiosity, said to the cabby, "I hope you are not a Catholic, my man?" The cabby, who was of a strictly truthful though humorous turn of mind, replied, "Shure, I'm a Catholic, my lady, but my horse, *he's* a real, good Protestant!" "Oh, indeed," said the old ladies, "how is that?" "Shure," said the cabby, "he's not been down on his knees these seventeen years."

Prayer, as the first, second, and third element of the Christian life, should open, prolong, and conclude each day. The first act of the soul in early morning should be a draught at the heavenly fountain. It will sweeten the taste for the day. A few moments with God at that calm and tranquil season, are of more value than much fine gold. And if you tarry long so sweetly at the throne, you will come out of the closet as the high priest of Israel came from the awful ministry at the altar of incense, suffused all over with the heavenly fragrance of that communion.—H. W. Beecher.

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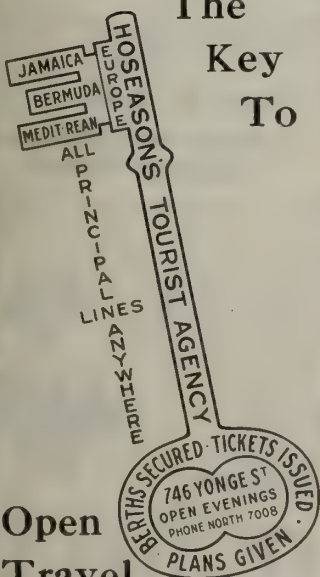
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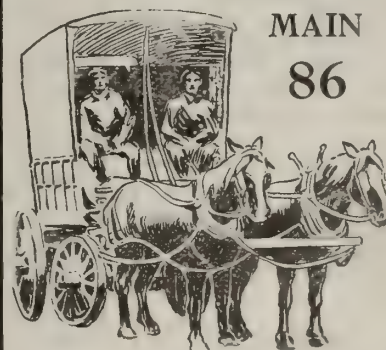
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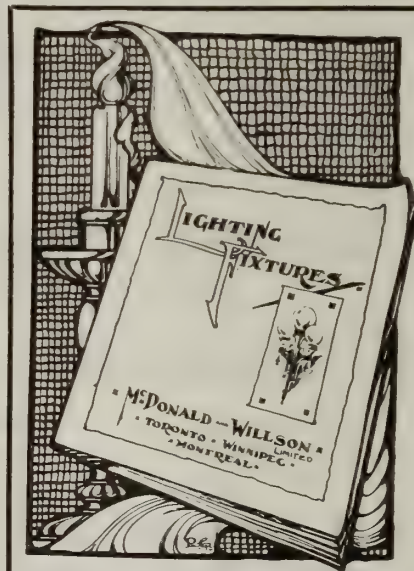
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Church Life.

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The Week

THE strong arm of the law is evoked to put down tipping, that is, provided the proposal of a member of the Senate is translated into an Act of Parliament. We do not believe that the Act will be forthcoming, and we do not believe an Act of Parliament would accomplish very much. It might work successfully where "tipping" is only an euphemistic synonym for bribery of officials or employees to do something inimical to their employers, be these the state, municipality or private persons or corporations. Ordinarily, however, "tipping" is not born of dishonesty, but of either kind heartedness or weak headedness, on the one side and cupidity or necessity on the other. So long as there are kind hearted people, there will be tipping of those who need tips by those to whom they render little but real services. So long as there are weak headed people, there will be tipping of the hanger-on by those to whom they do not render any service, but to whom they are an insolent nuisance. That tipping has become abused, few will question, but the remedy lies in the hands of the tipplers. "Don't tip when tipping involves injustice." Tipping, which is due not to special personal service calling for special recognition, but to the fact that the one ren-

dering an ordinary service of his calling is not paid a living wage by his employer, who leaves him to be paid by his customer in tips, involves and perpetuates injustice. If the tipping public would cease to tip in such cases, the employers would be forced to pay adequate wages or be without employees, and without employees they would be without patrons or customers. It may not be sound political economy to provide by statute a rate of minimum wages, but it is unsound morality and hollow Christianity to pay less than a living wage, or to leave others to pay it for you, by tips, but while we have no faith in reforming the good-natured or weak habit of tipping by legislation, we do believe it is within the scope of legislation to stamp out the evil and immoral habit of paying men and women less than a living wage.

THE Marriage Act of Ontario requires every clergyman or other person authorized to solemnize marriages to keep a record and various details of all marriages in a register provided gratis by the provincial government. Evidently the register does not emanate from the department of education, for every page of the last issue requires it to be stated whether the bridegroom is a "batchelor" or widower.

A GOOD deal of ill-feeling is being engendered in Canada and in England by letters, generally anonymous, that appear in the English press, belittling the opportunities Canada offers to immigrants, and denying the good faith of those who seek to promote migration to Canada. Unjust as these anonymous letters generally are, they are not more unjust than the strictures on English immigrants which are constantly seen in the correspondence columns, sometimes in the editorial columns, of some Canadian journals. The cause of the whole trouble as a rule is that species of English immigrant who has failed in Canada as he previously failed at home and as he would fail anywhere, owing to his

lack of qualities essential to even moderate success anywhere. In the language of the day, it is the immigrant who is a slacker and a groucher who is accountable for the erroneous idea that many English journals obtain of Canada, and present to their readers, and of the erroneous idea that many Canadian journals obtain of Englishmen, and present to their readers. Inevitably there is a percentage of failures, or slackers and grouchers, among the thousands who come to Canada from England each year and Canada would do well to discourage in every legitimate way the coming of such to a country where willingness to work and adaptiveness are absolute essentials of "making good." But if out of every hundred thousand English immigrants one thousand are failures, the percentage is certainly a small one. That one per cent., however, is heard of and heard from continuously. They are the ones who provide the data for anonymous letters and articles in the Old Country press condemnatory of Canada, and of those who promote migration to Canada; and for the letters and articles to the Canadian press condemnatory of English immigrants. The ninety-nine per cent. are so merged in the life of their adopted country and are so busy making good use of the opportunities they have found that they have neither time nor desire to write letters to the newspapers. The Canadian journals lose sight of the fact that in a large measure they are contributing to the upbuilding of the present prosperity of Canada of which we hear so much. We are reminded of the story of two Irishmen who were passing along a country lane bounded by a high hedge. A succession of brays and hisses broke on their ears. "A donkey farm, for sure," said one. "A goose farm," said the other. "A donkey and a goose farm," they agreed, and also that as they had never seen the like before, they must make closer inspection. They found an opening in the hedge and crawling through, discovered a five acre field, in which a herd of cattle, a large flock of sheep and several horses were quietly browsing, while in one corner a single donkey and a single goose were engaged in a fierce combat of tongues.

WE recently deplored the apparent terrible lack of sense of responsibility that prompted the legislature of New York to legalize the Christian Science Society as a curative body, thereby endangering the physical welfare and the very lives of thousands of children who, through the fanaticism of ignorant parents, would, in times of sickness and accident be left to the mercies of this shocking travesty of Christian and scientific truth. That it neither has a scientific basis nor is concerned in propagating the truths of Christianity is lost sight of by unthinking people who are misled, as apparently was the New York legislature by the flagrant misnomer "Christian Science." The popular impression regarding the Society is that it exacts the power of prayer to heal the sick. The Rev. Randolph H. Merken, in a recent issue of the *North American Review*, quotes from the "Bible" of the Society, the grotesque writings of Mrs. Eddy, to show that on the contrary it distinctly discourages it. He points out the new Bible of this strange religion definitely teaches that we should not "implore a corporeal God to heal the sick out of His personal volition"; but rather we should "understand the infinitely divine principle which heals." Again, she says: "Prayer to a personal God is a hindrance." (P. 635, ed. of 1893.) "I earnestly advise all Christian Scientists to remove from their observation or study the personal sense of any one." (Id.) But is it possible to pray without contemplating the Divine personality? Once more: "The prayer of faith shall save the sick, says the Scripture. The only beneficial effect of such prayer for the sick is in the human mind, making it act more powerfully on the body, through a blind faith in God." (P. 317, ed. of 1893.) Yet again: "God is not influenced by man." (Id.) "Prayer to a personal God hinders spiritual growth." "This common custom of praying for the sick finds help in blind unbelief." (Id. p. 318, ed. of 1893.)

This review of the teaching of Mrs. Mary Baker Eddy inevitably brings to mind the words of Christ to His disciples: "Take heed that no man deceive you, for many shall come in

my name, saying, 'I am Christ,' and shall deceive many." And the conclusion is inevitable, also. This new religion is not the Christian religion, and whosoever leaves the Christian Church to attach himself to it becomes an apostate from Christianity.

LOYALTY to my own union with Christ first and always an invisible love that would draw them all in, always an earnest desire to bring them in, yet never that wide gushing embrace that the world calls charity

—an embrace that will take in all men and leave out the word incarnate. That first. "There will always be for us relationships with men who are hostile," said the Bishop of Zanzibar in a Lenten sermon, "but we know that in these days, very few people regard it as a duty to suffer much from men of that kind. We like to be thought to be of an understanding mind, and the danger is that we should love the praise of men more than the praise of God, and it is our business in Passiontide to look for the mocking and for the spitting and for the scourging in our own lives in infinitesimal ways, in ways that are not worthy to be named with our Lord's Passion, yet they ought to be there. If there is one thing that we need to-day it is a true Charity. It is this true attitude towards God and the things of God, and it is contentment to go up to Jerusalem, not always shifting our ideals when one seems impossible of attainment, but to keep our eyes fixed upon the distant Jerusalem, to wait God's time for our entrance, and in the meanwhile to be content to be misunderstood and even mocked and scourged and spat upon, if only in the last Great Day in the fellowship of the Holy Ghost we find ourselves with all who love God through God's power and mercy in the one embrace of the Divine Love."

WE welcome the announcement that Prince Alexander of Teck is to be our next governor-general. He possesses in abundant measure the

Our Next Governor-General qualities essential for the position. The Governor-General in Canada

represents that constitutional principle which has done so much to up-build and solidify the Empire, non-participation in party politics of the representative head of the country. The representative head of the Empire is the King, and the Governor-General represents the King in this section of the Empire. Mankind has yet failed to develop a form of government which is in effect more truly democratic in the real sense of the word, which ensures a greater meas-

ure of liberty, as distinct from licence, which affords a wider opportunity for the recognition of the aristocracy of character, than that of constitutional monarchy, as we know it throughout the British Empire, including Canada. Given the possession of those qualities of character which the position calls for, nothing could be more fitting or acceptable to the people of the Dominions beyond the Seas than that the representative of the constitutional monarch should be a member of the Royal Family.

THE Prayer Book Revision and Enrichment Committee has completed its labours and will present the result thereof in a report to the General Synod. Many sessions of the Committee and of its sub-committees have

been held during the last three years and we do not doubt for one moment that every member of the Committee has laboured hard and conscientiously. While we are as yet uninformed on the details of the report to be presented, we cannot avoid the feeling that the labour of the Committee will have produced very little practical result. It seems to us that the longer they laboured the more the members of the Committee must have recognized that the question which in its preliminary aspects has been engaging the efforts of the houses of Convocation of both provinces in England for a few years, and is there being relegated to sub-committees of experts in Liturgiology, could not be solved in Canada in half the time without the advantages of assistance from experts in Liturgiology. That nothing of what has been done in the way of recommendation has been stamped through sub-committees or the general committee by narrow majorities we are assured, as we understand that a two-thirds majority has been required to ensure the presence in the report of any proposed alteration. Uniform pagination of all editions of the Book of Common Prayer is, we understand, one of these recommendations. This is concerned with typography rather than with liturgies, and certainly the typographical factor is not inconsiderable in securing congregational participation in and appreciation of the Services of the Church.

A STATEMENT BY THE PRAYER BOOK REVISION COMMITTEE

A resolution was passed at the final session of the General Committee on Prayer Book Adaptation, Enrichment and Revision that the Bishop of Kingston be requested to furnish to the Church press a statement of the proposals to be laid before the General Synod in September next by the Committee, giving details of the work done. We hope to publish this statement next week.

The Church in the West

WHAT the Church of England in Western Canada can and should do for our fellow citizens of foreign birth and descent is a problem that demands consideration. It may be said, indeed, that the problem concerns Canadians generally rather than churchmen as such. In its practical results a statement of this nature usually means that everyone waits for others to make a beginning and meanwhile does nothing. Such an argument, moreover, comes with a poor grace from churchmen who are proud to remember that the Church of England is older than the kingdom of England and contributed to its foundation. It may be added that efforts for the social betterment of others generally originate in religion.

That the admission of a large foreign population brings attendant dangers is evident from the experience of the United States. Immigrants of alien races easily lose the advantages due to their older civilization. Those engaged in settlement work, for example, have noticed that children educated in foreign lands appreciate what is best in art and music, while children of the same stock educated in Canada develop a craving for rag-time and a depraved taste for what is tawdry and vulgar. Retaining national defects, our fellow citizens of foreign birth in many cases have a fatal facility for acquiring what is worst in our Canadian life. Blasphemy and profanity are often the first English learned. A social worker from Poland, speaking of moral conditions among her own people in Canada said that she found the gravest faults common here that were very exceptional in her native land. Religion, moreover, which in their own lands was a controlling influence, is here in many cases displaced by crude scepticism and lawlessness.

There is a special danger in the part played by foreigners in our elections. Politicians of the baser sort, it is often said, are almost the only Canadians who take an interest in them. Be this as it may, I am not likely to forget the retort made by an esteemed Polish friend when I asked if there was ground for the assertion that the political opinions of most of the Slavonic voters depended upon the quantity of free beer supplied. He did not answer the question directly but demanded bitterly, "Who is it supplies the beer? Is it not Canadians?"

There is thus a threefold task to which our efforts should be

directed. For the benefit of the Canada that is to be we should carefully preserve any advantages of culture and courtesy that our immigrants bring with them. We should do what we can to help them to eliminate characteristic faults that they bring with them. Above all, perhaps, we should, for our own credit, protect them against evils that they too readily learn from us.

Has our Church any contribution to make towards this work? Most churchmen, I take it, believe firmly that the Church of England has a mission rich in promise for the future of Canada. But the future of Canada includes the future of the immigrant and his descendants. If we have no message for them, we must frankly recognize the restricted scope of our work as regards the Canada of to-morrow.

Statistics show how pressing the problem is. There are said to be in Winnipeg alone 30,000 Ruthenians, 7,000 Poles, and 10,000 Germans, in addition to Scandinavians, Icelanders, Italians, French and others, whose numbers I have not obtained. But even more serious than these large numbers is the fact that the proportion of immigrants of foreign speech as compared with those from Great Britain appears to be rising. For the year ending March 31st, 1913, the immigrants from Great Britain numbered 150,542, from the United States 139,009, and from other countries 112,881; for the year ending March 31st, 1914, the immigrants from Great Britain and the United States had decreased by 17,920 and 31,474 respectively, while those from other countries had increased by 21,834. In other words the number of immigrants from countries other than Great Britain and the United States had risen from 28 per cent. of the total for the year 1912-13 to 35 per cent for the year 1913-14.

In my next letter I hope to give the outline of a typical career shared by numerous labourers from Galician villages. G. H. B.

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—Trench.

To a certain extent, God gives to the prayerful control of Himself, and becomes their willing agent; and when the time comes when all mysteries are solved, and the record of all lives is truthfully revealed, it will probably be seen that not those who astonished the world with their own powers, but those who quietly, through prayer, used God's power, were the ones who made the world move forward.—E. P. Roe.

THE "OPEN BIBLE" AND ITS USE

OUR title is somewhat of a misnomer, for it is the "open Bible" and its disuse, or the open Bible that is generally kept religiously closed, that we are thinking of. The "open Bible" is what we hear a great deal about, but the Bible that is rarely opened is the one we are afraid that is most frequently seen in the homes of many professing and calling themselves Christians. The "open Bible" is a favorite catch cry of religio-politicians on the platform and in the press, but the closed and unread Bible is too frequently their favoured practice in private life. We often wonder why some people have a Bible in their homes. They never use it. We suppose that in spite of themselves they recognize that the word of God is a power, and that they intend to read it some day. They forget that a pavement of good intentions often leads in a very different direction. We deplore the passing of much of what was best in family life; in fact, the passing of family itself has long been a danger, but these things are but some of the results of the inexorable law that whatsoever a man soweth that shall he reap. Where God's word is not a part of the daily life of individual and of home—where the closed Bible is the practice and the open Bible the theory—God Himself ceases to be the daily guiding power. Reverent reading of God's word promotes fervent prayer and fervent prayer promotes reverent reading of God's word. The elimination of either, unless due to absolutely unavoidable causes, destroys the desire for the other, imperceptibly at first, perhaps, but, surely; and with desire to read God's word and desire to pray to God growing continuously weaker, the desire to please God grows continuously less, the force of His laws less binding. Where this process is at work in the individual and in the home, all things are possible contrary to God's law, and many things are inevitable, even that decadent sense of responsibility, and those lowered ideals of home and business so much in evidence and so much deplored. Within the Bible itself is a great variety of illustrations used to demonstrate the power of the word of God; it is among other things likened to "bread," so essential to physical life; but bread kept on the shelf and not eaten will not nourish the householder; to "a sword" and as "sharper than a two-edged sword," but even a two-edged sword if kept carefully locked in a scabbard will not cut very deep; and the unread Bible will not nourish the soul of the household and will not cut very deep into his conscience to lay bare to him his sins of omission and commission. There are four classes among those who profess and call themselves Christians—one class is content to read the Bible privately and ignore the Church and public worship of God; another class is content to go to church or to some place of public worship and ignore the word of God in private; a third class does neither; and the fourth class does both. The last is the only class that is consistent and sincere. The earnest and sincere worshipper in the Church of God cannot ignore his private or family devotions and reading of God's word, for his Church points him and helps him to these things. The earnest and devout pray-er, and reader of God's word privately, cannot ignore God's Church, for God's word directs him there, and his prayers strengthen his desire to go there. We distinguish between going to the Church of God to worship Him and going to a place of worship to pass an hour in more or less mental or emotional enjoyment, or because it is respectable. The former develops individual and family worship, individual and family use of the "Open Bible" and of prayer; the latter fosters, in the individual and family, spiritual laziness, acceptance of the closed Bible in practice and the abandonment of private prayer and family worship. The greatest hindrance to the spread of the word of God are not those who openly deny its power or those who are in any measure restricted in their liberty to use it, but those who, while proclaiming their greatest heritage to be their

unrestricted liberty to use the open Bible, use their heritage as one of unrestricted liberty to avoid the open Bible, and, thus showing little or nothing of its power in their own lives, fail to convince others.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

J.P.—Your letter is too long for publication in extenso in the Question Box, but your question is practically: Should the congregation stand during the exhortation which the "minister shall read" when "he giveth warning for the celebration of the Holy Communion?" You understand that explicit instructions in this direction provide one of the recommendations to be presented at General Synod by the Prayer Book Revision

Committee to which you take exception on the ground that the existing rubric does not call for it—that it is customary for the congregation to sit while the word of God is being read or expounded to them. It is true that the rubric does not state that the "people shall stand," neither does the rubric so direct "at the beginning of morning prayer," which covers the exhortation in that service. In more places than these the framers of the Prayer Book left something to instinctive reverence and generally known custom of the Church. Any official announcement of warning of or invitation to the Blessed Sacrament should naturally be received by the people standing.

Our Old Country Letter

April 29, 1914.

A GREAT number of religious societies—"church" and otherwise—have their annual assemblies, both in London and Dublin, during April and May, so that the "May Meetings" has a comprehensive meaning. This year, indeed, it is expected that "May" in the special sense explained, will extend well into July; the reason being that about five hundred gatherings, representing all phases of Church activity, are announced to take place in London alone, between now and the summer holidays, and even with considerable overlapping they must occupy fully that time.

The plan is very convenient for numerous country-folk, who can make their selection beforehand, and fit as many as possible of the events in which they are interested, into the week or so which they may be able to spend in town. For Londoners of leisure and religious sympathies, it means a perfect orgy! And for many a keen but hardened worker it means welcome food for heart and brains, which will be passed on to help "the cause." Let me tell you some of the doings last week in this connection, of the "S. P. G.," who fitted in many events under the collective title of "The anniversary."

The first was a fairly small and semi-private gathering in the S.P.G. House of enrolled "King's Workers" only. Every one of these—and they number several hundreds, though of recent date—is pledged

personally to "study, pray, and give" for the work of the S. P. G. and also to be ready if called upon for voluntary help in some of many ways which are suggested or may arise. This meeting, which considered especially the need and scope of medical missions, was most inspiring.

Indeed, the whole spirit of "The House" is that. Here, day by day, we find a perfect hive of industrious voluntary workers, under the direction of a comparatively small number of paid officials. All sorts of departments are in full swing; and no matter where one may penetrate, on floor after floor, always one is met by not only bright and ready courtesy, but by veritable brotherly love. Twice each day at least, at 10 a.m. and at noon, all the staff and assistants gather in the delightful little chapel within the house for a short service. There one finds the mainspring of which results show everywhere.

On the particular afternoon to which I have alluded, full evensong in the chapel was much appreciated by the "King's Workers." That was Saturday, the 18th. On the Monday, "Women's Work," S.P.G., had a big gathering in the largest hall of our "Church House," Westminster, which I remember describing to you some time ago, as the headquarters of many societies and organizations of the Church.

Tuesday was given up to "conferences" of experts in many branches of S. P. G. work.

Wednesday held two big events

for the society. First, in the morning, the corporate Holy Communion in St. Paul's, where an immense congregation gathered, and a colonial Bishop preached. The anthem and grand old missionary hymns, too, caught one's heart with the thrill of a multitude. The old mother Church does live and love still, whatever her detractors may say.

The second Wednesday item was an evening meeting, large, full, and keen, for medical missions, treated in a more general way than when for "King's Workers."

There is, perhaps, no section of missionary work which appeals so widely as this: and though (strangely) the S. P. G. authorities have only adopted it within quite recent years, it is already having marvellous results.

Your Bishop of Yukon is over here now, awakening interest and sympathy, I trust, as is right, for his far-off diocese, which should take a substantial shape. But "that we all may be one" I suggest that your readers in Eastern Canada might give back some special help to the new medical mission work of the S. P. G. to whose older pastoral shepherding they once owed so much.

To continue my narrative of events. On Thursday was the "annual meeting" of the society proper, and also gatherings connected with "King's Messengers," or the children's department, now a very large and of all others the most hopeful one.

And, last, but greatest, an enormous evening meeting in the Albert Hall, on Friday ended the "anniversary," and brought home "regions beyond" to thousands of listeners, while inspiring afresh hundreds of workers. It is great, if one contrasts it with the torpor of 100 years ago, but it is simply nowhere contrasted with the call.

* * *

One turns to things immediately confronting our Church at home; and Ireland, as for so many weeks past, leaps into the forefront.

To be in the north of Ireland now, or to be of our Church in any part of it, feels like living on the side of a volcano, with the ground beginning to crack! Ulster is my native land, and however far I have wandered, I feel again the throb of that passion of loyalty to Faith and Freedom and king, which are mingled as a birthright in the north with the characteristic strength of purpose and endurance that all men must admit now, whether or not they are able to do justice to qualities so difficult to coerce.

But I must not drift into politics, except as they intimately concern the Church.

This week the general synod of

the Irish Church is in session in Dublin, and, taking advantage of the consequent large influx of clergy and leading laity, all sorts of other Church functions are also filling every available hour. The chief business of the synod has for so far been connected with prayer book revision. You will remember that I told you some little time ago, of similar important work undertaken by the English houses of convocation. Both here and there the need is felt of more elasticity, less repetition, and fuller adaptation to modern life, if our services are to be living and sincere. Yet to tamper with the dignity and beauty of the old book might easily mean loss irreparable, even were there not a still greater danger of altercation in doctrine.

Slowly, prayerfully, and with extreme care, the changes contemplated are being summarized, sifted, and often rejected. The prayers of those who love our Church and its worship should aid these men—our best and fittest scholars and divines—chosen for this delicate and supremely important task, which will not reach completion for a long time yet.

* * *

An interesting scheme is being jointly discussed by the heads of many English missionary societies, who have just met in conference, of establishing an interdenominational college for post-graduate missionary study. If this succeeds, it will mean that a central teaching institution will be provided, in which missionary students, "after obtaining their qualifications in theology, medicine and education, will gain the requisite knowledge of the history, problems and methods of missions, of ethnic religions, of phonetics and the principles of language study and other kindred subjects."

Of course much of this kind of training has for many years past been available for missionary students concurrently with other learning. But it is felt that more time and more specialized study and expert teaching are needed, if mistakes are to be henceforth avoided and the full capacities of our intending missionaries evoked and used.

* * *

Have you ever heard of "The Guild of the Brave Poor Things?" H.R.H. Princess Louise, Duchess of Argyll, is the chief patroness, while the Bishop of London is president of the guild, which "irrespective of age, creed, or any other limit, gathers together all maimed people, whether men, women or children." In addition to the social work of the guild at headquarters (the Southwark Cathedral Chapter House)

good educational work is carried on by it at schools for crippled boys and girls. It is a noble and un-

selfish achievement thus to triumph over one's own disabilities in helping to mitigate those of others.

The Old Testament in the Making in the Light of Modern Research

By Rev. J. Paterson-Smyth, B.D., Litt.D., D.C.L.

Prologue

I

THE CHURCH AND THE BIBLE

HOW THE CHURCH FORMED THE BIBLE

RECENTLY a thoughtful, devout layman said to the writer, "I never read the Old Testament now, as I feel that the results of modern scholarship have entirely upset for me its foundations as an inspired book."

This is a very dangerous misunderstanding and unfortunately a widespread one. It is futile to hide our heads in the sand and imagine that people are not disturbed about it. And it is equally futile to decry the critical studies which have caused the disturbance. For our best Christian scholars are now agreed that the main central results of critical scholarship have come to stay.

The aim of these articles is to arouse interest and remove misunderstanding by telling the story of the making of the Bible simply and frankly in the light of modern scholarship. For it is a very interesting and helpful story. There is nothing really disquieting in it. Nay, rather, when we have got over the disturbance caused by shifting our point of view it should make the Bible for us a more living, throbbing human presentation of God. People talk of the Bible coming down from its pedestal as a result of modern research. Perhaps in a sense it is true. Old classic legends tell of the young sculptor who carved his statue of surpassing beauty and then, as he gazed at it on its pedestal, fell in love with the work of his own hands. He prayed to the gods to give life to his creation and lo! as he prayed came stirring breath and colour, and at length it came down into his arms, a living, throbbing woman to be his joy and companion and comfort in his daily life. If the fuller light which has fallen on the story of the Bible should tend in any degree to bring it down from the conventional pedestal on which verbal inspiration and such like theories have placed it, may it not be to bring it closer to our hearts, and make us feel more truly behind

it the real, living, throbbing spirit of God, who inspired it?

The story of the making of the Bible is a very different thing from the story of how we got our Bible, which in our day has been told by many writers in popular form. This latter begins with the early manuscripts of our present Scriptures and traces their history down through the centuries till they appear in the printed collection of books which we now call the Bible. But the mind naturally gropes further back—and the recent disquiet about Higher Criticism adds force to its questionings. We want to know:

How did we originally get this collection of books, history and biography and letters and sermons and poetry and drama? When and where was the ultimate beginning of them? Had they any existence before they were written in the Bible? Who wrote them? Who collected them? Who selected them? By what test were they selected out of the literature of the time? For there was a wider literature. Other books beside these were written by "holy men of old," both in Old Testament and New Testament times. How does it happen that these particular books and no other should be regarded as specially inspired and collected into an authoritative Bible?

II

It will simplify the answer if it be kept clearly in mind that there are two stages in the making of the Bible.

First. The gradual growth of a religious literature.

Second. The selection or acceptance or recognition of certain parts of that literature as authoritative and inspired Scripture.

These stages must be kept clearly, distinct, and always there must be kept prominently in mind the thought of a religious community behind them. The growth of a religious literature suggests the thought of a religious community in which it grew. The selection of any literature to make into a Bible implies that there must have been behind that literature a religious community to select it. That goes

without saying. It is impossible to discuss the subject at all until we recognize the fact that the Bible does not stand alone. A divine society, divinely formed and guided and "inspired," stands behind it. In this divine society it grew from small beginnings away far back in dim antiquity. By this divine society it was selected and guarded and transmitted. The Bible is the Book of the Church and the question of its growth and formation is quite an impossible one if it be thought of apart from the background of the Church.

The Church stands behind the Bible. The Jewish Church stands behind the Old Testament. The Christian Church stands behind the New Testament. The law and the prophets and the psalms did not drop down from heaven promiscuously into the world. God selected a certain community, a certain religious society in which these books grew and were written and selected and preserved and transmitted for the world's good. Our Lord did not first give us the Gospels and Epistles and then appoint apostles and disciples to lecture about them. He first founded a divine society, the Church, and at His Ascension He left to the world not the Gospels and Epistles but this divine society with its fellowship and its mysterious, spirit-guided life and afterwards, as the occasion arose, the members of this divine society were inspired to write the Gospels and Epistles.

"There is no true antithesis between the Church and the Bible. The Bible is really the voice of the Church in its first and greatest age. However much and however rightly we may elevate the authority of Prophets and Wise Men and Apostles that authority does not belong to them either as speaking or writing in isolation. They are always in closest touch with the Church of their day, and they draw spiritual sustenance from the contact—even though they give it back in redoubled measure. . . . Inspiration should be thought of as acting through (the Church) here weakly, there strongly, but yet in different degrees permeating the whole."

III

This then is the first step in the making of the Bible. God in His loving purpose for the world's blessing and a good selected through His divine providence a community of men in which His Holy Spirit should especially act, not for their sakes alone but for the sake of the whole world. In this community both in Old and New Testament times was an all-pervading sense of God's presence and rule. In it arose prophets and psalmists and

apostles and teachers who in various degrees felt strongly the religious impulse to help life upward. They were not all of the same level—some were ordinary commonplace good men—some had a very high inspiration, a very deep intuition of the grandeur of righteousness, of the hand of God behind all history. Thus there arose a religious literature and history. In this literature and history certain parts stood out more prominently, partly through great authors' names, mainly through the gradual popular recognition of higher spiritual values. Thus came a gradual, half-unconscious selection of what seemed highest and best—what most appealed to the highest and best in men, what they felt convinced in the deep recesses of their soul to be the expression of the mind of God. And this selection is the Bible.

Not all the utterances of patriarch or prophet, or psalmist found a place in the Old Testament. Not all the lives of Jesus or writings of apostolic days appear in the New Testament. By the silent, mysterious guiding of the Holy Spirit the Church of God in Old Testament and New Testament days slowly and gradually formed the collection of books which we now call the Bible.

IV

In a very real sense then, the statement is true that the Church formed the Bible. But we must not misunderstand the statement. It does not mean that the Jewish or Christian Church on some definite occasion, on its own authority, officially selected from its literature certain books and decided that they were to be regarded as inspired and authoritative. On the other hand, neither does it mean that they had only to collect and safeguard certain books which from their ultimate beginnings stood apart from all their other literature, or whose divine origin was somehow miraculously guaranteed. There is an old Church fable that at the time of the Council of Nice all the books were placed near the altar with a prayer that God would decide between them, and that immediately the true canonical books of Scripture jumped up on the altar and the others remained quietly on the floor!

Some such process might fit in with popular notions about Scripture. But the divine method was very different and here I call careful attention to this method. Not suddenly, by some startling miracle—not officially, by some decision of a council, but slowly, gradually, half-unconsciously, by the quiet influence of the Holy Spirit on the minds of men in the Church, was

the canon of Scripture settled. "The Bible was formed even as the Church itself was formed by that Holy Spirit which was the life of both." The Bible and the Church were correlative to each other. Neither was the Church without the Bible nor the Bible without the Church. The Holy Spirit, who touched the highest consciences in the community to utter noble teaching, touched also the general conscience of that community to discriminate between higher and lower—to appreciate and love and treasure especially what was highest and most valuable to its religious life. The formation of this collection of documents was gradual. It was decided unconsciously by usage rather than by criticism or deliberate choice. It was no verdict of any one gathering of men that formed the Bible. It was the slow, accumulating verdict of the ages.

V

Does it seem derogatory to Holy Scripture to say that it was the judgment of men that made certain books into a Bible? At any rate it was so. There is a mysterious upward look in poor fallen humanity made in God's image, touched by God's spirit. "We needs must love the highest when we see it," even though we may refuse to follow it. It was this response to the highest, specially quickened in a community under God's peculiar guidance, which made the Church recognize and appreciate and reverence and preserve certain books which seemed instinct with the Spirit of God.

The making of the Bible was the act of men. But surely it was none the less for that the act of God the Holy Spirit. It was really His divine working that separated certain books for the perpetual instruction of the Church. But the mode of His working was by the quickening and guiding of human souls, that they should instinctively love what was most divine, what was most stimulating and helpful

to their religious life; that by a divine impulse men should gradually arrive at a general recognition of a certain set of writings as authoritative and inspired Scripture. Thus the Bible formed itself by a power inherent in it. It won its own way. It built its own throne. All that was best in human consciousness recognized its right to rule over men. Its position, we repeat, rests on no external authority, on no sentence of council of synod or prophet or saint, but on a gradual choice by a Church guided by the Spirit of God.

VI

It is quite true, as we shall see later, that the representatives of the Jewish Church officially pronounced their verdict as to what books should be in the Old Testament canon of Scripture. Yes, but when? Somewhere about the time of our Lord, after the accepted books had been for centuries recognized as of God. It is quite true that the Christian Church collected certain New Testament writings to form their Bible. But when? After they had been for three hundred years accepted as the God-given guide of the Church.

Surely no one would say that the Books owe their position to the fact that the Church thus formally recognized and collected them into a Bible, any more than one would say that the works of Shakespeare, or Browning, or Tennyson owe their position to the fact that we have placed them in our collections of standard English literature. The books of Scripture asserted their own position. It was not the Church collecting them into a Bible that made them of authority but rather the fact of their possessing authority made them be collected into a bible.

What gave them this authority?

The body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must watch and labour for all that we ask.—*Jeremy Taylor.*

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ALGOMA

SAULT STE. MARIE

ST. LUKE'S PRO-CATHEDRAL

The Wardens of the past year in presenting their report placed on record the deep regret at the one incident which has marred the otherwise happy and most successful year in the history of the parish—the loss of their rector.

Total receipts shewn amounted to \$8,036.97, with assets \$781.00, and no liabilities.

Church Wardens, Messrs. L. B. Ross and W. H. Forde.

FORT WILLIAM

ST. LUKE'S.

In the parish notes the Rev. Canon Burt writes strongly upon the use, not to say the abuse, of the Vestry meeting. While regretting the coincidence of the closing of the fiscal year with the Paschal season, he urges the use of the Easter Collect more sincerely, so that more good may result from "the Clearing House."

At the Vestry meeting held in the new club room, 75 or 80 members were present, mostly voters.

The rector thanked personally the lay reader, Mr. L. W. Hallett, and all the workers. Church Wardens, Messrs. H. Stewardson and L. S. Dear.

Total receipts, \$3,062.63.

The Bishop is expected shortly in Fort William—probably May 10.

ST. PAUL'S.

From the Parish Notes we learn that the Mission held by the Rev. T. Rees has given such a forward movement that together with St. John's, Port Arthur, where Rev. C. Fitzgerald has brought spiritual impetus, the whole congregation is called to live up to the teaching and ideals.

At the Vestry the new Wardens elected were Messrs. F. Babe and M. Cochrane. Mr. P. H. B. Dawson is representative to Synod. The 12 Sidesmen and Ways and Means Committee remain much the same.

The Sunday School has an average collection of nearly \$5.00 a Sunday. Mr. J. C. Hall has 25 volunteers helping him to teach 40 Chinese. Some of these latter are asking for baptism.

The choir are looking forward to the coming annual Ascensiontide Choral Festival with other Anglican choirs.

The W.A. have packed a bale for the Indian Homes at Chapeau. The G.F.S. have sent one to Sault Ste. Marie for the Indian Homes and are working for "Children's Aid."

There is talk of the formation of a Bell Ringers' Guild. Mr. E. H. North

has been making the peals a "labour of love." The ringing of the chimes must be regarded as an asset to the whole community.

ST. THOMAS'.

After very crowded services on Easter Day the vestry has met and elected officers: Messrs. W. H. Thornburrow and W. J. Irwin; Envelope Secretary, N. B. Darrell; Sidesmen, Messrs. Stanbrook, Simister, Glover, T. Daley, Sinfield, R. Poslans; Mr. J. H. Irwin was elected delegate. The pressing need of the Parsonage led to the formation of a committee to deal with the matter.

BURK'S FALLS

At All Saints' Church a course of lectures on Early Church History was delivered during Lent by the Rev. Canon Allman, Incumbent, which aroused considerable interest and some correspondence.

At the Vestry meeting the general finances of the church were sound in spite of the tightness of money during the past year. The Canon and several expressed unfeigned regret—we quote a news cutting—at the imminent departure of Mr. F. Tasker, President of the Dramatic Society.

Church Wardens, Messrs. J. Hilliar and L. E. Gowing.

The Rector included Mr. Jos. Hilliar in his tribute of thanks for work done as Lay Reader.

SHESHEGWANING RESERVE

Once again the doings of the Anglican Indians of the Sheshegwaning Reserve have been much in the public eye on Manitoulin Island. After the last entertainment in aid of their Church Building Fund the suggestion of several visitors made then has been carried out by a visit to Gore Bay.

The question of taking a concert party of over 20 persons a distance of 35 miles on the roads was no small one, but the Indians willingly assented.

The result far exceeded the greatest expectations of those concerned. When on April 21st the first waggon load from the Reserve entered the town they received a most enthusiastic reception from the school children as they passed the school.

In the evening the Gamey Hall was crowded some time before the time fixed for starting and many had to be turned away for lack of room.

The Mayor of Gore Bay made a most felicitous speech of welcome. Each item of the programme was heartily applauded. Speeches were made by the Rev. H. A. Sims, Mr. W. C. Dunn and Messrs. David Sampson and Peter

Niganiwana, Church Wardens. All remarked the excellent work of the Rev. H. A. Sims, not only among the Indians but also in his other work on the Island, and expressed regret at his impending departure. At the end of the programme there was a sale of articles made by the W.A. on the Reserve. After the audience had left the Hall the Indians were provided with lunch by the Gore Bay W.A.

The proceeds of the evening amounted to \$150.00, including \$40 from the sale. After paying all expenses nearly \$130 was placed in the Building Fund. The Indians returned home much encouraged by the sympathy and interest shown by their white brethren.

On April 16th the annual Vestry meeting of the mission was held. The accounts showed a most satisfactory state of affairs. This was the last visit to the Reserve of the Rev. H. A. Sims, priest-in-charge, prior to his departure to take up his new work at Liskeard. The occasion was marked by a supper at the house of John Niganiwana, to which all the members of the mission came.

It was at the close of the Vestry meeting that Mr. W. C. Dunn, the catechist and schoolmaster, voiced the feeling of the mission in a most expressive manner. They had learned to admire Mr. Sims and to respect him as a man and a true gentleman. Most of all, they were thankful for his unfailing cheerfulness, which had been of great help to them in the difficulties and trying times through which they had passed. They all expressed their appreciation of the work of Mrs. Sims in connection with the W.A. and amongst the girls of the school, by cooking and sewing classes.

They said good-bye not merely with feelings of sadness, but with feelings of thankfulness to God for the splendid and beneficent work which Mr. and Mrs. Sims had done amongst them.

Mr. Sims in responding said that he had done his best for them because they wanted to make progress, and he was sure that who ever succeeded him would do the same. He closed the meeting with the Benediction.

The last news from Sheshegwaning is that the Building Fund has "topped the \$1,000 mark" and preparations are now being made to build. Mr. W. C. Dunn is delegate to Synod. Rev. H. A. Sims leaves this week.

CALGARY

The monthly meeting of the Calgary Diocesan W.A. was held May 1st. A splendid address was given by the Rev. James, Rector of St. Stephen's Church, Calgary. Mr. James took for his subject the words we use in our Auxiliary Prayer, "Hasten we pray Thee Thy Kingdom that all may come to the knowledge of the truth."

After the roll call the business of the meeting commenced. The minutes were read and adopted.

The Corresponding Secretary read a letter from East Calgary, asking if all parochial annual meetings could not be held at the beginning of the year, when most of the other church organizations meet? It was laid over for discussion at annual meeting.

Programmes for several Eastern Diocesan Boards were sent. A letter of thanks from Ladies' Annual of Presbyterian Church was read for good wishes for W.A. Board.

A letter was read from Pincher Creek Branch asking for a fuller explanation of W.A. Constitution, a discussion followed this letter, as it is of great importance that all branches should clearly understand the duties of its officers. Mrs. Pinkham asked why Leaflet was not forthcoming which had been voted on at last annual, a committee having been appointed to write

an explanatory leaflet re the constitution, namely—Mrs. Geddes, Miss Pinkham, and Mrs. Hume. Mrs. Geddes stated they are waiting for one from the East, but many of the members feel that we should compile our own, as the East does not understand the difficulties and conditions of the West, and it is hoped that the committee will soon get to work and compile one suitable for the West.

A letter read from Alix stated that their branch had disbanded for a time owing to changing circumstances. We were all very sorry to hear such was the case.

Treasurer reported balance on hand \$744.66, with a shortage still on four pledges.

Dorcas Secretary reported Fish Creek grateful for linen supplied.

Coleman Junior Branch was reported by the Junior Secretary as doing excellent work, as also St. Martin's Juniors, Calgary.

Extra Cent-a-Day Sec.-Treasurer reported balance in hand, \$53.42.

Indian Secretary reported splendid progress in the Indian schools, new pupils in each, a large number confirmed last month. Letters of thanks were received from Rev. Mr. Haynes, of Peigan Reserve, for Sunday School picture rolls sent by Mrs. Houlton. Also a letter received from girls of St. Paul's Mission School, thanking her for her gifts to them of a football, skipping ropes, etc., sent since her visit to the reunion, an account of which is given in CHURCH LIFE of April 23rd, and should be read by all W.A. members interested in our Indian work.

The Organizing Secretary read a letter from Big Prairie Branch inviting her to go and address them during May, also one from the Peneka Branch with the same request. She hopes to visit both at an early date. The Organizing Secretary gave in her resignation to the meeting to enable them to secure another suitable secretary by the June meeting. Her resignation was, however, not accepted, owing to the annual meeting being so near at hand.

The President asked that representatives should notify their branches that all monies should be sent in by May 15th, 1914.

FREDERICTON

The eleventh annual meeting of the Diocesan Women's Auxiliary was held in Stone Church School House, St. John, on April 21, 22 and 23. There was a larger number of delegates present from other places than ever before. The opening service was held on Tuesday morning and the Rev. E. Bertram Hooper, rector of St. Paul's Church, preached a very impressive sermon on the motto of the Women's Auxiliary, "The love of Christ constraineth us." On Wednesday morning the Rev. Canon Cowie, rector of Fredericton, conducted the quiet hour, taking as his subject the "Three Great Realities—God, Self and Other Selves." During the sessions there were fewer papers than usual, only three being read, but each of them of very high standard. Mrs. Robin Cropley, of Fredericton, took as the subject of her paper, "The Latest News from Western Fields," and her paper showed much study as well as being fresh and new. It was greatly appreciated by those who had the opportunity of hearing it. Miss Williston, of Hardwicke, N.B., on "The Influence of the W.A. in Our Own Diocese," and Miss Eleanor Robinson on "With All My Mind," were both splendid, in fact there was no weak spot in the whole programme of the convention.

The programme is being drawn up for the first Diocesan meeting of the Fredericton Boys' Missionary Department, to be held at Rothesay, from June 30th to July 2nd, at the same time as the Summer School for Sunday

school and missionary workers is in session. It is proposed to take the boys into camp during the meeting.

Next October there will be held in the Cathedral a retreat for the clergy of the diocese. It will be conducted by the Right Rev. Dr. Burrows, Bishop of Truro, and will open on Monday evening, October 12th, and close on Thursday morning, October 15th.

Next November there will be a general mission in all the churches in St. John, and regarding this the Bishop of Fredericton has issued a pastoral which we quote:

"After much careful thought, it has been decided to hold a general mission in St. John from the 22nd to the 29th of next November, and I announce the fact at this early date in order that it may be much upon your minds and in your prayers during the next six months. The object of the mission is very simple, the deepening and strengthening of our spiritual life as a church, and as individuals. With this end in view, I am asking a number of experienced clergymen to conduct special services during the week I have mentioned in all our churches in the city and Fairville. It is too soon to give you any definite information, but I may say that I have received the promise of help in this work from a number of strong preachers, and I hope to be able to make up the required number. I want to remind you, however, at the very outset, that the success of a mission of this sort does not depend so much upon the power of the preachers as upon the preparation of prayer, that has been made by those to whom they are to bring their message. Let me urge you, then, to pray that God will see fit to use this effort for His glory, and for the strengthening and purifying of your own souls."

There has been issued a prayer for the mission.

HURON

The semi-annual meeting of the East Middlesex Deanery Chapter will be held in St. Matthew's Church, London, on May 12th and 13th.

LONDON

On April 23rd last, all the officers of the past year, and the officers of the coming year, were entertained at a banquet provided by the Ladies' Guild of St. Matthew's Church. A most enjoyable evening was spent and a lengthy programme consisting of addresses from the officers and representatives of the several Church organizations, was the feature of the evening.

Mr. John Hitchins and Mr. Harry Carson, the past Wardens and Lay-delegates for the present year, both spoke about their work during their two years as Wardens, and encouraged the newly elected Wardens.

Mr. F. W. Nicholas and Mr. Thos. Fox, the present Wardens, asked for the continued support of the parishioners and looked for great growth in St. Matthew's congregation. Mr. G. W. Francis represented last year's select vestry, and Mr. H. Farnan and Mr. John Henderson, the present select vestry. Mr. Sidney Jows spoke in behalf of the A.Y.P.A. Messrs. Will

Stallard and John Hopland represented the sidesmen, and promised that the important duty of looking after strangers should be well attended to. Mr. Geo. Brewster, the organist, represented the choir and spoke hopefully for the future as far as the musical part of the service was concerned. Messrs. John Moulton and Reid Depotre, in behalf of the Mission Board, urged an increased use of the Duplex envelope and that both ends should be well filled, and showed that with increased giving to Missions there was also an increase to the Church Maintenance.

Four students from St. Matthew's Church are studying for the ministry at Huron College, and these were represented by Mr. Harry Metcalf. Mr. John Moulton told of the Sunday School work. Messrs. J. B. Jones and Brady did not forget the Ladies' Guild and W.A., and thought that the church would fare rather badly without their valuable help. Mr. Samuel Baker and Mr. J. W. Carpenter summed up the total, and thought that with such a lot of enthusiastic officers and ladies, the future of St. Matthew's Church should be one of progress and good work. The Rev. P. W. P. Calhoun was present and introduced by the Rector, Rev. E. Appleyard.

Items of interest at the vestry meetings besides generally satisfactory reports for the past year and optimism for the future, are the vote of All Saints' Vestry, warmly acknowledging the splendid services of the Rev. T. B. Clark, M.A., the retiring Rector, and the announcement of a surplus of \$1,000 at the Memorial Church, which may build a new Parish House. The report of the Rev. Rural Dean Appleyard to St. Matthew's Vestry spoke of the spirit of good will and fellowship prevailing in the congregation, the good work done by all the parish organizations, the two Confirmations, with thirty-one candidates, held within the year, and the unparalleled number of Easter communicants, only a very small fraction under an increase of forty per cent. on last Easter's. Several gifts to the Church were also acknowledged. A missions committee was appointed, also a committee to take steps towards the building of a rectory as soon as the funds are forthcoming. The adjourned vestry meeting of St. James' decided to expend \$10,000 on betterments to the present Church, unless the experts recommend rebuilding. The Rector, the Very Rev. Dean Davis, is to have a curate after the coming Ordination, and was presented with a silver service in acknowledgment of his valued labors during the past forty-two years. The Cathedral congregation has been left a valuable estate and will soon install a new organ.

While these and similar facts are encouraging, it were idle not to note that much remains to be done to bring the services of most London churches up to the Church's standard. Thus some clergy omit at early Celebrations the Prayer for the Church Militant, the "Great Intercession," the one Act of Love to our fellow men, thus "saving" a paltry two minutes, and too many laymen take irreverent attitudes during prayer. Nor in most churches is the Holy Eucharist given its proper place in the Christian life, while the absence of any men's organization for aggressive work, the B.S.A. being dead or moribund, seems to indicate apathy as to the spread of Christ's Kingdom.

S. Mark's, in what till lately was London Junction, celebrated its Patronal Festival on the Sunday after S. Mark's day, the preachers being the Very Reverend the Dean and the Rev. Precentor Tucker. A free congregational social was held on the Wednesday evening after, with a musical program and addresses from the Revs. Professor Wright, Wm. Lowe (Exeter), under whose auspices, as Rector of S. Matthew's, the London Junction Mission was begun, and T. B. Clarke (All Saints') and from Mr. Light, of Huron College, whose years of hard

work in its small beginnings are gratefully remembered in S. Mark's, now in its first year as an independent parish, with its pretty church, now well nigh paid for, and its prosperous Sunday School, of which Mr. Light was Superintendent till last summer, when he joined the "Camp Mission."

Ground has been broken for a Rectory. With so diligent a clergyman as the Rev. A. L. Beverley, the prospects of the new parish are bright.

All Saints' has had a great loss in the death of its faithful lay-reader, Mr. W. D. Garside, killed at one of the death traps corporate greed is allowed to maintain.

BERLIN-WATERLOO

In a short visit to the "Twin-City," the writer saw decided signs of prosperity in both its Churches. S. John's, Berlin, has paid off its floating debt, contracted in the interval between the deaths of some liberal givers and the addition of smaller subscriptions to make up the deficit. The attendance at Sunday School is far beyond that of former years and could be increased were better accommodations to be had. The attendance at the Easter services was also a record, and, what is more, the number of communicants. The "Mothers' Guild," under its able President, has done excellent work, looking up newcomers, relieving cases of distress, and bringing men into touch with the Church, some previously indifferent, having become active supporters.

S. Saviour's, Waterloo, is prospering and enthusiastic under the Rev. A. L. G. Clarke, and is free from debt, except a balance on the Rectory much under its value. It is expected that the Church will be consecrated this month. When one looks at the handsome and well filled Church, with its commodious Rectory, and the Parish House, a worthy memorial of the late Mrs. J. E. Seagram, and thinks of the handful of disheartened and neglected churchfolk, not so long ago, one must say, "What hath God wrought?"

PARIS

The Rev. C. C. Purton, rector of St. James' had been offered a position as first assistant in St. Paul's Cathedral, Detroit, had accepted and purposed leaving here about the end of May. At the Vestry meeting of St. James' Church, a resolution was passed, earnestly urging the rector to reconsider his resignation and stay here. Mr. Purton has to the great pleasure of his congregation acceded to their request.

WIARTON

At the adjourned Vestry meeting of Trinity Church, Mr. J. E. J. Aston and Dr. H. Wile, were appointed Wardens. As an aid to the Wardens an Envelope Secretary and a Secretary of Missions were appointed. Prospects are bright for a good year in the parish.

The A.Y.P.A. held a banquet May 4th. A large number of young people were present, which shows the interest taken in the work of the Society. At the previous regular meeting the following officers were elected for the coming year: Patron, Rev. C. K. Masters; President, Mr. H. Williams; Vice-Pres., Miss Elsie Hull; Secretary, C. E. Dobson; Treasurer, Mr. A. W. Bevan; Organist, Miss A. M. Rathwell.

LOREE

HOLY TRINITY, EIGHTH LINE.

Reports show a favourable increase in attendance since last month. Sunday School re-opened May the 3rd.

The A.Y.P.A. met on the evening of May the 6th and some plans were decided upon.

Apart from the annual Garden Party which is set for June the 18th, Trinity considers it her duty to take full charge of the Beaver Valley District picnic, and a committee has been appointed to make the necessary arrangements.

The advisability of organizing a Deanery Association was the subject of a lively discussion. In conclusion, Trinity voted "Yes." And it is ex-

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pected that the movement will be advanced.

MOOSONEE

HEARST

On Wednesday the Lord Bishop of the Diocese opened the new Mission Church of St. Mark, in this town.

In the morning there was a celebration of the Holy Communion at 7 o'clock, at which the Bishop celebrated, there being 10 present; and at eight in the evening there was special evening service, also one candidate received the Apostolic Rite of Confirmation.

Mr. J. J. Callan of Wycliffe, has just been appointed to this mission and will be in charge during the summer months.

NEW WESTMINSTER

CANADIAN CHURCH UNION.

The following special sermons and papers have been included in the course arranged by the C.C.U., for this season:

1. "The place of Confirmation in the Church's system," by the Rev. Leonard Dawson, at St. James', on Sunday evening, May 3rd.

2. "The Prayer-Book Doctrine of Christian Baptism," by the Rev. L. J. M. D'Arcy, at Holy Trinity Cathedral, New Westminster, on Sunday evening, May 10th.

3. "The Prayer-Book Doctrine of Holy Communion," by the Rev. F. E. Perrin, at Holy Trinity, on Sunday evening, May 17th.

4. "The Necessity for the Divine Sacrifice," by the Rev. Owen Bulkeley, at Holy Trinity Cathedral, New Westminster, on Sunday evening, May 17th.

5. "The Conflict of Faith with the undue exaltation of Intellect," by the Rev. E. R. Bartlett, at St. James', on Sunday evening, May 24th.

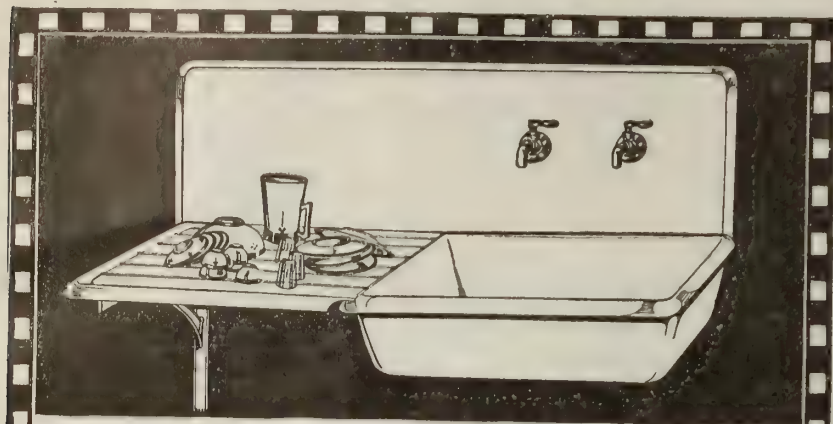
6. "The Historic Episcopate," by the Rev. A. Hume Smith, at St. Barnabas', New Westminster, on Sunday evening, May 24th.

7. "The Unity of the Church," by the Rev. F. E. Perrin, at St. Mary the Virgin, South Hill, on Sunday evening, June 7th.

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8. "The Church Catechism, our standard of religious training for the young," by the Rev. G. F. C. Caffin, at All Saints', on Sunday evening, June 14th.

The papers as follows: 1. "The Claims of the Papacy," already read by the Rev. A. Hume Smith, at Holy Trinity Hall. 2. "The Church's Position with regard to other Religious Bodies," by the Rev. Owen Bulkeley, on Monday evening, May 18th, at Holy Trinity Hall.

It is anticipated that the following special subjects will be taken up later on: 1. "The Virgin Birth." 2. "The Covenant betwixt Christ and His Church." 3. "Order and Discipline in the Church."

NIAGARA

The Bishop recently held Confirmation Services at Milton, Terra Cotta, Acton and Orangeville.

FORT ERIE

The annual Vestry meeting was held in the Parish Hall on Easter Monday. The accounts presented by the Wardens showed that the finances were in a most satisfactory state. The Wardens elected were Messrs. Hurrell and Emrick. The Rector (Rev. A. Cameron Mackintosh) was granted an increase of \$400 per annum in salary. A beautiful Alms Bason was presented to the Church on Easter Day by the Rector, in memory of the late Mrs. Mackintosh. By the will of the late Mrs. Grasset, of Simcoe, a daughter of the first Rector of Fort Erie, the sum of \$100 was left to the parish.

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ONTARIO

KINGSTON

St. George's Cathedral Junior Branch of the W.A. gave a very enjoyable "missionary evening." Some of the Indian views showed Miss Alice Hague, the Kingston girl who is working in the mission field of the east, and who was herself at one time one of St. James' juniors.

Very Rev. Dean G. L. Starr, leaves the end of this week on an extended trip to the Old Country for the benefit of his health.

PRESCOTT

An interesting meeting of the W. A. was held April 22nd. A package of clothing and a despatch to the Piegan reserve of the North West was given.

BROCKVILLE

The Bishop of Qu'Appelle preached in Trinity and St. Peter's on Sunday, May 3rd.

DESERONTO

The annual Vestry meeting of St. Mark's parish, was held Tuesday last and was well attended. Church Wardens, K. A. Bowen and W. H. Mellow; Lay delegates to Synod, F. Donoghue, W. R. Eppes and W. H. Mellow.

WELLINGTON

The annual meeting of the W.A. of St. Andrew's, was held in the Church on Tuesday afternoon. All the officers were re-elected. At the close of the business meeting the Rector addressed those present.

TWEED

St. James' Church has received one hundred dollars under the will of Richard Rayburn, a devoted member of the congregation, who passed away on January 28th.

The Girls' Auxiliary has placed in the church reredos of quarter-cut oak and has also given silver offertory plates.

MADOC AND QUEENSBOROUGH

The annual Easter Vestry meeting of

St. John the Baptist's congregation, Madoc, was held on Easter Monday. Messrs. Lancaster and Naylor were elected people's and clergyman's wardens; and Mr. James Naylor, delegate to Synod. After the usual routine business had been transacted the meeting adjourned until May.

A bazaar and sale of work under the auspices of the W. Guild, took place at the Guild Hall, Crookston, on May 6th. The proceeds of the evening amounted to \$23.25, which will go towards the shed recently erected. Services have been conducted regularly at this appointment during the winter and spring, along with a Bible Class on Wednesday evenings, taken very acceptably by Mr. W. J. Cottrell. The congregation here has increased considerably of late.

The annual tea and sale of work by the L.A. of St. John's Church, was postponed on account of the financial difficulties that overtook Madoc and district through the suspension of the Dale Bank, but is to be held on the 15th inst. The visit of the Bishop of Kingston on May 21st is looked forward to with much pleasure.

OTTAWA

OTTAWA

ST. MATTHEW'S.

On Thursday evening, Rev. A. W. Mackay of All Saints', gave an illustrated lecture on a Summer Trip in England. The lecture was under the auspices of the Women's Auxiliary, the proceeds of the evening being devoted to their funds.

An error occurred last week in reporting that \$50.00 had been realized from the semi-annual rummage sale. The amount realized was \$145.00, to be devoted to the funds of St. Anna's Guild.

BROTHERHOOD OF ST. ANDREW.

The regular monthly meeting of the Executive Committee of the Ottawa Local Assembly was held on Wednesday evening, May 6th.

Representatives were present from All Saints', St. George's, and St. Matthew's Senior and Junior Chapters. Reports were received from each representative, and it is encouraging to all, to notice the steady increase in the membership in Ottawa, also the exceptionally good work now being carried on by our members.

St. George's Senior Chapter are looking after the hotel work in three of the largest hotels in the city. St. Matthew's Chapter have one member who spends each Sunday afternoon in the local hospitals, visiting men. They also have several young men who hold a service each Sunday afternoon in the "Home for the Aged." The other members are teachers in Sunday School and Bible Classes. All Saints' Senior Chapter meet monthly in place of weekly, like most chapters. Their Intermediate Chapter is doing splendid work among boys, and have increased the attendance of the boys bible class by quite a number.

All accounts, etc., in connection with conference held on April 4th, were passed and Secretary authorized to pay same.

Plans of holding summer conference, outside of the city, were discussed at some length. It was decided to leave this over to the June meeting, when more definite information could be obtained.

The President reported that two members of St. Matthew's Chapter expected to go to the Winnipeg Convention in September.

Mr. Alder Bliss reported that the work among the Chinese was very successful. Several members of the Brotherhood are teachers in this school.

It is expected that the next Executive meeting will be held at Britannia,

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early in June, so as to definitely arrange for the Summer Conference.

SMITH'S FALLS

The Vestry meeting of St. John's Church showed continued prosperity in every department of Church work. The Treasurer of the Parish Hall building fund, Mr. H. B. Wilson, reported that \$700 had been paid on the debt, which was thus reduced to \$3,800.

Wardens, Messrs. E. Rowan-Legg and J. T. Pearson, Sr.; Delegates to Synod, Mr. James Johnston.

PERTH

The congregation of St. James' Church are very fortunate in having secured Mr. W. R. Spence as organist and choirmaster. For many years Mr. Spence was organist of St. John the Evangelist Church, in Montreal, and later, of the Church of the Advent, of Westmount.

CORNWALL

A farewell was tendered on May 8 to Rev. T. J. Stiles, for the past eighteen years rector of Trinity Church, and who leaves this week for his new sphere of work as rector of St. Alban's, Ottawa. He was presented with a cabinet of sterling silver, accompanied by an address from the congregation and a purse of gold from the Sunday school. Mrs. Stiles was presented with a mahogany table and inlaid Sheraton desk from the ladies of the congregation, and a purse of gold from the Women's Auxiliary.

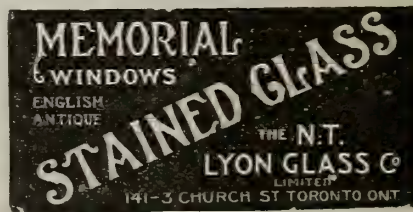
QU'APPELLE

MEDICINE HAT

A new parish was opened here on the north side of the C.P.R. track on Sunday, May 3rd, and the Rev. A. M. Harding appointed as Incumbent. A discarded school house was rented for a temporary church building, seating 100. To shew the urgent need for a new parish in this locality, the little building was filled to the doors both morning and evening at the opening services. A Sunday School was also opened and 80 scholars gave in their names on Sunday, May 3rd.

The ladies of the parish under the

(Continued on page 14.)



Women's Work and Social Service

"YOUR letter, I need hardly say, is full of interest to me. You are thinking over what to do when you leave college: you will be twenty-two: you have kept a pretty good standing in your course so far and hope to keep it in your finals: you have good health and ever so many interests.

"I infer that you are not strongly or specially drawn to any one particular kind of work, and that you are not absolutely obliged to earn your own living! I feel pretty sure you are asking my opinion because you want to supplement the expert advice which, of course, you have had from some of the college authorities, with that of a person, like myself, who moves in a different world and looks at things from a different standpoint.

* * *

"A good deal depends on whether your people need you at home; whether it is necessary for you to begin your own financial support without loss of time; or whether, if not actually necessary, they wish you to do so. Your father may not be able to keep you at home, or if he is able to do so at present, yet he may not feel he can ensure your future provision.

"Of course this by no means settles the question. A few years ago it was thought an unheard of thing for a girl to go into any form of self-supporting work unless she was obliged by financial pressure to do so; necessity was the main qualification. Nowadays few people, if any, hold such a view, and many think that every woman should aim at self-support. This is not quite my view. I feel rather that if your future is secured, you are free to consider openings for voluntary work which you might fill while living at home; but I am not going to limit my remarks to such openings.

* * *

"Teaching is the most obvious thing, so let us think of that first: for the right person it is a noble calling. If you are drawn to the idea of High School work, a course at the Faculty of Education will make you eligible, though it will not ensure your appointment, as applicants seem to be in excess of posts. If money is an object, the higher posts in High Schools seem to be the best paid openings in the teaching profession, and apart from this, the High Schools certainly offer a splendid sphere of influence. The children of the country are for the most part being trained in them, and a teacher who cares for the

work and is in earnest about the general training of her pupils, not only about their passing examinations—has an interesting and very influential field of work.

"But you may not feel inclined for this, and I know several teachers who are very happy in private schools or schools under private companies, though I have heard more than one say that there is an unsatisfactory element in the work, because so many pupils come who have failed to learn anything at all in their previous careers, and for whom the private school is a sort of 'last chance.' Then, too, under the present system, a teacher in residence nearly always has to be a 'duty' mistress, and the combination is apt to make rather a toilsome round.

* * *

"I have always been a little bit inclined to envy teachers myself. Their work is so truly valuable—it matters so tremendously—and if they have any vocation for it, it must be so happy. The basis of relationship is a very delightful one, and the bond between teacher and pupil is often deep and permanent; most of us I fancy reckon at least one or two of our former teachers amongst our best friends. There is something very sacred in this profession—pastoral work, as it were—and I hardly think one can overrate its possibilities. All teachers probably may not enter into the highest aspect of it, yet many, I believe do, whether they are public or private ones and they are a most efficient body of public servants, to whose ranks anyone might be proud to belong.

"Incidentally I should like to see every young teacher ensuring herself under the government annuity scheme. If you begin early the recurring payments are small, and the security of course is absolutely safe. It is the best way of securing your future financially, and is a method of saving that most people can carry out.

* * *

"A great many kinds of work are beginning now to require, or recommend a professional training in addition to the college course,—certain kinds of secretarial work, library work and the paid social service posts, for instance, and most of these special courses have to be taken in the United States. Library work does not appeal to me particularly, except that of the children's department, which is a delightful field of usefulness among the children of the neighborhood.

"Women's Institute work is another opening. The Institutes are organized under the Government and there is a staff of regular lecturers, with some occasional ones. They visit different centres through the country, lecturing on all sorts of subjects, social, moral, industrial, agricultural, and so on; but before beginning this work, a person almost needs a few years of experience after college is over.

* * *

"The Y.W.C.A. has a good many paid posts and offers great scope, both in the student and city departments. There are branches in all the colleges and in twenty-four or more cities. I think the membership is about 16,000, and thousands of girls and women are accommodated through the year in the various homes,—some as permanent, some as transitory, residents. There are all sorts of educational and social activities, Bible classes, physical training, and so on, and a very active Travellers' Aid and Immigration department.

"Closely akin is the work of the G. F. S., but I am laying particular stress on the Y.W.C.A., because, while it is an interdenominational society, a great many of our Church girls belong to it, and so it needs members of our communion among its workers. One of its aims is to help girls to be better members of their own communities, but it is difficult to carry this out for Church of England girls, unless some earnest Churchwomen are associated with its activities. It depends very largely on the help of voluntary workers for its committees, and there is an almost limitless sphere of usefulness in helping girls to get on to their feet and keep there, in making friends with them, and in helping them in their own individual lives and difficulties.

* * *

"In many of the smaller places there seems to be real need for a private class for children, but it is rather a difficult thing to carry on as a sound financial enterprise. If

you have to pay all the expenses and to support yourself entirely, the risks are considerable, but if you are living at home it is worth thinking about. This is not sound economics, I know, yet I am convinced there is a need in this way. Some parents do not like placing their children in the public school, and some children seem unable to fit into the routine of a big school. There is a useful bit of work to be done in some places by qualified people with some financial independence.

* * *

"I hope you have not made up your mind that there is 'nothing to be done' in the place where you live. If you really want to be helpful, and if you will watch for opportunities and take them when they come, you will find there are many openings. Don't be carried away by the idea that you must come to the city and earn your living. It may prove to be the best thing, but it is not necessarily so, nor are the women who earn necessarily the most useful. The home claims and circumstances are a great factor in helping you to decide. Do your people need you? Are they willing for you to go out into the world? Would they like you to be at home, and yet to use your time and talents largely in outside work?

"When a girl says—as I have heard one or two of my young friends say—'I can't settle down at home now, after being away at college for four years,' my old fashioned mind feels that for her, college life has been a failure, because it has seemingly unfitted her for a very obvious duty. I do not say or think that this is usually the case, and I hope very much it is not your case.

* * *

"I think you should be guided largely by your father's opinion and advice. He is, if I mistake not, a broad minded man who will be glad if circumstances permit, to have you at home, but who will chiefly want you to be of service

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in some way. Supposing you are remaining at home at present,—you might organize a corps of the Girl Guides in connection with the church; or you might help to start and oversee a girls' club for the factory and shop workers, of whom there are some in the place; or there is a great deal you might do in connection with the local Y.W.C.A. or G.F.S. as well as in strictly parochial matters.

"Recreation is a burning problem in the smaller places as well as in the big cities, and some one is needed to take hold of the question in the different places and work out some system. Why should not the school building and parish hall or school house be utilized every evening for recreation, games, classes, dancing,—yes, even dancing. It might be your work to start this sort of thing for your neighborhood. There are such heaps of opportunities for educated girls who are not forced into the ranks of earners, but have leisure to do some of the

things which do not yield a financial return. Of course you would have to be tactful and not try to 'rush,' but study the local circumstances and be on the lookout for an opportunity.

* * *

"I was telling Agatha about your letter, and she said: 'Be sure and ask her if she ever thought of missionary work.' I fancy this is presented to students through the Y.W.C.A. and the Student Volunteer Union, yet one sometimes turns away from a suggestion simply because it is an unwelcome one. I do not know much about missionary qualifications, but for missionary work abroad, a good education is one essential: you have had that, and you say you have good health: you can learn through the W.A., just what the qualifications are and what the needs.

"Agatha quoted something she had once heard a returned missionary say, to this effect: 'It is true that every Christian is or must be a witness for Christ, wherever he is: but at home there are so many to bear witness, and out there there are so few: sometimes only one person among thousands, sometimes no one at all.

"I do not forget what I said about your people. Of course their feeling would be an element in helping you to decide this as any other kindred matter. I hope you will consider whether this may not be your vocation, whether there is any real reason why it should not be, and not put it aside without very serious thought.

* * *

"You may feel that this matter is too solemn to be mentioned in connection with the things I have been writing about. So I thought when Agatha first spoke of it, but after talking with her, or rather, after hearing what she said, I felt differently, and made up my mind I would put it to you. If one is really seeking one's *vocation*—that is, if one is seeking to know God's will,—not, merely seeking money or one's own way,—the whole of life is invested with a sacredness which hallows the calling of a teacher, a business girl, a wife and mother, just as much as that of a missionary, and our 'career' becomes, not what we choose so much as what we are called to do. In that sense, and in that sense only is it possible to say that

'All service ranks the same with God.'

HONOUR BRIGHT.

Prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised.—*Bunyan*.

Some Weddings I Have Attended

BY A CITY CLERGYMAN

DURING a period of almost twenty years in the ministry I have had numerous experiences. But the ones which stand out most prominently in my memory are those connected with weddings. As a clergyman in a large country parish, then as a missionary in the far northland, and later in charge of a city church, the weddings I have attended have been somewhat varied. There are splendid opportunities here for the studying of human nature, especially on its brightest side. There are all kinds of weddings, from those which take place in church with all the glory of flowers, music and large congregations of admiring friends, to the quiet affair performed in the parson's study. There are the bashful couple, from some country wayside; the giggling couple, to whom marriage seems a joke; the matter-of-fact couple, who appear to be already married; and last and best of all, the thoughtful and reverent couple who fully realize the responsibility of wedded life.

As the weddings are varied, so are the fees. In my case they have never soared higher than the ten dollar bill. As a rule they are much less, and occasionally a promise to pay, which promise, alas, is never fulfilled. It has always been interesting to me to watch the way in which the money is given. Some times it is placed in an envelope and left on the vestry table, but generally it is slipped surreptitiously into the clergyman's hand.

My first wedding caused me considerable uneasiness. I was afraid of becoming confused and making a serious blunder. In fact I have seen men of long standing in the ministry get mixed up, so what could be expected of a tyro? My first wedding was to take place in church at six o'clock sharp. I was on time and so were the ones most concerned. The service was performed, the register signed, and the happy couple were leaving the church when the congregation arrived. The organist, hurrying almost breathlessly up the aisle, played the wedding march to a nearly empty church. It was some time before my people would forgive me for being so punctual.

At my next wedding, performed early in the morning, I kept the newly-married couple so long in the vestry while I filled out the register and the necessary papers for them to sign, that the many friends and relatives waiting outside thought that the bride had fainted. They accordingly sent in

a delegation to find out what was the matter.

THE PROMISE OF AXE HANDLES

It was in the same parish when an Indian one day came into the Rectory. It took me some time to learn that he wished to get married, and would I do it? He had much difficulty in telling the name of the bride, but at length remembered that in English it was Ruth. I asked him if he had the license.

"What's dat?" he asked in astonishment. "Me never heard of it."

After I had explained it to him as well as I could he sadly shook his head, and said that he had no money. This difficulty was overcome by my agreeing to publish the banns in church.

"How much you charge for marryin' me?" he next asked.

"How much can you pay?" I replied.

"Me got not'ing," he explained. "Me make axe handles, eh?"

I told him that would do, and he seemed quite relieved.

The wedding finally took place at a neighbour's house, after which there was a dance which lasted far into the night. But though that happened about fifteen years ago the axe handles have never arrived. Perhaps the Indian is still at work upon them.

A NOVEL WEDDING TRIP

When stationed at a little mining town in the north a couple came to be married. Although I did not perform the whole of the ceremony, I took part. The wedding fee was paid in gold nuggets, which were afterwards converted into articles of jewellery as souvenirs of the occasion. It was late in the fall with snow upon the ground. The next day the young couple started out upon the trail with a team of seven fine dogs. After a journey of twelve hundred miles they reached a mining town in Alaska, where they started storekeeping, and did a thriving business.

THE WOMAN DID THE TALKING

It was in the same town that a German woman, with a marvellous power of speech, led a young man into the rectory one afternoon. For some time they had been walking hand in hand up and down outside the building as if discussing the marriage question. They sat for a while in the room, the woman doing all of the talking. At length turning to me she asked:



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"What you t'ink about gittin' married, eh?"

I suggested that it would be a good idea, and a few minutes later was hurrying across the way to find some one to witness the ceremony along with my wife. The only time the meek groom opened his mouth to speak was when he was forced to do so during the service. When the buxom bride promised to obey her lord and master I felt that in reality it would be just the opposite.

THE INDIAN WHO WAITED

I had an Indian guide in the north, who made long journeys with me over many difficult trails. He had a good wife—too good in fact for him. When she died he took her away to the coast for burial, and returned several weeks later with another woman. I remonstrated with my guide, telling him that he should marry her before living with her. He smiled and slowly shook his head.

"Too soon," he replied. "My first wife not dead long enough."

At last, however, just before I left the place he obtained the necessary license, and brought his bride to the rectory. She was a comely, capable woman, but she had doubts about the man she was to marry. As the latter left the room for a few minutes to get a drink of water she sadly remarked:

"A very serious business, dis; he changes so up and down."

In a short time the wedding was performed, but minus any fee.

THE MAN WITH TWO WIVES

When I moved from the north to take charge of a city parish it took me some time to get my bearings. A clergyman in a new place often becomes an easy mark for unscrupulous characters. One would imagine that the sacredness of the wedding service would deter people from any underhand business. But such is not always the case. One night I was called upon to perform a wedding which I did in all good faith. The bride's sister was present, and that in itself was sufficient so I thought. What was my surprise, therefore, to hear a few days later that the man I had married had another wife in jail. I at once visited the place, and had a long talk with the wife number one. Here, indeed, was a serious case, for bigamy is a penitentiary act. Friends interceded for the guilty man, and the outcome of it was that he was made to support both wives under threat of severe punishment if he failed to do so.

THE INNOCENT LOOKING GROOM

One afternoon a young man came to see me about getting married

that evening. He was young, good looking, and of a bright pleasing appearance. About seven o'clock he brought along his bride. Seldom have I seen a more morose woman, and I could not understand how the pleasant young man standing by her side could ever think of marrying her. When it came to the part where the bride had to repeat the words "and obey" she paused. I said them over again, but still she did not speak. Again I tried, but no response. I was about to close the book and call the marriage off when the young man suddenly roused to action. He gave the bride a vigorous shake on the arm, and hoarsely whispered:

"Say obey."

This brought the silent, and I believe stubborn one, to her senses. She made the promise and the service was continued. Our pity for the young man was of short duration, however. A few days later he left for parts unknown, taking with him considerable money belonging to his wife, besides jewellery and other articles. To soothe her wounded feelings the deserted wife indulged in a prolonged drinking bout, for it seemed that both she and her husband belonged to the underworld.

THE BRIDE WHO DIDN'T APPEAR

We read at times about tardy grooms, and even of ones who fail to turn up after all the arrangements have been made. But only once in my experience did the bride fail to arrive. The expectant young man drove several miles to the rectory one night and then waited. Time slipped by but the bride did not come. I felt sorry for the young man, but he did not seem to mind it in the least. After waiting for three hours he bade me good night and made his way homeward. Just why the bride did not appear I never learned, but the wedding was performed several weeks later, and proved most satisfactory.

THE CHARIVARI

The charivari is a custom generally observed throughout the country, even though it is tabooed by law. In the cities it is no longer observed, for which blessing we should be most thankful. It surely must be a remnant of barbarism and to the uninitiated it certainly has all the outward appearance of a wild Mohawk charge. The charivari always takes place at night, and the darkness adds a mysterious spell to the affair. Young men and lads come for miles bringing rifles, tin horns, and in fact anything that can produce a doleful and a hideous noise. Like Indians bent upon fearful carnage they surround the house where the ceremony is being

performed. Then, at a given signal a wild medley of shots, blasts of horns, rattle of cow bells, and beatings of tin pans ensue. This is kept up until either the groom appears and hands out money for a treat, or the serenaders are taken into the house and regaled with the good things which have been prepared for the wedding feast. Sometimes when no treat is forthcoming the mob spirit prevails, and considerable damage is done. Occasionally the bride's father has a strong objection to the charivari, and brings his shot-gun to bear upon the crowd outside. But, as a rule, it is a pleasant occasion, and much enjoyed by all concerned.

The groom is sometimes in an awkward position, especially if his funds happen to go low. One, I remember, was very anxious to keep his wedding a great secret. It took place at the rectory, and complete silence reigned without. Scarcely had the benediction been pronounced ere a fearful commotion took place outside. The young man hardly knew what to do. Nevertheless, he went to the door, and handed out some money to the serenaders for a treat. It later came to light that it was all the change he had in the world.

SECRET WEDDINGS

I am strongly adverse to weddings performed in secret. Occasionally I have been asked not to publish the notice of the wedding in the local newspapers. One young couple I have in mind kept their marriage a secret from their relatives and friends for two years. When it was finally made known there was much heart burning. It seems to me that the marriage license is issued with too little care to-day, almost indiscriminately to anyone who has the money to pay for it. With this license in hand there is always someone who is ready to perform the marriage ceremony. The old fashioned way of publishing the banns in church for three consecutive Sundays lessens the evils connected with so many weddings. It gives publicity to the affair, and any irregularity is sure to be detected where both bride and groom are known. But, sad to say, this worthy custom is becoming almost a thing of the past in many places. Next to the reading of the banns, the best thing, it appears to me, is the posting in a window where the license has been procured the names of those who are to be married. This, I understand, has to be done in certain localities, and it is a pity that the custom is not more general.

MOURNFUL WEDDINGS

A wedding is generally looked upon as a most happy event. But

this is not always the case. Numerous sad, tear-stained faced brides rise before my mind. Sometimes it is a mere matter of convenience when the bride's inclinations are sacrificed to the ambitious designs of dominating parents. Too often the bride is forced to submit to a union when there is no real affection on her part, to save herself from disgrace. Great disparity of age should be strongly condemned. It is always sad to see a charming young bride married to a man who might be her father, or old enough to be her grandfather. Such weddings brought about for money, position or some other reason can hardly be happy, although there have been some notable exceptions. Many a bride might say with the bashful young groom when called upon to reply to the toast drunk to the bride's health, "This e-er thing was forced upon me."

But the saddest and most pathetic of all is when a clergyman is called upon to perform a wedding in a sick room. There lies the bride, dressed all in white, which sometimes is soon to be her burial shroud. The voice then must be low and soft which reads the beautiful Marriage Service. What is it that causes the heart to thrill as one sees the strong young man taking the bride's thin white hand in his? What is that feeling, that inward longing which makes them wish to be united in holy wedlock when they both know that they can never enjoy the bliss of wedded life? What is it? I leave it to others to answer, for I cannot.

Weddings to me have often been a matter of considerable curiosity. There is surely here no accounting for taste. To see a beautiful young bride giving her heart and hand to a rough, burly, ignorant fellow is almost beyond comprehension. That which verges on the ridiculous is to behold a gnat of a man reaching up to take the hand of a woman, when the latter is almost a giantess in stature, and as broad in proportion to her height, and hearing her humbly repeat that she promises to obey the diminutive creature at her side. But such things do happen, and will to the end of time. It was Solomon of old who confessed that "the way of a man with a maid" was one of the few things too great for him to solve, and since his day we have made little progress in unravelling the problem.

God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at logic of your prayers, how methodical they may be; but the sincerity of them he looks at.—*T. Brooks.*



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The Church in Canada

(Continued from page 10.)

title of "The Women Workers," held a sale of work and realized over \$100. The girls collected funds and gave a set of Communion Plate and Altar linen to the new Church. The men made an altar lectern and fitted up the Church. There is every prospect of a strong and large parish developing under the care of the able and vigorous Incumbent appointed.

RUPERT'S LAND

WINNIPEG

The Archbishop held a Confirmation at St. Cuthbert's Church (Rev. E. C. R. Pritchard, rector), on Wednesday evening, May 6th. The class numbered 14 and the service, rendered more beautiful by the hearty singing, was of great inspiration to a large congregation.

Rev. Canon Garton left the city on Monday the 11th en route for England, where he will spend some months. His duties at St. Philip's will be discharged by Rev. J. Bull, of Thornton, Hough, Cheshire, Eng.

The W. A. of St. Philip's held a most successful soiree on the 6th at which Mrs. Fortin was patroness. The object was purely missionary and the financial results good.

The men of St. Peter's (Rev. F. S. de Mattos, rector), are taking over much of the outside work of renovating Church and Rectory, thereby reducing what would be a heavy cost, to a trifle.

British immigrants are pouring into Winnipeg, many of them churchmen, and though numbers trek further West, the possible additions to Manitoba congregations are fairly large.

A notable meeting was held in the schoolroom of St. Matthew's Church on Monday evening. On the invitation of the parochial A.Y.P.A., young people to the estimated number of over eight hundred from the city parishes, met for a social evening. An excellent programme was provided by St. Matthew's orchestra, of thirty-three instruments, assisted by soloists whose songs were invariably encored. A most enjoyable evening was closed with refreshments, after a committee had been appointed to arrange for a picnic during the coming summer for the younger church people of the city.

That St. Matthew's was able to get together so large and representative a meeting, supply so numerous and well-trained an orchestra with such excellent vocalists, provide refreshments for so many guests and crown its success by inaugurating a movement for combined gatherings in the future, is a record of which any parish might be proud.

CARMAN

A rural Deanery meeting was held here May 6th and 7th. The opening and closing services were read in St. John's, where also the Celebration was held. Delegates came from Glenboro, Belmont, Holland, Roland, Elm Creek and Rathwell, the last named being the parish of the Rural Dean, the Rev. Jacob Anderson. The Secretary of the Deanery (Rev. F. Halliwell) had arranged a helpful and practical programme and addresses were given by Rev. J. J. Robinson of St. John's College.

MOORE PARK

St. Paul's and St. Saviour's (Odanah) received an Episcopal visit from His Grace, who confirmed a class of candidates at each point, presented by the Rev. W. J. Finch.

CARBERRY

The rector (Rev. G. W. Findlay) has secured a lay reader in the person of Mr. C. Harding, to assist him for the summer months in ministering to the congregations of St. John's, Pleasant Point and its surrounding missions, there is a vast field here and corresponding opportunities.

ASHERN

Mr. S. J. Wickens is going to St. Peter's very shortly, and not to Fisherton, as stated two weeks ago.

VICTORIA

This old-established mission (All Saints', is one of the oldest small country churches here), is now the centre of a newly organized district which embraces Balmoral mission and the village of Stony Mountain. Mr. N. C. Smith is student in charge.

EMERSON

A handsome altar was recently presented to St. Luke's.

TORONTO

TORONTO

The Bishop administered the rite of confirmation at Grace Church, College Heights, on Sunday morning and at St. Edmund's in the evening.

The President and the Board of Directors of the Georgina Houses have sent out cards for the formal opening of the first completed Georgina House, and the dedication of the "Anne Osler" wing by His Royal Highness the Duke of Connaught, the religious ceremony being conducted by the Lord Bishop of Toronto, on Friday, May 22nd, at twelve o'clock noon.

Rev. Dr. Lewis has resigned his position at St. Jude's Church.

The Rev. S. W. Hornibrook, assistant priest at St. Philip's for the last two years, has resigned and leaves for another field of service.

ANNUAL MEETING OF THE DIOCESAN BOARD OF THE WOMEN'S AUXILIARY TO MISSIONS.

The twenty-eight annual meeting of the Women's Auxiliary to Missions was opened on Tuesday afternoon, May 5th, when the Lord Bishop of Toronto and Mrs. Sweeny extended a hearty welcome to the delegates at a reception held at the See House.

On Wednesday morning there were seven hundred communicants present at the service held in St. James' Cathedral; the Lord Bishop of Toronto officiated, assisted by Canon Greene, Canon Inglis, and Rev. E. C. Cayley. The sermon was delivered by the Rev. J. C. Roper, D.D., Bishop of Columbia.

The first business meeting was held in the afternoon, in St. Anne's Parish, the President, Miss Cartwright, in the chair. The reports presented by the officers showed that during the year the work has been one of expansion and development in every department with increasing interest among the members. Mrs. Lincoln Carlisle, Recording Secre-

tary, reported the total senior membership as 6,900, an increase of 109. While two new branches have been formed, Newmarket and St. Saviour's, East Toronto; Bradford Girls' reorganized and Campbellford again enrolled, these gains are counteracted by the disbanding of two branches—Perrytown and New Castles Girls' and by the failure of two branches to send in their lists of members, leaving the number of Senior Branches the same as last year 194, of which number 140 are women's and 54 girls'.

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The number of life members has been increased by 43, making the total number 582.

During the year the Board, with many regrets, accepted the resignation of Miss E. F. Jones, Corresponding Secretary, and Miss M. Campbell, Recording Secretary. Miss Summerhayes was elected to the former office, while Mrs. Carlisle was elected to the latter. The vacancy created in the office of the Secretary-Treasurer of the Junior Department was filled by the appointment of Mrs. Blake. Then Mrs. Geo. Web-

ster, Treasurer, reported total receipts for the year as \$23,732.44, an increase of \$1,418.80.

Notwithstanding this increase, the mark, of all pledges being met by the Branches, has not been reached, the deficit of the pledges has to be made up from other funds, which otherwise might be used for urgent appeals. The members were strongly urged to find a remedy so that there might be a balance instead of a deficit. The Jewish Mission pledge had a deficit and the members were urged to give this pledge stronger support.

The education of a girl, for which \$150.00 is required, has been undertaken by St. Simon's W.A., making the number of girls on the list four.

The Extra-Cent-a-Day Treasurer reported receipts for the year \$2,383.41, an increase of \$142.35 for the year.

Mrs. Dykes, P.M.C., Treasurer, gave \$1,297.16 as the amount paid for Diocesan Missions, this is a smaller amount than last year, but caused by some of the Treasurers sending their donations direct to the Synod office.

Mrs. Clougher, Secretary-Treasurer of the Dorcas Department, told of the increasing interest both in the supply of outfits and clothing for Indian schools and missions, also in the special appeals for furnishings of churches and hospitals. During the year 165 outfits were supplied, while the total number of bales, including those to the foreign field was 400, an increase of 43 over last year. Generous responses met the new appeal this year for furnishings for the hospital in the Kangra district.

The Secretary-Treasurer of Literature, Miss Dalton, reported growth and development in the study of missions as shown by the increasing demand for books on the different subjects, still there is room for improvement. The increase of those taking part in the missionary competitions is a proof of the growing interest. The successful competitor of the study class competition was St. Barnabas' Girls', Chester, while St. Aidan's was the prize winner of the competition for branches holding programme meetings, and St.

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Our representative will be in the West during the months of May and June, and plans to visit Sudbury, Port Arthur, Fort William, Winnipeg, Portage la Prairie, Brandon, Regina, Moose Jaw, Saskatoon, Prince Albert, North Battleford, Edmonton, Calgary, Victoria, Vancouver, Lethbridge, Dauphin, Weyburn, Yorkton, New Westminster, Swift Current.

If those interested will write to us, we will be glad to notify them of the exact date when our representative can be seen.

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Matthias' Girls' won the prize for reading union competition. The subject for mission study for next year will be India, for which the recommended text book is, "India Awakening," with a supplementary booklet by Dr. Archer on the work of the Canadian Church in India.

Mrs. Blake, the Secretary-Treasurer of the Junior Department, gave accounts of increased membership, larger contributions to missions, church and hospital furnishings and to Dorcas work. All pledges were met with balances on hand. The Missionary Organization for Boys has been formed as an auxiliary to the M.S.C.C., and it is expected that the two boys' branches will unite with it.

Mrs. Plews, the Babies' Branch Secretary-Treasurer, gave the total membership as 976. The total amount of money contributed by the members this year was \$358.35, which with donations gives \$390 to vote away.

The Letter Leaflet has an average monthly circulation of 4,383.

The United Thank Offering Fund up to date is \$2,923.27, but as there are five months more to include before the Triennial Meeting, it is hoped there will be a further increase. All amounts should be sent to Mrs. Edith Webster, Port Credit, Ont., by August 15th.

Mrs. Cummings announced that the railway fare, to Vancouver, for this trip will be \$64.95.

On Wednesday evening the meeting for Girls was held, when Mr. R. W. Allin gave an address on "Our Immigrants," and Mrs. Plumtre spoke on "Conflicting Duties." The collection at this meeting was \$93.08.

There was a good attendance on Thursday morning at the conference for out-of-town delegates. Much regret was expressed at the necessitated absence of Mrs. Reeve, who was to have presided at this conference. The Dorcas work was taken up at length by Miss Halson, Mrs. Clougher, Mrs. Banks, and Mrs. Clarke. The discussions showed increasing interest in the delegates.

At the afternoon session after the nominations were announced and the wording of certain clauses of the Constitution taken up, the discussion "What should the attitude of the W.A. be toward the Social Problems of Canada," was spoken on by Mrs. Plumtre who prefaced the discussion by defining social problems as those connected with citizenship rather than churchmanship. The environments of the lives of citizens are being influenced at present by the number of immigrants coming into Canada, and by the necessity of fitting them into the national life: that whereas in former days the church had controlled all social problems.

Christianity boasted now that the state had been educated to this work. The speaker urged that the church and state should work together that all social problems should be solved on a Christian basis.

Mrs. Arthur, of Collingwood, gave an excellent account of the British work-

men's struggle for the first few years in this country to plant a home and to become a worthy citizen. Mrs. Cummings and Miss Jones also spoke on this subject. No definite action was taken, a resolution being passed that the W.A. take no further action until the M.S.C.C. make public the result of their consideration of the matter.

At the Missionary Meeting in the Church of the Redeemer in the evening, the Lord Bishop of Toronto presided. The first speaker was His Lordship, the Bishop of Columbia, who gave a word picture of his life and work in a new province, in British Columbia, among a population which is largely composed of men scattered among mining, fishing, logging and construction camps. Many prejudices have to be overcome before results may be seen.

The Indian work should have stronger support and the whole church should undertake the work among the alien non-Christian population. When voting money for missionary purposes at the business meeting, \$150.00 was voted the work in Columbia Diocese.

Mr. D. M. Rose, Secretary of the Laymen's Missionary Movement, placed the world before the church as its field of action. If the outlook and scope of the church be broadened the impression that the ministry is a dull field for work will vanish.

The Life Members' Funds amounted to \$1,125 and on Friday the announcements were made that \$480.00 was voted to the Diocese of Honan, \$445.00 to Jack River Mission, Diocese of Keewatin, while \$200.00 goes to kindergarten work in Japan. The interest of the E. M. Williamson Memorial Fund amounted to \$340.00. Of which \$200 was given to the Midhurst Parsonage, Diocese of Toronto, and \$140.00 to the Operating Room, Palampur, India. The Century Fund which was \$300, went to the church at Shesheganwaning, Diocese of Algoma.

Mrs. Allan Adams gave a splendid talk on "The use of the Library," and told how to make missionary books attractive and interesting. The discussion "Why do so few girls offer for Mission Service?" was taken under the headings of "Home Influence," by Mrs. McIntyre, who said that many were deterred from offering for work by the home's antagonistic influence. That the influence of the W.A. should make it a recruiting ground.

The School and College were taken by Dr. Clara Benson, who urged that during the impressionable age, high ideals be placed before children that they may press forward to take up the work and responsibilities which must be their share in life.

The afternoon session was a series of talks on "Circles of Influence."

Miss Osler speaking on "The Individual," urged the audience to realize the responsibility which was theirs, in the ever shedding of influence, consciously or unconsciously, for good or evil, and of the importance of making our lives a power for good.

Mrs. Skey, speaking on "The Home,"



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said that the home environments made an everlasting impression which accompanied us through life.

Miss Metcalfe spoke of standing before the community for spiritual things, against the wave of secularism which is passing over the land.

Miss Saunders brought before the members the fact that great influence is exerted either for good or evil over the non-Christians by the lives of professing Christians and by the doings of a government which is or should be an example of practice.

At the close of the "Quiet Afternoon" the members dispersed carrying in their hearts and to their branches the message from the President in her address, when she urged that provision be made for the special work in China, India and Japan, and that the purposes of the Women's Auxiliary be fully explained to the women and girls of the church, that they may be given every encouragement to take up the work, always pressing forward to a higher goal and by God's touch for each member to give her best to the furtherance of Christianity.

On Saturday afternoon the session for the Junior Auxiliary was held when some 800 children met in St. Anne's Parish House to hear the reports for the year.

Mrs. Forsythe Grant, the Convener of the Junior Department was in the chair and extended greetings to the Juniors from the Senior W. A.

The Junior Pledge Rhymes by St. Clement's, Eglinton, brought forth a hearty applause.

Mrs. Blake then presented to her juvenile audience, the report for the year, stating that there are 60 branches, an increase of 2, a membership of 2,453, while the amount contributed is \$1,833.19, an increase of \$381.29. The Triennial Thank Offering amounts to \$80.29, while the collection at the meeting was \$41.00.

More than 20 outfits have been sent, while nine children are supported in schools. The Font for the Black Foot Chapel, donated by St. James' Branch was shown to the children.

Miss Gaviller, General Junior Secretary-Treasurer, gave a talk with lantern views on pledges. Letters of appeal and thanks were then read, the former for an organ and carpet needed for the Black Foot chapel.

The appropriation of Junior balances were then made, after which the certificates and W.A. badges were presented. The meeting then had the pleasure of hearing the President, Miss Cartwright, who expressed pleasure at their efforts in the mission field, also Miss Strickland, who urged the little people to become missionaries.

PERRY TOWN AND GORE'S LANDING

The Easter meetings at Perry Town and Gore's Landing showed a very marked increase numerically and financially. The Synod assessments were met in a way unequalled for many years past. Gore's Landing removing a deficit of \$169.00 against the General Fund—carried a balance of \$12.00. Also a further amount of \$250.00 was paid off the new church debt. A balance of \$618.00 still remains against the Gore's Landing Church, which the Rector hopes to remove this year.

St. Paul's, Perry Town, has added \$600.00 to the new Church Fund, making a total of \$2,200.00. Last year, they reduced the Mission Grant \$50.00, and have finished up the year with a further balance of \$50.00.

During the past year, Harwood has been separated from Gore's Landing and Perry Town in order to make the Mission more workable. At the Vestry meeting it was decided that the \$60.00 contributed by Harwood be raised in future by Gore's Landing and Perry Town, \$25.00 and \$35.00 respectively.

The new church at Perry Town is on the point of commencement and it is the earnest desire of the Incumbent, the Rev. E. Morris, that the cost of erection, which

will be about \$6,000.00 will be raised by the time the Church is completed. This will mean a united effort, but with God's help we can do great things.

The Mission is to be congratulated at this time, in having a Rector, who is indefatigable in his efforts to make this work a success, and who is most zealous in his teaching, and example, to encourage a high standard of Christian principle.

ST. MARTIN-IN-THE-FIELD.

This Church is soon about to commence building operations. Strenuous efforts have been and are being made in order to erect a new church in this parish at West Toronto, to replace the old one which was destroyed by fire.

The district is a populous one and the work of the parish has been and is sorely handicapped for the want of a church. Since the old church was destroyed the only accommodation has been a class-room in the Perth Avenue School, but not withstanding the difficulties in which it has laboured the church, the living church, has become stronger, perhaps, because of, rather than in spite of those very difficulties which seemingly hinder the work.

Now it is appealing for funds to build the new church. The parish has already contributed not a little and is making still further efforts to increase the funds, but the means are totally inadequate. After allowing for the cost of the new site there will be about \$3,000.00 in hand, and as about ten times this amount is required before that portion of the church it is proposed to erect first, can be completed, it is obvious that outside help must be given.

The Rector, Rev. S. deK. Sweatman, whose telephone is Jct. 827, will welcome any inquiries concerning the work and needs of the parish.

THORNHILL

Services were held in Trinity Church here on Monday, May 11, when the Bishop of Toronto dedicated several memorials and gifts to the church and preached the sermon.

PENETANGUISHENE

At the Easter Vestry meeting of All Saints' Church, the Rector appointed Mr. W. R. Benson as his Warden, and Mr. J. E. Nettleton was elected People's Warden. The Lay Delegates to Diocesan Synod are Messrs. A. B. Thompson, M.L.A., and W. H. Hewson. The Rector's stipend was increased by \$120 per annum. The attendance at the Holy Communion on Easter Day was 127, the largest in the history of the congregation.

At the Vestry meeting of St. James' Church the Rector appointed Mr. J. W. Curry as his Warden, and Mr. S. Knowles was elected People's Warden. Mr. J. S. Darling was re-elected Lay Delegate to the Synod. There were 32 communicants at the Celebration on Easter Day. The ladies of the congregation are working with a view to the renovation of the interior of the Church.

The Women's Auxiliary of All Saints' have again sent their bale to the missionary at Fort Vermillion. The following are the officers for the current year: President, Mrs. P. H. Spohn; Vice-Presidents, Mrs. J. D. Roderick and Mrs. H. Ambler; Cor.-Sec., Mrs. W. M. Thompson; Rec.-Sec., Mrs. R. Pearson; Treas., Mrs. R. Elliott; Supt. Juniors, Mrs. N. A. F. Bourne; Supt. Babies' Branch, Mrs. H. Tuton. The Juniors have been under the superintendency of Mrs. Bourne for the three years past. The membership is about 40. The average attendance is 34. Seven of the members are entitled to the W.A. pin, not having missed more than one meeting each year. Some of these have never missed any meetings. Three are entitled to the second year seal. Ten are entitled to the seal

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for the first year. During the past year the girls have sewed carpet rags, from which 11 yards of carpet have been woven. They have also made a quilt which is to be sent to a children's hospital. At Christmastide they presented their Superintendent with a suit case and umbrella.

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NEWFOUNDLAND

The G. F. S. of St. John's celebrated their annual Festival by a Corporate Communion at the Cathedral at 7 a.m. on April 30th.

Canon Calley lectured at a meeting of the Cathedral Men's Bible Class. A collection of \$60 was taken up for the Sealing Disasters Fund.

By the death of Donald Browning, Esq., the Church has lost a good friend, especially as an educationalist. R.I.P.

The C. L. B. Old Comrades are to have new uniforms.

An interesting and successful entertainment was given on Easter Tuesday in St. James' Hall, Carbonear. Rev. Fr. Hollands was chairman, and half the proceeds was given to the Disasters Fund.

A new Altar Desk, an offering by Mr. S. Hawkins of Chelsea, Mass., in memory of his mother, was dedicated by Rev. Canon Noel, for use in St. Paul's Church, Harbour Grace.

Our Canadian and other friends who have given so generously towards the Sealing Disasters Fund, need have no

fear that the money will be used where it is not needed. Already a Mrs. O'Connell, widow of the second engineer of the Southern Cross; and Mr. Goodland, a fisherman, whose son perished on the ice, have thanked the committee in charge of the fund for the practical sympathy offered to them, and have informed the committee that they need no financial assistance, and that their desire is that those who really need aid from the fund should get it as generously as possible. Other such instances of unselfishness will follow.

The Mission of Kelligrews lost twenty-six men in the sealing disasters, among whom were three sons from one family.

The generous donations towards the Sealing Disasters Fund by Canadians and the Canadian Government, is the topic of conversation all through the colony, and will do more to create and foster desire for Confederation, than all the pros and cons of politicians during the last decade.

A three-light window that was brought from England by Rev. Mr. Curling forty years ago, and which ever since has been awaiting a call for useful service, has recently been placed in the "east" end of the Church at Birchy Head, Mission of Bonne Bay.

An entertainment given by Miss Warrillow's pupils, at St. John's, added \$132 to the funds of the Church orphanage.

"The Life of Jesus, in song and picture," illustrated by 150 lantern slides, was given by Rev. W. T. Lockyer at Trinity, at an entertainment given to their lady friends by the members of the local Orange Lodge.

Capt. A. Dawe has offered to fill the window over the altar in the Church at Bay Roberts with stained glass, and his kind offer has been accepted by the Rector and Wardens. In its three lights the window will portray the ascension of our Lord. It is being made by Messrs. Wippell & Co., Exeter, England, and will cost about \$1,200 (twelve hundred).

The children of the Church at Bay Roberts, under the Rev. Geo. Field, Rector, are collecting for a beautiful super frontal for the altar in the parish church.

At the Easter meeting of St. Thomas' Parish, St. John's, "it was decided that on account of the increase in the cost of upkeep of the church, to raise the pew rents in certain sections."

The Cathedral Branch of the Women's Home Missionary Association raised \$636.67 last year.

During the year the church people of Bay St. George—labourers, fishermen and farmers—gave an average of \$18 a family for church purposes; there are 250 families.

Canon Noel's Jubilee on May 27th will be marked by a Corporate Communion and Festal Evensong in the Parish Church at Harbour Grace, at which all the clergy of the clerical association will be present.

St. James' Branch of the C.E.A.A., Carbonear, contributed \$41.65 towards the Sealing Disasters Fund.

The Church Lads Brigade of Trinity East, under Capt. Fitzgerald, held a church parade to St. Andrew's Church, Trinity East, on third Sunday after Easter.

Some of the Bishop's appointments during May are as follows: May 5th, leaves St. John's for Brigus; 6th, Con-

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EATS
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secration of the new Church at North River, Salmon Cove Mission; 11th, Consecration of the Church at Harbour Grace, South; 12th, Consecration of Cemetery at Bay de Verde; 16th, Confirmations, etc., in the Parish of Hearts Content; including in all about twenty-three public Confirmations.

* Tenders are invited for the building and completion of a new parsonage at Trinity.

The Bishop of the Diocese celebrated the 36th anniversary of his consecration, on S. S. Philip's and James' Day.

THE PATH TO GOD

EVERY path that takes a man nearer to God and to the truth about himself is sure to be a hard path, a true way of the cross. But a good man does not want things to be made easy for him. He may have to apologize here and there. He may have to confess things which have lain hidden in his breast. Still, let him not hesitate. He is standing at the gate of new life. It may be an iron gate. Still, let him go right up to it, and I believe he will find that it will open of itself and admit him to the city of God. There may be many a pang of pain by the way; but it will be that kind of pain which we even like to feel, the pain of an old wound which away down at its base has begun to heal. It will be that kind of pain which means that the principle of sound life within us has been established. It will be the pain which itself is a proof that we are now on the way back to moral vigor, back to personal honor and to candid dealings with ourselves and with other people and with God.

A prayer in its simplest definition is merely a wish turned God-ward.—*Phillips Brooks.*

I have lived to thank God that all my prayers have not been answered.—*Jean Ingelow.*

God's way of answering the Christian's prayer for more patience, experience, hope, and love, often is to put him into the furnace of affliction.—*Cecil.*

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The Church and Her Services at Holiday Haunts

CANADA'S WIDE RANGE OF SELECTION WHERE THE CHURCHMAN AND HIS FAMILY WILL NOT BE CUT OFF FROM THE PRIVILEGES OF THE CHURCH

TRANSCONTINENTAL in extent as is the belt of Canadian holiday haunts and offering as these do endless variety in scenic beauty and in other attractions which give the needed character to a summer holiday, according to the temperament and inclination of the holiday-taker, the wealth of natural attractions would not compensate the earnest Churchman for himself and family being cut off for the summer from the privileges of the Church. It is a cause for gratitude to the Bishops and to the Parish Priests in whose dioceses or near whose parishes so many of the holiday haunts that have only a summer population are situated, that provision has been made, by the erection of Church buildings, or services to be held regularly during the summer. It affords us much pleasure to place before the Churchmen of Canada a list of holiday haunts in every diocese where such provision has been made.

DIOCESE OF ALGOMA

MUSKOKA LAKES DISTRICT

Lake Rosseau
Rosseau
Port Sandfield
Gregory
Windermere
Indian River
Port Carling
Lake Muskoka
Gravenhurst
Beaumaris
Torrance
Mortimer's Point
Bala

Muskoka River
Bracebridge

Lake Joseph
Muskoka Station

LAKE OF BAYS DISTRICT

Mary Lake
Port Sydney
Lake Vernon
Huntsville
Fairy Lake
Grasmere
Lake of Bays
Fox Point
Dorset
Baysville

Skeleton Lake
Aspdin

PARRY SOUND DISTRICT

Magnetawan River and Ahmic Lake

Magnetawan

Parry Sound

NIPISSING DISTRICT

Lake Temagami
Bear Island
Temagami Station

ALGOMA DISTRICT

St. Joseph's Island
Hilton
Richard's Landing

DIOCESE OF CALEDONIA

Prince Rupert
Hazelton
Masset
Fraser Lake

DIOCESE OF CALGARY

Banff

DIOCESE OF BRITISH COLUMBIA

SAANICH PENINSULA

Saanich
Sidney
North Saanich
Saanichton

METCHOSIN

Metchosin

SOOKE HILLS

West Sooke

SHAWNIGAN LAKE

Koenigs

COWICHAN DISTRICT

Duncan
Cowichan Station
Quanichan
Somenos

QUALICUM BEACH

French Creek

CAMPBELL RIVER

Quathiaski Cove

COMOX DISTRICT

Comox
Sandwich

ALBERNI DISTRICT

Old Alberni
Port Alberni

CLAYOQUOT SOUND

Tofina

CORMORANT ISLAND

Alert Bay

GULF ISLANDS

Mayne Island

SALT SPRING ISLAND

Ganges Harbour
Fulford Harbour
Vesuvius

DIOCESE OF FREDERICTON

PASAMAQUODDY BAY

Campobello

NORTH SHORE

Dalhousie
Bathurst

BAY OF FUNDY

Grand Manan
St. Martins

KENNEBECASIS RIVER

Hampton
Rothesay

BY THE SEA

St. Andrews

ST. JOHN RIVER

Westfield

RESTIGOUCHE RIVER

Campbellton

DIOCESE OF HURON

LAKE HURON

Goderich
Bayfield
Kincardine
Southampton

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Wiarton
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which is unnecessary and wasted. A few years ago the writer was engaged on a missionary tour in England. Pheasants were in season. Every night he lectured or preached in a different parish, being the guest at a half a dozen different rectories every week. Nothing could exceed the warmth of welcome and hospitality extended to him. There were two things that struck him as rather pecu-

It is not many years since not a few people in the Old Land thought of Canada as, chiefly, famous for its ice palaces and snowdrifts. Even on this continent there are those living several degrees nearer the equator who still have an idea that Canada is a North Pole province, whose people are much to be pitied. Rudyard Kipling, with the best of intentions of course, helped to prolong the misconception of Canada when he wrote of her as "Our Lady of the Snows." Another erroneous idea that is dying hard in the Old Land is that while Canada is a land of great opportunities, agriculturally and industrially, her people are so engrossed in the pursuit of wealth that they

have not time to acquire the holiday habit and that holiday resorts as they flourish in the Old World or in the

United States are non-existent here. In fact Canada and Canadians come in for a good deal of commiseration



Scene Among 1000 Islands, St. Lawrence River

DIOCESE OF KEEWATIN**LAKE OF THE WOODS**Kenora
Keewatin**WINNIPEG RIVER**Lac du Bonnet
Fort Frances
Minaki**RAINY RIVER**

Sioux Lookout

DIOCESE OF KOOTENAY**KOOTENAY LAKES**Balfour
Proctor
Kaslo
Nelson**ARROW LAKES**Arrowhead
Nakusp
Arrow Park
Edgewood**OKANAGAN LAKES**Vernon
Okanagan Centre
Peachland
Kelowna
Summerland
Penticton**DIOCESE OF MONTREAL****LAURENTIAN MOUNTAINS DIST.**S. Agathe des Monts
Weir
Laurel
Arundel
Morin Heights
Rawdon
New Glasgow**GATINEAU RIVER DISTRICT**Blue Sea Lake
Chelsea
Kirks Ferry
Cascades
Wakefield
Kazubazua
Aylwin
Gracefield
River Desert**OTTAWA RIVER DISTRICT**Beaconsfield
Dorval
Point S. Claire
St. Andrews East
Philippsburg**BACK RIVER DISTRICT**

Ahuntsic

ST. LAWRENCE RIVER DISTRICT

Berthier en Haut

liar and which became rather trying. During the first three weeks of his tour in every parish he had pheasant for dinner or supper and every meeting was opened with the hymn, "From Greenland's icy Mountains." In one parish he was booked to stay over the week end with an extra meeting on the Monday. This afforded him the opportunity to suggest the hymns for the Monday meeting. He was asked to do so and replied, "Oh, any missionary hymn, except 'From Greenland's icy Mountains.'" "Except 'From Greenland's icy Mountains!' Why, I thought you would like that; it is so appropriate, as you come from Canada." Later in the



Among Thousand Islands, St. Lawrence River



In the Gaspé Country, Quebec

thereof and by the thousands of miles of navigable lakes and rivers traversed by quick moving vessels. The sea breezes beloved of England and Englishmen, the dells of Devon, the dales of Yorkshire, the woods and streams of Derbyshire, the trossachs and highlands of Scotland, the Killarney lakes of Ireland, the Alps of Switzerland—all that these represent and their power of appeal to eyes of soul and body, are to be found within the borders of this Dominion of Canada. And here too are to be found the people with the spirit to take advantage of, to appreciate and enjoy these blessings bestowed by the Creator. All work and no play makes Jack a dull boy is as true of a people, of a nation, as of the individual urchin. Mentally, morally and physically we in Canada would suffer as a result of the life strenuous, if as a people we had not learned to appreciate the value of an annual holiday, and while we all know something of

day the writer took occasion to ask his host if there was supposed to be anything appropriate to Canada in pheasants. "Oh, no, except that you don't have any small game out there, and we want to give you a treat." We explained to our host that in eighteen days we had been treated eighteen times to pheasants and eighteen times to "Greenland's icy Mountains," and that if this insistent hospitality of appropriateness by the English clergy were maintained much longer there would be one Canadian priest suffering intense physical and spiritual dyspepsia. Extensive in area though Canada be, and snow-bound in sections during a portion of the winter months, and strenuous as is the life of her people in pursuit of their avocations, Canada is, a holiday haunt-providing country and Canadians a holiday haunt-seeking people. And in this as in some other respects they have a heritage second to no other land. Distance is eliminated by the thousands of miles of railway crossing our half continent and branching out into all the corners



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The Montreal Daily Mail
May 2nd, 1914The Musson Book Co., Limited
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the holiday haunts in our immediate neighbourhood, how few there are, comparatively, who know how rich in those haunts Canada really is. Even a cursory review of Canada's holiday haunts from the Atlantic to the Pacific, supplemented with illustrations typical of various provinces or districts may reveal to many a Canadian a heritage of which he had not dreamed. Scanty as our material must necessarily be it will serve to whet the appetite of those seeking a new place for their annual summer holiday. Most of the railway and lake navigation companies issue pamphlets descriptive of the section of country they reach and we have been indebted for notes regarding Eastern Canada to an excellent volume of 309 pages, freely illustrated, entitled "Summer Provinces by the Sea," written and arranged by Romaine Collender, and a copy of which will be sent to any applicant by the general passenger department of the Intercolonial Railway of Canada, Moncton, N.B. Of

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Bay of Chaleur and the Bay of Fundy. Nearly all of the principal rivers are intimately connected with each other, either by communicating streams of short portages.

"Then the enticing Upsalquitch, the

murmuring Matapedia or 'Musical River,' the charming Miramichi River with its hills of verdure and valleys of green, and the wild Nepisiguit, leading to a marvellous hunting country; these rivers, with others,



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Grimsby
Winona Park
Burlington
Burlington Beach
Van Wagner Beach
Oakville

LAKE ERIE
Port Maitland

NIAGARA RIVER
Niagara Falls

DIOCESE OF NOVA SCOTIA

BAIE VERTE
Tidnish
Parrsboro

MINAS BASIN
Parrsboro
Port Greville

GULF SHORE
Pugwash
Wallace

ANNAPOLIS BASIN
Annapolis Royal
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Deep Brook
Bear River

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Digby
Weymouth
Sandy Cove

CORNWALLIS VALLEY
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 LA HAVE RIVER
 Bridgewater
 La Have
 Conquerall Bank
 West La Have Ferry
 SOUW WEST SHORE
 Petite Riviere
 Port Medway
 Liverpool
 Lockport
 Shelburne
 BAY OF FUNDY
 Yarmouth
 BRAS D'OR LAKES
 Baddeck
 ST. PETER'S BAY
 Arichat
 PRINCE EDWARD ISLAND
 Holland Cove
 Charlottetown
 Bedeque Harbor
 Summerside
 Cascumpeque Bay
 Alberton
 Georgetown Harbor
 Georgetown
 North East Shore
 Souris
 North Shore
 Rustico
 South Shore
 Crapaud

are Nature's highways leading to the haunts of bear, moose and caribou, and to pellucid depths and sparkling falls where the lordly salmon

struggles so bravely against capture.

PRINCE EDWARD ISLAND

"This province is the natural home of the canoe, and to the native Indians we owe that bird of the wave with its birch-bark wings. In every direction towns, villages, lakes and streams are met that still retain their musical Indian names. Who would wish them changed? Scattered through the forests and by the side of many a river may be found the obliging Micmac and Maliceet Indians, skilled in canoeing and woodcraft, and with some of whom for guides delightful outdoor vacations may be enjoyed.

'If thou art worn and hard beset
 With sorrows that thou wouldst forget,
 If thou wouldst read a lesson that
 will keep
 Thy heart from fainting, and thy soul
 from sleep,
 Go to the woods and hills—no tears
 Dim the sweet look that Nature
 wears.'"

"Prince Edward Island was first named L'Isle St. Jean by Champlain when he visited it in the early years of the seventeenth century. Cabot is supposed to have called there some fifteen years earlier, but there is no definite record of such a visit.

"The Island is very pleasantly



Souris, Prince Edward Island

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placed in the southern part of the Gulf of St. Lawrence, and has deep water on every side. It was formerly covered with dense forest growth, but this has nearly all been cut down, and the whole island is under cultivation and is very fertile. It presents a striking appearance on a near approach from the sea, because of its red soil and the abundance of sandstone. The air is delightful, and the climate somewhat milder than that of New Brunswick.

"This pleasant and sunny little isle is well provided with attractive names. Because of its delightful situation, its balmy air and prolific soil it is known far and wide as the 'Garden of the Gulf.' Many of the Micmac Indians made it their home in the early times, and from them has come the beautiful name, musical as well as poetical, Abegweit, or 'Resting on the Wave.' 'A speck of green in the restless sea, Its edge girt round with red, Fanned by the sea-breeze wand'ring free—

'A clear blue sky o'er head.'"

"The miniature rivers of the province have a character all their own; and while the land is not one of 'mountain and torrent,' the rippling streams, wooded banks, and smiling verdure on every hand make walks,

drives, and boating and canoeing pastimes of happiness and delight.

"Numerous and picturesque brooks and mill-streams are quite noticeable features in journeying over the land; and artists, nature-lovers, and those who admire the beautiful will surely linger in many a tranquil and secluded spot on this happy 'isle of the summer sea' to drink deep of scenes that are both choice and unique."

NOVA SCOTIA AND CAPE BRETON

"Nova Scotia and Cape Breton may be termed the sea-walls of the Maritime Provinces, for they are on the outer edge or Atlantic front where they receive the first violent shock of the turbulent rollers that later sweep into the Gulf and inner waters with rapidly lessening force, spent and defeated after their struggle with the giant headlands of granite.

"The climate is mild and delightful, and makes it one of the most desirable places in which to spend a summer. Although there is no lack of sunshine, the Atlantic breeze is so refreshing, and the Arctic current that sets in against the shore is so cooling that no one can suffer from the heat. This gives a delightful stimulus to all outdoor recreation and sport, for, no matter how active the employment, there is no discomfort or lassitude as a result.

"The climate of this province is, therefore, a glorious natural heritage of inestimable value; and, as the


years go by, the truth of this statement will become more and more apparent as the country becomes better known by summer-suffering millions to the south.

"This is the province where fine deep-sea fishing may be had at so many places along the coast, and where the giant leaping-tuna, and huge, darting swordfish may be caught—royal sport, indeed!

"Fine mountain ranges and magnificent scenery make Cape Breton a delightful country for summer pleasures. A drive along the 'Arm of Gold,' and in almost any part of the Island, is a delightful experience. Baddeck, Whycocomagh, Arichat, Louisbourg, the Sydneys, Ingonish and Mabou, as well as the Margaree and Middle Rivers, are all places of



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LAKE MEMPHREMAGOG
 Ayer's Cliff
 Magog

delight for vacationists. Fine forests of oak, birch, maple and ash, with plenty of the woods more commonly seen, are here in great profusion."



Niagara Falls

ONTARIO

Ontario, while not as rich in things ancient as the Maritime Provinces and Quebec, and without the sea breeze, does not lack places that are redolent of historic memories. And in the matter of variety of scenery and number of holiday spots she is indeed wealthy. From the Thousand Islands in the St. Lawrence to old

Niagara at the mouth of the river of that name, Ontario provides an all-water trip than which it would be difficult to find one more picturesque the world over. In fact Ontario is so richly endowed with her chain of lakes that holiday haunts are within easy reach of every town and city. It is only necessary for the residents to take their choice.

The lover of what is historic in his own country or the country which he may be visiting will find not a little to interest him at Niagara and Kingston. It is now over a hundred years since Brock and his brave men fell at Queenston Heights in defending and holding for the Empire Western Ontario. The approach to the place where he fell and no less interesting neighbourhood, by water and by electric car, gives to the visitor views which cannot be surpassed the world over, including as they do the Niagara Gorge and rapids; and long before they can be seen can be heard the roar of the falls. If there be the healthful value in living under canvas that medical men claim, and we are not disposed to dispute their claim, Canadians ought indeed to be a healthful people for not only is the climate during many months of the year really an invitation to live out-of-doors, but the primeval conditions that obtain in many parts of the country, at the same time close to civilization and within easy reach, make Canada the campers' ideal. There is probably no finer section of country for the camper than the Temagami Forest Reserve, which contains some thousands of square miles of primeval forest intersected by innumerable lakes and rivers, many of them practically unexplored.

Lake Temagami, the largest and finest of these waterways, is about thirty miles long, but of such irregular outline, with its numerous arms, bays, and inlets, that it is estimated to have a shoreline of nearly three thousand miles, while over a thousand islands are scattered over its surface.

The camp is situated in the south arm of the lake upon an island of

thirty acres, known to the Indians as "Mitawanga" (the island with sandy beaches). The site is an ideal one for a permanent camp, and was selected for the purpose before the islands were surveyed, or the railway built.

The south arm lies many miles from the usual track of the tourist, ensuring privacy, good fishing and relief from the usual summer resort conventionalities.



Temagami Camp

In front of the camp is a spacious bay, well protected on all sides from strong winds, making an excellent and safe course for the practice of aquatics. The water here is shallow with a firm sandy bottom, and as the bay is constantly overlooked, a novice may learn to swim or manage a boat or canoe without danger.

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Brock's Monument, Queenston Heights



Rising Sun, Temagami

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Cameron Lake

Fenelon Falls

Stoney Lake

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Haultain

Sturgeon Lake

Bobcaygeon

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"The Toronto-Ottawa line of the Canadian Northern Ontario passes through the heart of the Rideau chain of lakes, famed for fishing, duck shooting and beautiful scenery. The line runs along Opinicon Lake, one of the most beautiful of the system, crosses that historic old military waterway, the Rideau Canal, between Opinicon and Indian Lakes at Chaffey's Locks. Along the shores of the Big Rideau Lake it passes through Portland, thence to Smith's Falls and Ottawa. At Brockville Junction a connection is made with the Brockville, Westport and North Western (another Canadian Northern line) for Newboro, on Newboro Lake, and Westport, on Upper Rideau Lake. Thus all the important points on the Rideau chain of lakes will be made directly accessible by rail for the sportsman, tourist and traveler by the Canadian Northern. Amongst the points of particular interest is Jones' Falls. About seven miles, less than an hour's run from Chaffey's Locks, is this show place of the district. The Falls are very beautiful, and it will be remembered that the Princess Louise spoke of it as 'the most beautiful spot in Canada.' In the early thirties, Jones' Falls was the headquarters of the corps of Royal Engineers, who superintended the work of construction of the canal, and the re-



Lake Opinicon, Rideau Lakes

mains of their old camp, where the silver dollars were carted around in wheelbarrows to pay the men, is still to be seen, marked by the ruins of the stone chimney. The old block house

built to defend the locks against the Indians and other marauders, still stands, but the port-holes are now closed and the buildings devoted to peaceful uses."



Moose's Head Swimming on Temagami Lake

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Soft Music from the Falls of Song, Muskoka

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attacks of hay fever and other nasal and bronchial complaints."

"Each of the three Muskoka Lakes, Lake Joseph, Lake Rosseau and Lake Muskoka, has a large number of excellent hotels which each year attract

islands and on the mainland there are splendid camping grounds where parties may pitch their tents and be free to enjoy themselves as they please, and at the same time be conveniently near places where they can obtain all the supplies they need.

"A feature of Muskoka that is becoming increasingly popular is the number of regattas that are held through the summer at Royal Muskoka, Port Sandfield, Port Carling and various other points."

"Of late years the roads of Muskoka have been wonderfully improved, and for those who are fond of riding there are some splendid stretches of country to be covered and most comfortably from Beaumaris, Port Carling, Port Sandfield, Minett and Rosseau. In fact, the roads are now good enough for motoring trips."

THE WEST

The Prairie Provinces are still the Prairie Provinces, in fact as well as in name, notwithstanding that several towns of considerable importance have sprung up within the last decade. The majority of those outside the towns and cities must of necessity take their summer holiday, which we fear is a very limited one for most those wrestling wealth from the soil, near home. There are some holiday places or haunts not lacking in those attractions that have proved so magnetic in the more closely settled prov-

them large, built with massive stone chimneys and spacious verandahs, others less pretentious but snug and inviting, are scattered all over the islands and mainland of the lakes. The greater number of these cottages cluster round the larger hotels, where people coming from the same district often form little colonies.

"For those who like to camp under canvas there is no better place than the Muskoka District; on scores of its



Lake Rosseau from Royal Muskoka Hotel

land, one thousand feet above the sea. The wide expanse of waters, the absence of cultivated tracts on the mainland, and the general elevation, preclude the presence of irritating pollen, and ensure immunity from

an increasing clientele. These hotels are conducted on most modern and progressive lines, and provide splendid facilities for enjoyment and comfort.

"Beautiful summer homes, many of



The Scenic Fascination of Muskoka Lakes

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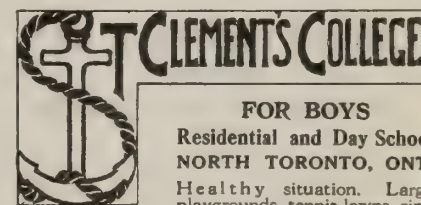
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inces, among these are: Winnipeg Beach, Minette and Killarney.

While, however, holiday haunts are few on the Prairies, the prairies themselves with their exhilarating atmosphere are themselves a holiday place for those who wish to get the



Lake Joseph, Muskoka



Woodington, Lake Rosseau, Muskoka



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Young children also received.
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servatory degree of A. T. C. M.
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games. For terms and particulars
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complete rest that comes from change, and go across the prairies if only for the trip, and fill their lungs with life-giving ozone. To the Prairie Provinces belong the distinction of being the gateway of what is the greatest scenic grandeur on the American Continent—the Canadian Rockies.

The term "Canadian Rockies" has by natural custom been extended so as to cover more than the single ridge of mountains which marks the Great Divide between Atlantic and Pacific. It includes the equally



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F. J. SMITH & CO. - 61 Victoria St., Toronto

majestic Selkirk Mountains enclosed in an angle formed by the peculiar sweep of the Columbia River, and also includes the Gold or Cascade Range intervening between the Selkirks and the Pacific Coast. Nature has flung these three huge ridges together so that the traveller does not realize he has passed from one range to another. For twenty-four hours the train climbs through deep passes on a track cut out of the living rock which overlooks and crosses and recrosses a thousand foaming

torrents. To left and right, behind and in front, the sunlight glistens on a thousand snowy peaks.

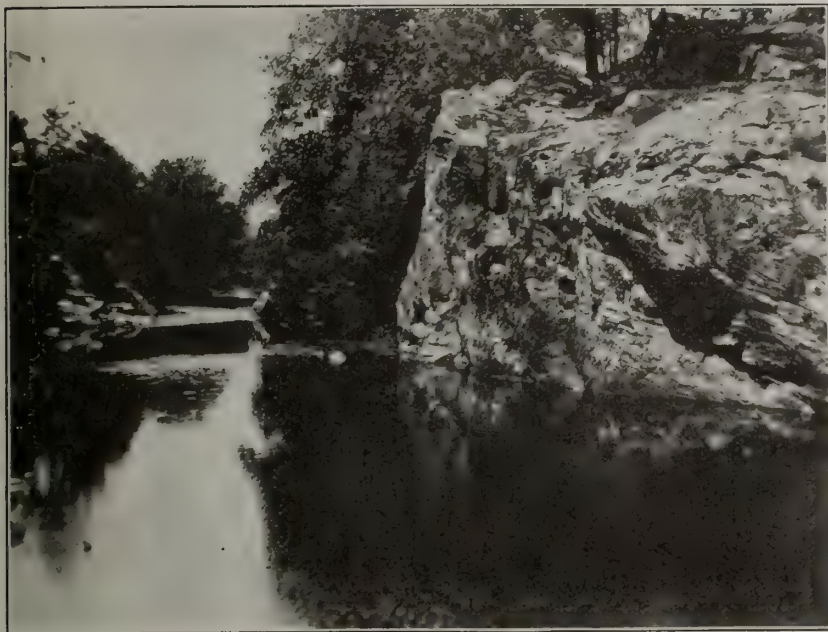
Nature has thrown up these Canadian Rockies on so vast a scale that the human mind with difficulty can grasp their greatness except by some



Christ Church, Gregory—Lake Rosseau, Muskoka. View from Churchyard.

comparison. The transcontinental trains of the Canadian Pacific Railway take twenty-four hours to pass from Cochrane, at the entrance to the Rockies, to Mission, some forty miles east of Vancouver. The simplest parallel is that of the Swiss Alps

the mountains. There were the rolling hills, the dingles, the twisting and leaping streams. Long scarfs of mist swept athwart the mountains, hiding the summits. I looked at the mists, and wished they would dissolve before the day that had followed the train



Mount of Ka-Shi River, Sparrow Lake District

which throw their giant barrier between Italy and France. Two of the best known railway routes across the Swiss Alps are the St. Gothard and the Simplon, and in each case five hours is all the time taken by the express through trains—five hours on the St. Gothard route from Lucerne

from Calgary, leapt upon it suddenly, rushed ahead, and would even now be stepping into the Pacific away beyond this balsam-scented province of ridges and valleys into which we were entering. Then a brightness overhead, as of a flashing mirror, very high, made me look up, look delib-



Fraser Valley, B.C.

to Como, five hours on the Simplon route from Lansame to Arona.

A Scottish writer of romance thus describes his emotions as on a second visit he approached the Gap, the gateway of these "Canadian Rockies."

"On we went, and I looked out to behold again the great gateway of

erately up, as one looks for a soaring lark, rather than for a crest of mountains. "Look!" I cried. "Oh!" said my fellow traveller. "Look!" and then was silent. The mists did not hide the peaks. They were coiled merely along the beginning of the mountains; and high overhead in

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HEAD MISTRESS, MISS R. E. CHURCHARD

(Higher Certificate National Froebel Union)

dizzy space, as if hanging in that glittering blue cavity in which all the worlds tumble, was the ridge of the Rockies. The train dwindled to nothing—was like an ant in lough grass. There, high, ever so high, quiet, stern, august, were the Rockies, hanging in space, and glittering as a chunk of galena, held in the hand, glitters in the sun. But that

the plains. It is easy to understand how at this hour (even to-day when the white man is 'rubber-necking' around) some old Indian may be seen to step out of his tepee, and, drawing erect, hold up his two palms, raising his head, in salutation to the sun as once again it lights up the miracle of the world."

It has not been possible in the



Scene Canadian Rockies, C.P.R.

was like a tremendous wall of galena, a precipice of it. It was as if these clouds that coiled before us had been solidified in their higher parts, and had then been painted upon to represent the scene. Memory had not exaggerated; I had under-rated, foolishly made sceptical of the rightness of the gift of God. The Rocky Mountains at dawn do not soar; they hang across the sky, glittering out at

limited space at our disposal, either by pen or illustration to do more than present a cursory view of Canada in holiday attire. That we have been able to obtain as many of the representative illustrations as we have is due to a considerable extent to the courtesy of the various railway and navigation companies by lending us photos or cuts.

ST. MARGARET'S COLLEGE TORONTO

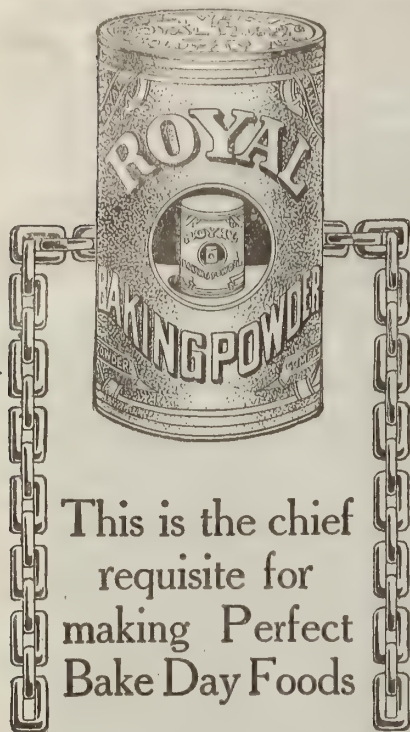
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requisite for
making Perfect
Bake Day Foods

MUSIC ON A MONUMENT

When we hear a great public evil denounced, how do we feel about it? Will some of us applaud the preacher and urge him to go after the rascals again? Will some of us oppose the preacher and quote solemn proverbs about shoemakers sticking to their lasts? But the work has not gone very far unless we, and men like us, grow serious and want to know what we need to do ourselves to keep clear

of the evil, and then to clear the land of it. As there is danger of a man's seeking applause, so there is danger of hearers feeling that they have done their part when they have approved what was said. It is a dangerously virtuous feeling that we have when we declare that a sermon has really expressed our own notions. The real question is, whether those notions of ours are tending to change our lives. Applauding proves nothing except that we know our responsi-



Scene Canadian Rockies, C.P.R.

bility. It may betoken a good state of mind, but it says nothing about the state of will.—*The Continent*.

'Tis heaven alone that is given away;
it is only God may be had for the asking.—
J. R. Lowell.

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We are now the largest manufacturers of Church Brass Goods in Canada, having taken over the Ecclesiastical Brass Department of Keith's, Limited (formerly Keith & Fitzsimons), of Toronto, and also the Chadwick Brass Co., of Hamilton.



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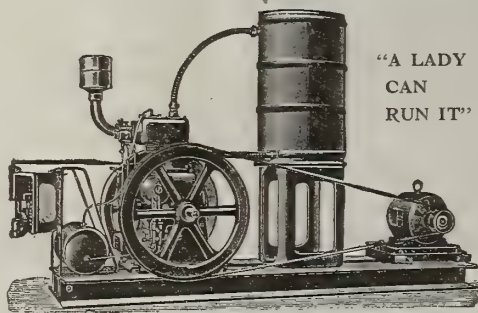
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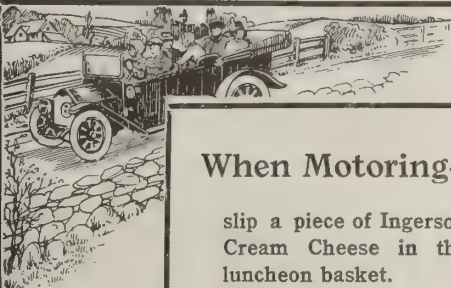
Church Life.

TORONTO, ONTARIO

THURSDAY, MAY 21, 1914

The Librarian,
University of Toronto
Feb. 10, 1914

"WHY STAND YE GAZING?"
THE WEEK
OUR OLD COUNTRY LETTER
THE OLD TESTAMENT IN THE
MAKING IN THE LIGHT OF
MODERN RESEARCH
Prologue (Continued)
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The Week

MONDAY, Tuesday and Wednesday of this week are Rogation Days and since the middle of the fifth century they are the days set apart for special

Rogation Prayers supplication of God. They had their appointment as fixed

days for annual rogations imploring God's mercy in a period of earthquake from which the City of Vienne suffered greatly. The Bishop of Vienne, left alone at the altar during a panic occasioned by an earthquake, resolved to devote the three days before Ascension to rogations, deprecating God's anger. A short time thereafter, in the middle of the fifth century, Rogation Days were appointed to be observed all through the Western Church. In less than half a century they are spoken of as regularly observed by the Church throughout the world. We still have the Rogation Days, and, in some parishes, they are observed. The desuetude into which the observance of them had fallen was deplored a few years ago by Archbishop Benson. Special Collect, Epistle, and Gospel were proposed for the Rogation Days in 1661 and in 1689, the portion of scripture to be appointed for the Epistle being Deuteronomy xxviii., 1-10, and the Gospel St. Matt. vi., 25. The Collect, which was framed in 1669, although not adopted, repre-

sents the spirit of the observance of the Rogation Days. "Almighty God, who has blessed the earth that it should be fruitful and multiply and bring forth everything that is necessary for the life of man, and hast commanded us to work with diligence and eat our own bread; bless us in all our labours and grant us such seasonable weather that we may gather in the fruits of the earth and ever rejoice in Thy goodness to the praise of Thy Holy Name, through Jesus Christ, our Lord."

TO us in Canada, the Rogation Days have or ought to have a very special significance. Our material prosperity as a nation depends in an unusual degree upon the fruits of the earth.

In the opportunity for acquiring these things we are most abundantly endowed. In extent of land capable of producing the fruits of the earth, Canada stands foremost among the nations of the earth. Her rich soil, her waterways, her vast natural resources—these are God's own direct gifts. We are wont to expatiate upon the greatness of Canada in a personal sense, to take to ourselves as a people, not a little of the glory and credit for Canada being such a land of rich promise. Canada's vast natural resources and potential wealth redound not in the slightest degree to the credit and glory of the Canadian people. What will redound to our credit and glory as a people will be our right use of what God has bestowed upon us. God often offers and bestows spiritual gifts which are unused or misused, and spiritual decadence and impoverishment follow. Nothing can be more meaningless than "prayers" to God to bless us spiritually, to extend His Kingdom, if all the time we are deliberately refraining from using the means of grace He has given us, if we are deliberately ignoring the work that is at our hand to do for the extension of His Kingdom. Our rogation prayers will be little more than meaningless; they will lack power, fervency and sincerity if while we proclaim our recognition of God's blessing and goodness towards us in having given us such a magnificent heritage of possibilities for producing the fruits of the earth, we very largely ignore His

gift, His purpose and leave these comparatively untouched, in the mad, frantic rush after other means and other plans to "make riches." The constant depopulation of the farming sections of the country, in respect of which the note of alarm is being constantly sounded, and which is being recognized as a national menace, be the economic cause what it may, is indicative of a spirit absolutely at variance with that of our Rogation prayers. If the existing scarcity of the fruits of the earth, scarce in comparison with the possibilities and threatening to become more scarce, were due to bad weather, earthquakes or other visitations beyond human control, we should be supplicating God to "behold the afflictions of Thy people, and grant that the scarcity and dearth which we now justly suffer for our iniquity may through Thy goodness be mercifully turned into abundance and plenty." We are making meaningless our Rogation prayers when we are creating a condition of scarcity by fostering, aiding or participating deliberately in a course that induces men and women by the thousand to turn their backs upon the opportunities that God has mercifully provided for "cheapness and plenty," to seek other opportunities, which while they may result in a few men becoming very, and dangerously, rich, will for the many, mean continued and increase of afflictions and for the nation a people too much impoverished in physique and in power to build up a really mighty nation.

THE parish magazine, if ably edited, provides a parish priest with an excellent opportunity for solidifying his teaching from the pulpit. When the parish pages of the magazine, the inside of which is procured already printed, contain merely a record of events and other notices, a splendid opportunity to teach is lost. Not only are most of those who do attend Church regularly benefitted by having before them every month in print a summary of some of the thoughts and truths they may have heard, and perchance forgotten, but there are those who cannot and those who will not go to Church regularly. The parish maga-

zine that speaks as well as records is a comfort to the "can noters" and an incentive to the "will noters." At a time when there is so much loose talk about "charity" and "broad mindedness" at the haunts of men, and the secular press contains so much of the same misleading interpretation, it is indeed well that in every parish Churchmen should be constantly reminded of what is the trend of loose thinking. The Vicar of Holy Trinity, Eltham, England, is evidently alive to the necessity of this and of the power of a well edited parish magazine, for in a recent issue of his own parish magazine, he says: "This is no time for watering down our principles. The Anglican Catholic Church is being forced, by ill-considered action in one quarter and ill-considered words in another, once again to accentuate her own basic teaching as to her organization and the Sacraments. She holds her orders valid because they have been episcopally conferred—she knows that her own unbroken and unshaken line of descent is in direct order of apostolical succession from the day of Pentecost itself—she knows how Rome has fallen away from the purity of the Faith: she realizes the sadness of the self-cutting-off of Nonconformists from the divinely organized Church. But she knows how beautiful and how full of self-sacrifice and real spirituality are the lives of very many besides her own children—Romans and Nonconformists alike—and she sees the Holy Spirit in its loving kindness and abundance working in and among them. She prays daily for the coming of the blessed time of reunion among the Churches and sects—some of her sons believe that in the Divine Providence she is the great central body to which the Romans and Protestants and the great Eastern Church shall return. As Bishop Creighton (for it was he we think) said—we can offer hospitality but we cannot grant reciprocity. It is a firm yet charitable holding to our own convictions that most truly will help towards an abiding fellowship. If in the mission field, e.g., we must stand, as Christians, friends and allies against all forms of unbelief, yet there as elsewhere we have no right either on the one hand to sacrifice our convictions or on the other to seek by persecution or lack of neighbourliness to offend

those for whom Christ died—What would Christ have us to do and say—yes, and be? That is the ultimate question of questions."

THERE is a class of curiously constituted people who believe, and practice what they believe, that a good cause is a justification for bad manners. There are clergymen who seem to think that their position gives them the right to enter the houses of their flock, especially of the less well to do, without the formality of knocking at the door, or if they do give a hasty knock, they follow it up immediately and plant themselves without further ceremony, and without any invitation, as spectators of the activities of a busy housewife. That busy housewives, whose homes it may be, consist of two or three rooms, and twice as many children, do not appreciate the "free and easy" parson, who treats them and their little homes with such scant courtesy, under the impression he is making the household feel "at home" with him, this kind of parson cannot too soon realize, if he wants to become a real power among that class of parishioner. The wife and mother who has to do all the household work, including the washing, herself, and has to make the most of a shack or cottage of three or four rooms, is as a rule, as home-proud as her more wealthy sister, with a mansion and servants to keep it in order. One is as much the queen of the home as the other, and because one queen has to wear rough clothes and work hard most of the day, while the other is in a position to receive visitors in state, at prescribed hours, the former resents the suggestion so often put into practice, that she and her little kingdom may be taken by storm by the parson, at any hour of the day without observance of considerations of politeness and courtesy, which would be strictly adhered to when visiting the mansion.

IF some parsons in their early days, and in their enthusiasm, are thoughtlessly guilty of offences against the code of true politeness, on the other hand, the clergy are very often the victims of the laity in this respect. No matter when the hour, morning, afternoon or evening, there are people who think they have an inalienable right to "see the rector" as soon as they have learned that he "is in." In cases of serious trouble they have the right, and none would deny it to them, but the occasion of the call, in the vast majority of cases is anything but serious. Insistence reaches its

greatest height when the occasion of the call is an appeal for a "good cause." Women are worse offenders than men. They trade upon the chivalry of men as well as upon the forbearance of parsons, and they do such an extensive trade that not infrequently they amass a large stock—of rudeness. What is needed in many rectories is a Saint George for a doorkeeper, not to rescue the damsel from the clutches of a dragon, but to preserve the parson from falling into the clutches of the damsel with an appeal. She is the dragon and nothing short of armed force will keep her out of the house and from appearing in the study before a mild mannered maid can knock and inquire if the dragon is to be shown in.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Question.—In reference to Rev. J. S. Brewer's article in your issue of April 30th, entitled, "Can we find a remedy for our lack of effectiveness?" will you please tell me what is meant by "the regular use of the sacrament of penance"?—B. G. A.

Answer.—In the exhortation beginning "Dearly beloved," in the service of Holy Communion, after telling us to make careful self-examination and to confess to God, it continues "And because it is requisite that no man should come to Holy Communion but with a full trust in God's mercy and with a quiet conscience, therefore if there be any of you who by this means cannot quiet his own conscience herein but requires the further comfort and counsel, let him come to me or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution together with ghostly (i.e., spiritual) counsel and advice to the quieting of his conscience and avoiding all scruples and doubtfulness." So that we see the rule laid down by the Prayer Book is not only whenever a person "cannot quiet his own conscience," but also when he requires "further comfort and counsel." It is left absolutely to the individual to decide when these times are, but we all know that if our Communion, prayers and other spiritual exercises, just like the ordinary matters of everyday life have not a regular and stated time for their performance they are apt to be neglected altogether.

Book Review

Catholic Truth and Unity—The Confessions of a Non-convert. By Rev. Gerard Sampson, C.R., House of the Resurrection, Mirfield. Published by Mowbray & Co.

Amid the countless and sometimes bewildering books that have recently been published on Unity, here is one in which the facts are so simply and clearly stated as to appeal to the average reader, and not merely to a theological specialist.

Father Sampson explains that the re-union of Christendom can be obtained only by full acceptance of Catholic truth—not the definitions of Catholic truth (which is where the Roman Catholic Church has erred)—except those of the General Councils of the Church, and the creeds; and the test for Catholic truth is only that interpretation of it which the whole Church accepts. The author shows where Roman Catholic truth differs from Catholic truth and how the other Christian churches, in separating from the Catholic Church, lost a vital part of the truth and until this is restored, unity is impossible.

With regard to union with the latter, the writer points out the futility of ignoring so fundamental a difference as the central truth of the whole Church—faith and worship of our Blessed Lord in the Eucharist, which is the only platform on which unity can be brought about and which can only be restored to them through a ministry of apostolic orders.

The information given of the Orthodox Eastern Church is really interesting and instructive for most of us know so little of that old communion, which perhaps is the branch of the Church which has kept more closely than any other to the faith as it was delivered to the Saints.

Throughout the book there breathes a deep longing for unity for which the writer says he has prayed daily for many years. The facts are presented in a most interesting manner and cannot fail to appeal to all who are really anxious to find a way in which "our unhappy divisions" may cease.

* * *

We have received *The Nineteenth Century and After* and the first number of *The Challenge*, a new illustrated Church weekly published in London, Eng.

The Lord's Prayer is not, as some fancy, the easiest, the most natural of all devout utterances. It may be committed to memory quickly, but it is slowly learned by heart.—*Maurice.*

True prayer never comes weeping home. I am sure that I shall get either what I ask, or what I ought to have asked.—*Leighton.*

CHURCH WORSHIP

WHEN to Thy beloved on Patmos,
Through the open door of Heaven,
Visions of the perfect worship,
Saviour! by Thy love were given,
Surely there was truth and spirit,
Surely there a pattern shown
How Thy Church could do her service
When she came before the Throne.
O the censer-bearing Elders,
Crowned with gold, and robed in white!
O the Living Creatures' anthem,
Never resting day and night!
And the thousand choirs of Angels,
With their voices like the sea,
Singing praise to God the Father,
And, O Victim Lamb, to Thee!

Lord, bring home the glorious lesson
To their hearts who strangely deem
That an unmajestic worship
Doth Thy Majesty beseem;
Show them more of Thy dear Presence,
Let them, let them come to know
That our King is 'throned among us,
And His Church is Heaven below.

Then shall faith read off the meaning
Of each stately-ordered rite,
Dull surprise, and hard resistance
Turn to awe and full delight;
Men shall learn how sacred splendour
Shadows forth the pomps above,
How the glory of our Altars
Is the homage of our love.

'Tis for Thee we bid the frontal
It's embroidered wealth unfold;
'Tis for Thee we deck the reredos
With the colours and the gold;
Thine the floral glow and fragrance,
Thine the vesture's fair array,
Thine the starry lights that glitter
Where Thou dost Thy light display.
'Tis to Thee the chant is lifted,
'Tis to Thee the heads are bowed;
Far less deep was Israel's rapture
When the glory filled the cloud,
O our own true God Incarnate,
What should Christian's Ritual be
But a voice to utter somewhat
Of their pride and joy in Thee?

What but this? yet since corruption
Mars too often our holiest things,
In the form preserve the spirit;
Give the worship angel-wings,
'Till we gain Thine own high temple
Where no tainting breath may come."
And What'er is good and beauteous
Finds with Thee a perfect home.
—Canon Bright.

"WHY STAND YE GAZING"

IN the consciousness that they had witnessed the Ascension of our Lord, consciousness of all else seems to have been lost for the time being by those who had been so greatly privileged. Privilege after privilege had been theirs, in their companionship and communion with Jesus Christ during the preceding three years, and their last privilege apparently left them in a state of ecstatic rapture in which they were lost to all else but a sense of the greatness, the grandeur of the lot for which they had been chosen, as indeed it was. It was while thus enraptured and lost to other things at hand that the voice from Heaven apparently in a tone not free from reprimand fell on their ears: "Why stand ye gazing?" All the privileges that had been bestowed upon those thus gazing, including that of witnessing the Ascension of the Blessed Lord were a heritage of stewardship. These were one and all ineradicably associated with the command to bear witness unto Him. We write it most reverently that it seems to us that those specially chosen and privileged of Christ received in that epochal hour of their lives a Divine warning of the real significance of a glorious heritage of privilege, a warning that all of us who are conscious through the eye of faith of the Ascension of our Blessed Lord, would do well to take unto ourselves and which we never more surely need than when in the fulness of our appreciation of the privileges that are ours, we allow this contemplation of our privileges and our joy in their possession to blind us to a realization of this fact, that the power of privilege lies in service. The Apostolic heritage is ours, but entrance upon that heritage carries with it no justification for silent rapture that paralyzes even momentarily our sense of responsibility to spread that heritage. When rapture that was apparently paralyzing, for a brief spell held those whose heritage is ours, the warning, the reprimand came clearly and promptly. Our commemoration to-day of the Ascension of our Blessed Lord will be lacking in knowledge of the power thereof and of the full purpose of our having been blessed with this knowledge unless we too remember that "this same Jesus shall so come in like manner," and use that knowledge not only in preparation of ourselves for His coming but in aiding others to acquire that knowledge. The real meaning of a heritage of privilege was manifested in that Apostolic rapture being broken in upon by the Divine words, "Why stand ye gazing":—to be used in the present to ensure that the future shall not witness a diminution of the glories and privileges of the past. The greater the heritage from the past, the greater the responsibility of the present to the future. We of to-day have no greater heritage from the past than the Faith once delivered to the Saints, and we have no greater responsibility to the future than to maintain in our lives and in our teaching, and to spread by every means that God shall open up for us, that Faith in all its fullness, that this day throughout the generations shall witness in our own land and to the utmost part of the earth to the power of Him who, when He ascended up on high led captivity captive. As it was on that first Ascension day so it is to-day, and so probably it will ever be until He come again, that men intensely conscious of the privileges He has bestowed upon them will yet need to be asked of Him, "why stand ye gazing?"

Our Old Country Letter

May 6th, 1914.

AT the recent meetings of the Upper and Lower Houses of Convocation of the Province of Canterbury—representing at least half of all the Home Church—several matters of special interest have been discussed. In connection, particularly, with the rapid spread of "modernism" amongst an increasing section of our clergy, there are many searchings of heart. No one, I suppose, in these days, desires to limit, much less to persecute for, the beliefs of another, but it does seem merely honest that if a clergyman finds himself unable to retain fully, and in the natural sense of the words, his belief in the minimum of Christian doctrine expressed by the Apostles' Creed, then he should not retain his Orders, or continue to be regarded as a teacher of the Faith in its entirety.

Yet this is the point first in question. A whole series of largely signed petitions in this sense were presented to convocation by the Bishop of London and other Prelates.

It is otherwise when the points at issue—as, for instance, in the Kikuyu controversy—are not matters of vital and fundamental belief, but of order or expediency. In this latter connection, I should like to give you some quotations from a petition presented by the Bishop of Southwark (South London) and representing the Council of the Churchmen's Union:—"Whereas matters of grave import have lately been brought before your reverend House concerning the intellectual freedom of the clergy, and the relation of Episcopal to non-Episcopal churches, we, the Council of the Churchmen's Union, desire respectfully to lay before your Lordships' House the urgent considerations following:

"1. The Church of England has at all periods since the Reformation included both those who do not and those who do accept the doctrine of the apostolical succession and the necessity of episcopacy. We earnestly trust that your Lordships will do nothing to curtail the liberty in this respect which the formularies of our Church allow, and which its clergy and laity have hitherto in practice enjoyed.

"2. We trust that nothing will be done to make it more difficult for individual Bishops, other clergy, and laymen, to act as their own conscience and judgment direct, in the matter of co-operation and religious fellowship with the members of non-episcopal churches.

"3. We regard it as a matter of grave importance that the clergy should be encouraged to study and discuss reverently and freely the critical and historical problems which are forced upon the modern student of the Old and New Testaments, to publish the result of their studies, and to face the task of interpreting and restating the traditional doctrines of Christianity in such ways as may be demanded by newly-discovered truth.

"4. While asserting without reserve, our belief in the Incarnation and Resurrection of our Lord Jesus Christ, we submit that a wide liberty of belief should be allowed with regard to the mode and attendant circumstances of both.

"5. We believe that real study, thought and discussion will be discouraged if clergymen, who, in matters not affecting the essential truth of Christianity, arrive at conclusions which are opposed to traditional or momentarily dominant opinions, are to be removed from their offices or denounced as dishonest for retaining them. We venture to recall to your lordships the dictum of Archbishop Temple. 'If the conclusions are prescribed the study is precluded.'

"6. We pray you to remember how often in the past, when the episcopate or the convocations have attempted to pronounce authoritatively upon scientific, critical or historical questions, they have committed themselves to positions which are now by practically universal consent admitted to be untenable." . . .

But with regard to matters which do "affect the essential truth of Christianity," the Bishop of London moved the following resolution, and the spirit of the House was unhesitatingly with him: "Inasmuch as there is reason to believe that the minds of many members of the Church of England are perplexed and disquieted at the present time in regard to certain questions of Faith and of Church order, the Bishops of the Upper House of the Province of Canterbury feel it to be their duty to put forth the following resolution:—

"1. We call attention to the resolution passed in this House on May 10th, 1905, as follows: 'That this House is resolved to maintain unimpaired the Catholic Faith in the Holy Trinity and the Incarnation, as contained in the Apostles' and the Nicene Creeds, and in the *Quicunque Vult*, and regards the Faith there presented both in statements of doctrine and in statements of fact, as the necessary basis on which the teaching of the Church rests.'

"We further desire to direct attention afresh to the following resolution which was unanimously agreed to by the Bishops of the whole Anglican communion attending the Lambeth Conference of 1908:—

"The Conference, in view of tendencies widely shown in the writings of the present day, hereby places on record its conviction that the historical facts stated in the creeds are an essential part of the Faith of the Church."

"2. These resolutions we desire solemnly to reaffirm, and in accordance therewith we express our deliberate judgment that the denial of any of the historical facts stated in the creeds goes beyond the limits of legitimate interpretations, and gravely imperils that sincerity of profession which is plainly incumbent on the ministers of Word and Sacrament, at the same time recognizing that our generation is called to face new problems raised by historical criticism. We are anxious not to lay unnecessary burdens upon consciences, nor unduly to limit freedom of thought and inquiry whether among clergy or among laity. We desire, therefore, to lay stress on the need of consideration in dealing with that which is tentative and provisional in the thought and work of earnest and reverent students.

"3. With regard to other questions which have arisen, and anxieties which have found expression, the Bishops of this House, desiring to forward as much as in them lies such unity among all Christian people as is according to the will of God, hereby affirm their adherence to, and their determination to maintain, as applicable to the whole Anglican communion, the principle laid down in the Preface to the Ordinal, namely, that 'no man shall be accounted or taken to be a lawful Bishop, priest or deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following' (that is the form contained in the Ordinal) 'or hath had formerly Episcopal Consecration or Ordination.'"

I have quoted at most unwonted length, but you will recognize the great importance of such considered pronouncements of the leaders of our Church, at a period of so much anxious questioning.

* * *

Yet, lest you should think from this firmness of position that the Home Church is not, as to its heads, progressive with the times, I revert again to the recent S. P. G. "Anniversary," of which I told you last

week, when at the final enormous gathering in the Albert Hall, this very note of a totally changed outlook, of new methods and expanding ideals, was the underlying characteristic of a most liberal and statesman-like presidential address by the Archbishop of Canterbury, and responded to in return by all the speakers. No! our old Church in this new age is neither dead nor narrow, but she is still, thank God and on the whole, *convinced*.

* * *

The consideration of the recent recommendations of the Royal Commission on Divorce has also occupied Convocation in the Lower House. A unanimous resolution was to the effect that the Church would continue to oppose the granting of any additional grounds for divorce. It was also affirmed that the legalizing of divorce on the proposed new grounds was against the best interests of the community, as could be proved by the experience of other countries, where they had been allowed. And a third resolution recommended the equalizing of existing grounds for divorce as between man and woman—a long delayed act of obvious justice, even if, as was pointed out, it for a time increases the number of cases for this deplorable solution.

* * *

The "Prize Competitions Bill" is one in which the Church is interested for the sake of the morals of her children and others, and it has advanced so far in Parliament as to be sent up to a standing committee. It aims at suppressing the practice, common to so many journals, of offering money prizes for competitions, often foolish, always with an element of chance. It is undeniable that these have a most unhealthy effect, and many workers and educationists will rejoice if the Bill passes.

* * *

There is little change to report this week in the prospects for Ireland and Wales. For once, I leave them!

A GOOD ADVERTISING MEDIUM

A correspondent writes:

"Your paper is an excellent one, the whole tone of it is so free from bitterness and narrow party spirit and the articles most helpful. I might add that I have profited many times by the advertisements contained in its pages. They catch the eye more readily than those in the daily papers."

We, ignorant of ourselves, beg often our own harms, which the wise powers deny us for our good; so we find profit by losing of our prayers.—*Shakespeare*.

The Lord's Prayer contains the sum total of religion and morals.—*Wellington*.

The Old Testament in the Making in the Light of Modern Research

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

II. Prologue—(Continued)

THE APPEAL OF THE BIBLE

I.

THE APPEAL OF THE PROPHETS

THE Books of Scripture, as I have said, asserted their own position, built their own throne. It was not the Church collecting them into a Bible that made them of authority, but rather their possessing authority made them be collected into a Bible.

What gave them this authority? Why should any set of old documents have been for thousands of years accepted as of divine origin and yielded to by men as an authority to guide their conduct and impose on them commands often disagreeable to themselves? Remember that they were isolated utterances often with centuries intervening between them, coming from various authors of various characters to various sets of people under various circumstances—that they originated in small beginnings centuries behind our present Bible—that in many cases we do not know their origin, or their authors, or by what processes they assumed their present form—that they were marked off by no miracle, nor guaranteed by any formal decision of any external authority. And yet, somehow, we can never reach back in history to the time when they were not revered as in some degree at least above human productions. There they stand, a long chain with one end reaching away into the far back past and the other end gathering around the feet of Christ.

What gave them their authority?

There seems no possible answer but that already suggested, that they possessed it of themselves. They commanded their position by a power inherent in them. Men's reason and spiritual sense combined to establish them. They appealed by their own intrinsic worth to the God-given moral faculty, and the response to that appeal has been, through all the ages since, the real foundation of the Bible position.

Look at the Old Testament, where the question chiefly arises. If we are asked to-day why we receive it as inspired, the usual reply is that we receive it on the authority of Christ and His apostles. They accepted it as the word of God and handed it down with their imprimatur upon it. But that does not answer the question, for we want to know why it was accept-

ed before their day without any such imprimatur.

Look first at the prophets. How did men come to believe and obey the words of Amos, and Isaiah, and Jeremiah, and the rest? No answer, we repeat, is possible but this, that they compelled recognition. There was no miracle to attest them, no council to authorize them, no audible voice from heaven to compel men's allegiance. The prophets asserted their deep conviction that God was behind their message, but they did not point to any outward confirmation, and men simply were forced to believe them. There was something in their messages which compelled the belief that they really were the word of the Lord. And the longer the Jewish nation lasted the more time there was for these utterances to produce their impression, the more thoroughly were they recognized by the conscience of the people as being of divine origin and authority.

Now let us try to bring this conviction home to ourselves—to test on ourselves the power of these Scripture utterances which persuaded men of old that they came from above. For it is as they compel in us the same convictions that we can really understand the making of the Bible.

Get outside all thoughts of an authoritative Bible, get back into the days when it was only in the making. Forget the fuller light of Christ in which you stand, which reveals comparative imperfections in those ancient writers. Put yourself in their place. Picture the nations of the earth in their ignorance and depravity, with their blind gropings after God, reaching no higher than fetishes and idols, and the tales of classical mythology. Then listen wonderingly to those prophetic voices in Israel amid the surroundings of that dark old world in the days before Romulus and Remus were suckled by the wolf:

"Jehovah, Jehovah. A God full of compassion and gracious, slow to anger and plenteous in mercy and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.

"Render your hearts and not your garments, and turn unto the Lord your God, for He is gracious and merciful, slow to anger and of great kindness, and repenteth Him of the evil.

"Thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place with him that is of a contrite and humble

spirit, to revive the spirit of the humble and to revive the heart of the contrite one.

"What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?"

"How shall I give thee up, Ephraim, how shall I deliver thee, Israel? Mine heart is turned within me and my compassions are kindled together."

And mingled with these noble thoughts, like a golden thread woven through the web of prophecy, see that strange persistent groping after some great Being, some great purpose of God in the future—from the Genesis prediction of "The Seed of the Woman" to the vision of the Coming One by the great prophet of the exile—"Surely He hath borne our griefs and carried our sorrows . . . the Lord hath laid on Him the iniquity of us all."

Try to realize the impressiveness of it. All down the Jewish history in the midst of a dark world came these mysterious voices telling of a holy God—teaching, threatening, pleading, encouraging, pointing to a gradually brightening ideal and to the hope of some Great One who yet was to come. And to deepen its impressiveness notice that these prophets asserted passionately their conviction: "These are not our words. These are not our thoughts, God has put them into us. The Word of the Lord came unto me. Hear ye therefore the word of the Lord." How could the people doubt it? They were not good people. They were "stiff-necked and uncircumcised in heart and ears, who did always resist the Holy Ghost." They hated the high teaching. They killed the prophets and stoned those who were sent unto them. But conscience insisted that these prophets were right and, by and by, in deep remorse they built them sepulchres and treasured up what fragments they could find of their sacred words. How could they help it? Put yourself in their place. Do you not feel that you must have done the same if you had not been there?

II

THE APPEAL OF THE PSALMS

The same is evidently true of the psalms, the hymns of the Jewish Church. They, too, owe their position to the appeal which they made to the highest in men. They were the utterances of noble souls who with all their imperfections, knew and loved God, and all kindred souls then and since have felt their power in inspiring the spiritual life. The author's name did not matter. In most cases it was not known. They were at first isolated compositions. Gradually they grew into little collections. Just as in the case of our own hymns to-day some "caught on" and became favourites and survived, because

of their deeper appeal to some side of the religious nature. Thus, half-consciously came a gradual sifting-out. Their use in the temple strengthened their position. And so by degrees came the five little hymn books (as indicated in the Revised Version), which were afterwards brought together in our present collection.

The position of the Psalter, I repeat, is not due to any author's name, to any council's sanction, but to its compelling appeal to the highest side of men in that old Jewish Community. That was how the Holy Spirit wrought in making the Bible. Judged by the higher standard of Jesus Christ we can see imperfections and faults due to the poor imperfect men who wrote that Psalter. Strange if it were otherwise in that dark age in which it grew. But when all allowance has been made for these, who can doubt that that Psalter, which has been so powerful in inspiring human life through the ages since, caught on to men's souls in those early days and convinced them that it came from God?

Again let us test it's compelling power on ourselves. Keep back still in that dim old world with its self-seeking, and idolatries, and human sacrifices, and lustful abominations, with no real sense of sin, no longings after holiness, and listen to the Jewish shepherd reciting in the field, and the Jewish choir boy singing in the church:

"Praise the Lord, O my soul, and all that is within me, praise His Holy Name, Who forgaveth all thine iniquities, Who healeth all thy diseases. Who redeemeth thy life from destruction, Who crowneth thee with loving kindness and tender mercies. . . . Like as a father pitieth his own children, so is the Lord merciful to them that fear Him, for He knoweth our frame, He remembereth that we are but dust.

"Lord, who shall sojourn in Thy tabernacle, Who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart.

"The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His Name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

"Have mercy on me, O God, according to Thy loving kindness, according to the multitude of Thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. . . . The sacrifices of God are a broken spirit, a broken and contrite heart, O God, Thou wilt not despise."

Are not such songs in such an age one of the great miracles of history? How could men help loving and reverencing and preserving such songs? How could they help feeling that a divine Spirit was behind them?

III

THE APPEAL OF THE HISTORY

The rest of the Old Testament is the history of God's dealings with the nation—a story gathered under the guidance of God's providence in many generations, from many sources, since the far back childhood of the race. At first sight the appeal to us seems decidedly weaker here than in the prophets and psalms. These historians had not our modern advantages. Much of their material came from old traditions and from various written records and collections of national songs and stories. So far as we can judge God's providence worked on natural lines. Evidently it is a true history in the main, but we have no right to assume that they were miraculously guarded from any inaccuracies of figure or fact in all these ancient sources, therefore we cannot claim infallibility for every detail.

The appealing power of their history consists in the fact that it is a revelation of God, a history of God's dealings with men. Underneath it all lies the deep conviction, the foundation of Israel's religion.

The Lord our God is a righteous God, and righteousness is what He desires in His people.

This conviction had grown into the very blood of the nation. It belonged not to the prophets and historians alone, but to the whole community, however little they yielded to it.

No one will ever know who these writers were. One writer wrote this part, another wrote that, others later on edited and revised and combined. So the story grew. It was no one author's story. It was a story by the community dedicated to God, telling what He helped them to see of His relation toward them.

The historians were evidently men with a prophetic instinct. History was a part of the work of the prophetic order. As we shall see later on in the early foundations of the Old Testament, the books from Joshua to Kings were known as "The Former Prophets," as distinguished from Isaiah, Jeremiah, Ezekiel, and the book of the Twelve, which were known as "The Latter Prophets." All prophets were not on the same high level. Obadiah hid a hundred prophets in a cave. There were many obscure prophets whose words we never hear of, simple, humble, religious men, who declared God's will and helped in their quiet way to build up the religious life of Israel. Amongst these unnamed ones were the men who generation after generation recorded and interpreted the history of the nation and showed God always behind it.

But I make no appeal on the score of their being prophets. The appeal is made by the history itself. Was ever national history so extraordinarily written? It is the history of an evil and rebellious people, yet everything is looked at in relation to the God of Righteousness. Records of other ancient nations tell what this or that great king accomplished, how the people conquered or were conquered by their enemies. In these Jewish records everything is of God—a righteous, holy God. It is God who conquered, God who delivered, God who punished, God who fought. There is no boasting of the national glory, no flattering of the national vanity; their greatest sins and disgraces and punishments are recorded just as fully as their triumphs and their joys. In the records of other nations the chief stress is laid on power and prosperity and comfort and wealth. In these strange records goodness seems to be the only thing of importance. To do the right, to please the holy God, is of infinitely more value than to be powerful or rich or successful in life. "He did that which was right in the sight of the Lord," "He did that which was evil in the sight of the Lord" are the epitaphs of their most famous Kings.

Therefore the national history of Israel also holds its position by its appeal to the religious instinct. No author's name, no theory of its composition affects its position. Whatever its imperfection, it has impressed itself upon us as the simple story of God's dealing with men.

IV

THE APPEAL TO CHRIST

Be it remembered that I am not here discussing with Christian men *our* reason for believing in the inspiration of the Old Testament. I am but concerned with the story of the making of the Bible. I am trying to put myself back into the position of the old Jewish Church, trying to understand the compelling impulse which made them mark off certain books as of divine authority. I put myself in their place. I feel with them the insistent conviction, independent of authors' names or method of composition, that there is something in these books that is essentially divine. They put a pressure on my conscience and spiritual instinct of the same kind (though not quite in the same degree) as that which the books of Euclid put on my intellect. When I have studied a proposition of Euclid I feel absolutely certain that the conclusion is true—that it must be true—and that not only now and here but in the farthest ages, in the most distant planet. It

could never be other than true. Whether the books of Euclid were composed by one man or several, in one year or during centuries does not affect the position. That is a matter of mere literary interest: The books, however they came, have an inherent impelling power that grips me on the intellectual side. The great utterances of Scripture have a power of the same kind, though from the nature of the case not quite in the same degree, that grips me on my conscience and spiritual side. That is the basis of their authority. That is why the old Jews felt that God was in them. That was why they grew into a Bible.

But for us Christians this conviction has increased a thousand-fold by the attitude of the Christ Himself toward the Old Testament. "It was the Bible of His education. It was the Bible of His ministry. He took for granted its fundamental doctrines about creation, man, righteousness, God's providence and purpose. He accepted it as the preparation for Himself and taught His disciples to find Him in it. He used it to justify His mission and to illumine the mystery of the cross. Above all He fed His own soul with its contents and in the great crisis of His life sustained Himself upon it as the solemn word of God."

This does not mean that He thought its teachings free from all imperfections of its human teachers, or that criticism may not have something to teach us of its origin or composition. He criticises and supersedes some of its precepts. (See Matt. v. 21, 27, 33, 38, 43). He suggests that it is but a stage toward His own higher teaching. "Ye have heard that it was said by them of old time . . . but I say unto you" something higher still. But whatever its imperfection He certainly gave His full sanction to the belief that the Bible which He loved and studied and used was God's divine authoritative teaching for men. In these days of disquiet about the Old Testament it is surely well to keep that fact in mind.

The New Testament stands in a different position from the Old. For there the central figure is the Son of God Himself. Every word of His was, of course, regarded by His followers as divine and the Books were accepted because they were believed to tell truly of Him.

Yet, as in the case of the Old Testament, the appeal is still to the divine instinct in men. Jesus did not come with compelling external authority, with thunderings and lightnings and the glory of God, forcing men to believe. He

came in the form of a carpenter's son and made his appeal to men's hearts and consciences, as the Old

Book had done which testified of Him. And the hearts and consciences of men responded.

The Tiltings of a Free Lance

No. III.

A VERY significant article appears in the *New York Literary Digest*, April 25th, entitled, "The Split Between the Church and the Age," commenting upon a notable symposium of "more than a hundred leaders of thought in the fields of religion, science and literature" of two continents. These great authorities, all foremost men in their several ways, were asked by the editors of the *Homiletic Review* (an undenominational, or all-denominational preachers' journal), to discuss the cause of this split and suggest expedients to remedy it. The replies fill a volume of six hundred pages. This work is then "surveyed, analysed, and summed up" by the Rev. C. A. Beckwith, professor of systematic theology of the Chicago Theological Seminary, and from what follows, it will appear that both Professor and seminary are more systematic than theological.

Lastly, the article I refer to is a sympathetic review of Professor Beckwith's seminary—a digest of a digest—the quintessence of all that can be said on the subject, by those who, it is assumed, are best qualified to speak.

It would be gross presumption to skim this *creme de la creme*, or distil the essence further, and I feel no promptings to make the attempt. My sole reason for directing attention to the article at all, is to draw one or two inferences from the use of the expression: "The Church" throughout the whole discussion. It connotes that vague, impalpable, indefinable thing sometimes designated undenominational Christianity. No doubt in this idea Greeks, Romans and Anglicans are included *theoretically* if they want to be, but as all these with the exception of low Church Anglicans have a very different conception of "The Church," and utterly repudiate the other notion of it, we may conclude that the writers of the six hundred pages and their interpreters do not take Catholicity into their consideration, unless it be occasionally to sneer at orthodox theology. Moreover, none of the names mentioned—only the most prominent are given, however—can be identified as those of Catholic theologians. The only Anglican is Hensley Henson, whom no one, including himself, would place in that category. It may be that, in the opin-

ion of the *Homiletic Review* there were no men of sufficient learning amongst those who hold to the Catholic idea of the Church, to make it worth while to consult them, or if any such were asked to contribute, they may have shrunk from so great a responsibility. Anyhow, the views of those entitled to speak for three-fourths of the Christian world (if we may trust statistics), are unrepresented, and the brightest lights of the other moiety undertake to readjust the mutual relations of the Church and the world on a more satisfactory basis, being assisted in the effort by a number of highly intellectual men of the world who frankly admit that they have no sympathy with the Church in any intelligible acceptance of the word.

The irony of the situation may be thoroughly appreciated if we read Professor Beckwith's concluding words:—

"A fundamental theology of our time must have a well beaten path between it and the literary and scientific and philosophical certainties; it must draw its materials from all sources—the Scriptures, history, experience, psychology, ethics, metaphysics, scientific conclusions, indeed, wherever any values appear; and *it must be influenced by these, and change as these change*. At least one cause of the present indifference to the Church will be

removed when the Church acknowledges that its theology is simply *the human interpretation of God and His purpose for the world, an interpretation always fallible, incomplete, progressing, which aims to be at one with all intelligence in other spheres of certainty.*" (The Italics are mine). Incidentally I should like some one to explain how an "always fallible" thing can be at one with a "certainty" of any sort. If it is at one with another certainty it must itself be a certainty. A fallible certainty is a new thing and a marvellous! and yet there are those who say rashly that the days of miracle are past!

It would be instructive to read the learned professor's peroration side by side with the charter and commission given by the Master to His Church and ask ourselves if this is the same Church as that which the *Homiletic Review* proposes to reconstruct on slightly different principles.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *teaching them to observe all things whatsoever I have commanded you.*"

That seems a definite enough theology and does not appear to juggle with "psychology," "metaphysics," "ethics," "scientific conclusions" and things.

One word more. Anglican Church men would do well to consider whether they are prepared at the bidding of the "unity" propaganda, to cast in their lot with those denominations whose ideals of "the Church" and whose tendencies are in line with the new theology of glorious fallibility and kaleidoscopic "variableness and shadow of turning."

The Adaptation, Enrichment, and Revision of the Book of Common Prayer

By THE BISHOP OF KINGSTON

AT the closing Session of the Committee of General Synod on the above subject, which met in Toronto from April 28 to May 2, sitting eight to nine hours a day for five days, the Bishop of Kingston was requested to prepare for the Church Papers and General Press a statement of the proposals and proceedings of this Committee, which will come before General Synod at its meeting in Vancouver next September. The Committee had before it (a) The Report of the Central Revision Sub-Committee which has held nine meetings averaging about eight days each, with

sessions of eight hours a day, and which has dealt with the main body of the book (b) The Lectionary Sub-Committee which has met about the same number of times. (c) The Psalter Sub-Committee, and (d) The Special Services Sub-Committee, both of which have devoted much time to their work. These reports, after an exhaustive examination, were finally accepted as amended, and a draft book embodying all the proposed adaptations, enrichments, and revision will be placed in the hands of all delegates to the General Synod before September. It should be added that no

change was made or new matter introduced unless carried by a two-thirds majority of those present. The Central Revision Sub-Committee had followed the same rule, also requiring every decision to be confirmed at a subsequent meeting. Between forty and fifty members of the General Committee were present at the meeting at Toronto from all parts of the Dominion. The salient points of the proposals adopted by the Committee are given in the following account.

(1) Rubric governing the Order for Morning and Evening Prayer.

In addition to the present rubric, which, together with the Ornaments Rubric is left unchanged, a new Rubric appears as follows:

Upon any days except Sundays, Christmas Day, the Circumcision, the Epiphany, Ash Wednesday, Good Friday, and Ascension Day, the Order for Morning or Evening Prayer may be shortened by the omission of the Venite (in Morning Prayer), of one or more Psalms, of one Lesson, of one Canticle as appointed, of the Lesser Litany and the Lord's Prayer after the Creed, and of the Prayers following the third Collect, except the Prayer of St. Chrysostom and The Grace of Our Lord.

Note that, when this Shortened Form is used, the Minister may omit the Exhortation, or all words therein from brethren down to *I pray*, or else instead thereof, he may say *Let us humbly confess our sins to Almighty God*.

Note that the permission granted to use the Shortened Form is hereby extended to Sundays and Holy Days, when the Minister, on account of special circumstances, shall deem it advisable. Such liberty, however, shall not be used without the written sanction and approval of the Bishop.

The following Combinations of Services are permitted:

1. Morning Prayer and Holy Communion.
2. Morning or Evening Prayer and Litany.
3. Litany and Holy Communion.
4. Morning Prayer, Litany and Holy Communion.

Note. When taking the First, the Minister may end Morning Prayer with the Canticle after the Second Lesson, or he may add the Salutation and *Let us pray*, followed by the Versicles and the Second and Third Collects. When the Litany is taken in combination with any service, the Shortened Form of the Litany may be used. When taking the Fourth, the Minister may proceed to the Litany immediately after the Te Deum, saying *Let us pray*.

(2). The Order for Morning Prayer. At the end of the Opening Sentences the following Sentences have been added: Psalm, 96, 9; Isaiah 55, 6, 7; and Isaiah 57, 15.

Then follow special Sentences for Advent (St. Matt. 3, 2, transferred from its place in the present book), Christmas, St. Luke 2, 10, 11, Good Friday, Isaiah 53, 6. Easter, St. Luke 24, 34, and 1 Cor. 15, 57. Ascension, Hebrews, 4, 14, 16. Whit Sunday, Acts 2, 17, and Acts 1, 8.

The penitential note which characterizes the General Sentences has been pre-

served as far as possible in the Special Sentences.

(3). The Rubric before the Venite now reads as follows—

Then shall be said or sung this Psalm following; except on Christmas Day, Good Friday, Easter Day, Ascension Day and Whit Sunday, for which days proper Anthems are appointed, to be found with the Collect for the day. On the nineteenth day of the month the Psalm shall be omitted in the ordinary course of the Psalms.

The Special Anthems suggested, on the analogy of the Easter Anthem, for the above Holy Days are—

Christmas Day, Isaiah 7, 14; Isaiah 9, 6; 1 St. John 4, 9; St. John 1, 16; Ephes. 1, 3.

Good Friday: St. John 1, 29; Isaiah 53, 5; 1 St. John 4, 10; Revelation 5, 12.

Ascension Day: Psalm 24, 9; Psalm 24, 10; Psalm 68, 18; Hebrews 7, 25.

Whit Sunday: Psalm 98, 1; Acts 2, 23; Galatians 4, 6; 2 Corinthians 3, 18.

(4). The Rubric before the Te Deum has been rearranged and amended as follows:

Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament as is appointed in the Calendar; Except there be proper Lessons assigned for that day; He that readeth so standing and turning himself, so that he may best be heard of all such as are present.

Note that before every Lesson he that readeth shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book; And after every Lesson, Here endeth the First, or Second Lesson.

After the First Lesson shall be said or sung in English the Hymn called the Te Deum Laudamus daily throughout the year.

(5). The following Rubric is inserted after the Apostles' Creed.

Note that the words in the Creed He descended into Hell are considered as words of the same meaning as He went into the place of departed spirits.

(6). The insertion of this note necessitates the change of the word "that" in the following rubric into "the Creed."

After the Third Collect the rubrics now are:

(7). Here may follow an Anthem or a Hymn.

Then these Prayers following are to be read here, except when the Litany is used.

Two new Prayers are added after the Prayer for the Royal Family.

(8). 1. *A Prayer for the Governor-General of the Dominion of Canada, and the Lieutenant-Governors of the Provinces.* Lord of all power and mercy, we beseech thee to assist with thy favour the Governor-General of this Dominion, and the Lieutenant-Governor of this Province. Cause them, we pray thee, to walk before thee in truth and righteousness, and to use their power to thy glory and the public good, through Jesus Christ our Lord. Amen.

The following Prayer may be read instead of the Prayers for the King's Majesty, the Royal Family, the Governor-General, and Parliament.

O Lord God Almighty, who rulest the nations of the earth, we humbly beseech thee with thy favour to behold our Sovereign Lord, King George, that in all things he may be led by thy guidance and protected by thy power. Bless also our gracious Queen Mary, Alexandra, the Queen Mother, Edward, Prince of Wales, and all the Royal Family. Endue with wisdom the Governor-General of this Dominion, the Lieutenant-Governors of the Provinces, the Legislators of the Empire and all who are set in authority over us; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations, through Jesus Christ our Lord. Amen.

This Prayer is adapted from a similar one in the Scottish Prayer Book.

(9). In the Prayer for the Clergy and the People, the phrase *Who alone worketh great marvels* is altered into the *Giver of all*

spiritual gifts and *Clergy* is substituted for *Curate*.

(10). Then follow the Prayer for all Conditions of men, and the General Thanksgiving, inserted here from *Prayers and Thanksgivings*.

(11). A new rubric is placed over the General Thanksgiving as follows:

To be said by the Minister alone, or by the Minister and people together.

A final rubric is added at the close of Morning Prayer.

(12). Here a Sermon may be preached, and the offerings of the people received in the appointed manner.

(13). The changes made in the Order for Morning Prayer were adopted also for Evening Prayer in the places in which the two Orders are identical.

(14). The Athanasian Creed.

The Central Revision Sub-Committee made no report on this matter, as though they had given much time to the consideration thereof the proposal they made, though carried by the requisite two-thirds majority at one meeting, was not confirmed at the subsequent meeting. The subject, however, was brought up at the General Committee, and after a prolonged discussion the proposal carried by the Central Revision Sub-Committee, but not confirmed by them at their subsequent meeting, was adopted by a two-thirds majority in the General Committee. The proposal is as follows:

The Athanasian Creed to be retained in the Prayer Book in its present place exactly as it stands without any alteration in text or rubric, but that a liturgical version omitting verses 1, 2, 28 and the last verse, be printed immediately after the Creed as it now stands with the direction. Or else this that followeth. This means that permission is given to use the liturgical version where preferred instead of the Creed as it now stands. One or the other must be used on all the appointed days.

(15). The Litany.

A new rubric is placed before the Litany as follows:

The Litany.

A General Supplication, which may be said or sung on Sundays, Wednesdays and Fridays, and on the Rogation Days, and at other times when it shall be commanded by the Ordinary, after the Third Collect at Morning or Evening Prayer; or before the Administration of the Holy Communion; or as a separate service; provided that it shall always be said at least once a month on a Sunday.

When the Litany is used as a separate service, there may be also a Hymn, a Lesson and a Sermon, at the discretion of the Minister.

When the Litany is not used as a separate service, the Minister may, at his discretion, omit all that followeth The Lord's Prayer, except the Prayer of St. Chrysostom and The Grace.

The words "from fire and flood" are inserted after "from lightning and tempest."

After the petition for Bishops, Priests and Deacons the following petition is inserted:

That it may please thee to send forth labourers into thy harvest, to make thy saving health known unto all nations, and to hasten thy Kingdom.

The following is substituted for the petition for the Lords of the Council, etc.

That it may please thee to endue the Governor-General of this Dominion and the Lieutenant-Governor of this Province, with grace, wisdom and understanding.

Then follows a new petition.

That it may please thee to bless the Parliaments of the Empire, and to direct their consultations to the honour of thy Name and the Welfare of thy people.

After the petition for the Magistrates the following new petition is inserted:

That it may please thee to bless and protect all who serve mankind by learning, labour and industry.

"An heart to love and dread thee" is changed into "An heart to love and fear thee."

In the petition and response after the Lord's Prayer the word "after" is changed into "according to."

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The General Thanksgiving is printed after the Prayer, "We humbly beseech thee," with the direction:

To be used at the discretion of the Minister.

To be continued.

LESS THAN 40 PER CENT

It is so often asserted that the

Welsh people are mainly Dissenters that the statement is commonly accepted as a true one. The Bishop of St. Davids, who is untiring in his endeavour to present the real facts to the public, has been at pains to investigate the official figures relating to the membership of the four principal sects—Baptists, Calvinistic Methodists, Wesleyans, and Congregationalists—and his results have been communicated to the Press. To begin with, between the years 1905 and 1912, there is registered a decline in the number of full members from 530,410 to 492,228, and there is a corresponding fall in the number of Sunday school scholars. All told, the Dissenters of Wales number 959,227 out of a total population of 2,420,921, as shown by the last census. The proportion, therefore, of Welsh Dissenters to population is rather less than 40 per cent.—*Dawn of Day*.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.—*Ambrose*.

Remember, whatever warrant you have for praying, you have the same warrant to believe your prayers will be answered.—*J. Phillips*.

What men usually ask for when they pray to God is, that two and two may not make four.—*Russian Proverb*.

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ALGOMA

SAULT STE. MARIE

The Bishop of Algoma confirmed 13 persons at St. John the Evangelist's Church, on May 3rd. The Bishop preached in simplest language from the words that describe an eye witness' experience "Through the Laying on of the Apostle's Hands the Holy Ghost was given." Simon was not mistaken. And to-day the Power is the same. The Bishop rejoiced to see the Church too small for the congregation.

MICHIPICOTEN

The work at Michipicoten—The Harbour, the Helen Mine, and Magpie Mine, is under the care of Mr. Kingerley, student of Trinity College. Mr. Kingerley spent a few days in the city of Sault Ste. Marie, leaving on May 6th to continue services at Michipicoten.

COBALT

St. James' Vestry elected Mr. H. S. Browning, Vestry Clerk; Mr. R. P. Rogers, appointed Rector's Warden, and Mr. H. E. Towney, People's Warden. Mr. Arnold was appointed Envelope Secretary; Mr. R. J. Jemmet is Lay Delegate to the Synod.

The Magazine closes with an interesting item. The Rev. John A. Kirshy is in residence here and services are being held in the building recently vacated by the French Roman Catholics on Lang St. This will make no difference in the attendance at Sunday School of the 43 Syrian children. They will continue with us. Father Kirshy is retained by our Syrian brethren.

FORT WILLIAM

A combined confirmation service was held in St. Luke's Church on Sunday afternoon, May 17th, when the Lord Bishop confirmed 38 candidates presented from the three city parishes by the respective rectors. The service was fully choral and a large congregation was present. The Bishop gave a splendid address on "The Gift of God," basing his remarks on the verse of the eighth chapter of Acts. The rector of the church, Canon Burt, took the service, the lessons being taken by Rev. R. C. Bartels, curate in charge of St. Paul's Church; and the

Rev. A. A. Adams, incumbent of St. Thomas' Church.

The Lord Bishop of the diocese preached in St. Paul's Church on Sunday evening, May 17th to a large congregation. He was assisted by Rev. Canon Burt and Rev. R. C. Bartels. The service was fully choral, and was splendidly rendered especially the anthem, "The Radiant Morn." The Bishop took as his text the words, "Strangers and Pilgrims," and pointed out that this was not the abiding place of the Christian; and urged on his hearers not to let material things or earthly love shut out the higher and holier things of life.

Mr. H. Roche, of Wycliffe College, Toronto, who is representing the Dominion Alliance, preached in St. Thomas' Church on Sunday morning, May 17th. The incumbent, Rev. A. A. Adams, read the service, and at evensong spoke strongly in favour of the work the society is doing.

At a meeting held in the Crawford Ave. Mission Hall (the west end of the parish) on Monday evening, an illustrated lantern lecture was given by Messrs. Smith and Roche of the Dominion Alliance, and a large number of people listened intently to the address given by Mr. Smith, and a generous contribution was received towards the funds of the society. St. Thomas' Church has put herself on record as giving more, in proportion to the size of the congregation, than any other Anglican Church in Ontario.

PORT ARTHUR

St. John's—A confirmation service was held in this church on Sunday morning, May 17th, the building being too small to contain all who sought admission. The rector of the church, Canon Hedley, and Rev. F. G. Sherring, assisted in the service.

At the 8 o'clock celebration of Holy Communion, the Lord Bishop was the celebrant.

CALGARY

On Thursday, May 8th, Aldah Winnifred Bryans, daughter of Robert Bryans, of Edmonton, was united in holy matrimony to the Rev. Martin W. Holdom, incumbent of Castor. The ceremony was performed in the Pro-Cathedral, Edmonton, by the Rev. Canon Webb.

REDCLIFF

Rev. H. C. B. Gibson, rector of St. Ambrose Church, Redcliff, broke all records in church building last week, by erecting a handsome chapel on the rear of the church lot at Fifth Ave. and Fifth Street. The chapel is to be used for church services until the perman-

ent church edifice is completed, and after that for Sunday School and other assemblies in connection with the Church work. Services were held in the new chapel for the first time last Sunday morning, with a good attendance of communicants, in spite of the inclement weather.

Work upon the new church will commence within a few weeks, and will be completed before Fall. The new church of St. Ambrose will be the first church erected in the new town of Redcliff. It is named after St. Ambrose Church, of Bournemouth, Eng., which parish has aided largely in the establishment of the new church.

HURON

LONDON

May 10th was observed as Missionary Sunday in the Churches of the city. The Rev. C. E. Jeakins, of Brantford, and Archdeacon Davidson, of Guelph, were the special preachers at St. James' and St. Paul's.

SIMCOE

At a Vestry meeting of Trinity Church it was decided to call for tenders at once for the erection of a parish hall, to be built as a memorial to the late Canon R. Hicks and to be named "The Richard Hicks' Memorial Hall." The committee appointed at a former meeting, to solicit subscriptions, reported that the members had been successful in obtaining more than \$6,000, which will enable the work to be started at once. The cost of the building is estimated at \$8,000.

GREY DEANERY

The annual convention of the Sunday School Association of Grey was held in Owen Sound on Tuesday, May 12th. The Ruridecanal Chapter convened on Monday, concluding its sessions by a service in St. George's Church at 8 p.m., and thus a full day was allotted to Sunday School work. The convention began by a celebration of Holy Communion at 10 a.m., after which the business session employed the delegates until luncheon at 12.30. The conference began at 2 p.m. with a stirring address by Rev. R. A. Hiltz, M.A., on "Some Features of an Ideal Sunday School." Full discussion of all addresses clinched by fitting resolutions was a marked characteristic of this helpful conference which will long be remembered by the teachers of Grey. A message of condolence was telegraphed to Meaford S.S. on loss sustained by sad death of Mr. Norman Montgomery. From the various speakers the following notes were gleaned:

"Anglican Church has strong advocate of S.S. work in Rev. R. A. Hiltz."

Rev. R. A. Hiltz congratulated convention on splendid reports presented by deanery superintendents. "Most successful convention" heard from many lips. Numerous comments made on "Open handed hospitality of Owen Sound people and the sumptuous luncheon provided." One party motored fifty-six miles, another thirty, and another thirty-one, all in different directions, and all from Grey. "Congratulations on a successful programme and we hope to see you soon again in our parish," were the parting words of the delegates to the inspector, the Rev. J. M. Robinson. The convention will meet in Shelburne next year.

CLINTON

The adjourned Vestry meeting of St. Paul's Church was held on Monday, May 11th. The Wardens presented a most satisfactory financial report for the year ending April 30th. Total receipts, \$4,396.37, which amount includes a gift of \$1,800.00 from Messrs. S. & A. Owen, of New York, towards a parish hall which has been erected. Easter collection \$264.25. There was a deficit of \$36.85 for the year.

People's Warden, Mr. Thos. Murphy; Rector's Warden, Mr. H. T. Rance; Delegates to Synod, Mr. Jno. Ransford and Mr. C. E. Dowding.

A resolution adopting the duplex envelope system was carried, and a com-

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mittee consisting of Messrs. H. E. Paull, W. I. Tozer, R. J. Cluff, and the Rector, was appointed to co-operate with the Wardens in regard to an every member canvass.

MONTREAL

The Bishop held confirmations on May 3rd in the Church of the Ascension in the morning when fifty-two candidates, thirty female and twenty-two male, were confirmed, and at the Church of the Advent in the evening when fifteen, ten male and five female, received the sacrament of confirmation.

Last Sunday morning the Rev. Archdeacon Paterson Smyth laid before his congregation in the morning some of the conclusions of the P. B. Revision committee, which are to come before the General Synod in September. He continues to deal with the same subject on Sunday next.

Bishop Farthing called the city clergy together to a meeting this week in order to inform them of the changes that are proposed in the new Canadian Prayer Book. He briefly outlined the numerous alterations that have been made. There was no discussion. Subsequently a meeting may be arranged for this purpose.

The postponed vestry meeting of Christ Church Cathedral was held on Monday evening the 11th inst, the vicar in the chair. The financial statement submitted was the most satisfactory in the history of the parish, the total receipts were something over twenty-four thousand dollars, and the expenses a trifle below the revenue received. The vicar's stipend was raised to \$4,500, and the assistant curate's to \$1,900.00. Votes of thanks were cordially passed to all the officials and workers and a most satisfactory meeting was thus brought to a close.

The Bishop's engagements for the rest of the month are as follows:

- May 17. Brome and Sutton.
- 18. Diocesan Theological College.
- 20. Adamsville and Farnham.
- 21. Abercorn and Glen Sutton.
- 22. Dunkin & Mansonville.
- 24. Foster and Bondville.

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NIAGARA

The agenda paper for the annual meeting of the Synod of Niagara which meets in the school room of Christ's Church Cathedral on Wednesday and Thursday, May 27 and 28, is being sent out, and contains the reports of the various committees which will be submitted for consideration at the meeting. On Tuesday evening preceding the meeting of the Synod, the annual meeting of the Diocesan Sunday School Association will be held in the school room of the Church of the Ascension, where Rev. R. A. Hiltz, M.A., will conduct a conference on the teaching of the church catechism, and Rev. Dyson Hague, of Toronto, will give an address on Sunday School work. On the following evening the Bishop and Mrs. Clark will receive the delegates to the Synod at the See House. Each noon, during the meeting of the Synod, the ladies of the Ascension and Christ's Church Cathedral congregations will entertain the delegates at luncheon, and at the Wednesday luncheon, which will be held in the Ascension schoolhouse, Rev. Dr. T. Stanage Boyle will give an address and D. M. Rose, Organizing Secretary of the Laymen's Missionary Movement, will speak on matters pertaining to his work. The Synod will open with service in the Cathedral at 10 o'clock and following this the Synod will assemble for business in the school room, where, after the routine business, the annual address of Bishop Clark will be delivered.

The Rev. H. Bruce has resigned the parish of Marshville and removed to the Diocese of Western New York. The Rev. S. Bennetts, of York, has been appointed to succeed him. York is now vacant.

The Rev. J. Carson with the assistance of a divinity student has charge of four congregations—Font Hill, Port Robinson, Danesville and St. George's Church, Welland.

The Bishop held Confirmation Services during the past week at Orangeville, Acton, Hagersville and Grimsby.

Public services for Jews have begun. The Bishop has arranged for three male workers and a Deaconess for the summer months. Sewing and writing classes and a reading room with Jewish papers and literature has been opened.

ORANGEVILLE

On Sunday, May 10th, his lordship the Bishop visited St. Mark's for the purpose of confirmation. This was the second visit in eight months, and the third confirmation within the year, making a total for the parish for the year of 85 candidates. On Saturday evening the rector and Mrs. Tebbs held a reception at the rectory for the parishioners, which was largely attended. On Sunday morning the Church was crowded to the doors, chairs being placed in the aisles to accommodate the large congregation. A large class was presented for the sacred rite, including several adults, some of whom were baptised previous to the service. His lordship remained for the evening service, which was also very largely attended, reading the lessons, the sermon being preached by the rector, the Rev. Geo. W. Tebbs.

The contract for the \$2,000 organ has been awarded to Messrs. Edward Lye & Sons, Toronto, and will be installed in the Fall. The present pipe organ has been sold to the Anglican Church, Harriston, Ont. Almost the whole amount for the new organ is in hand.

As a result of an every man canvass in the parish, the members of the congregation who use the duplex envelopes have increased forty-five per cent.

BYNG

The deanery of Haldimand met here on Wednesday, May 6th, and were nearly all present. After business was considered the Rev. E. Lee, of Tuscarora Indian Reserve, gave a most interesting address on the Sioux Nation Indians.

In the evening the clergy and others proceeded by motor boat to Port Maitland there to hold a memorial service to the victims of disaster which happened sixty-four years ago to a company of the 23rd Royal Welsh Fusiliers, who were en route from Montreal to London, Ont. The boat, the "Commerce," on which the soldiers with their wives and children were sailing, collided with another known as the "Despatch." It resulted in the sinking of the "Commerce" and drowning of about thirty-five of those on board. The bodies were interred in Christ Church cemetery, Port Maitland. On Wednesday there was a service at the graves, where a beautiful wreath with regimental colors was placed by Mr. John Gardner, who is president of the Army and Navy Veterans in Hamilton, also flowers from the Historical Association of Wentworth county and others. The clergy and congregation then retired to the church, where evensong was said and appropriate addresses were given by Canon Spencer, chaplain of the Army and Navy Veterans, also right Rev. Dean Davis, chaplain of the Wentworth Historical Association.

THOROLD

After the civic reception here last week the royal party drove to St. John's Church to view the memorials placed there to the sacred memory of Her Majesty Queen Victoria and His Majesty King Edward.

The former being a window representing the Apostle St. John, which was placed in the church in the year 1902. The latter the organ chamber and vestry, which were erected in 1910. The church was beautifully decorated for the occasion.

NOVA SCOTIA

At a meeting of the parishioners of St. George's Church, held recently, the Rev. E. Watering Florence, was unanimously chosen rector, to fill the vacancy caused by the death of the late Rev. Archdeacon Smith. The new rector was at one time in charge of the Westville parish and remained there for three years. He afterwards went as a missionary to British Guiana and has only

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recently returned from that country, having taken the parish at Port Morien.

of the church, for which purpose the sum of \$1,750.00 is already subscribed.

ONTARIO

BROCKVILLE

The Bishop of Kingston paid an official visit on Sunday, May 10th, and administered the order of confirmation to candidates from St. Peter's and Trinity parishes.

At St. Peter's in the morning twenty-one candidates were presented by the rector, Rev. H. H. Bedford-Jones and Rev. Rural Dean Woodcock presented twenty-nine candidates at Trinity in the evening. The Bishop preached at both services.

KINGSTON

On the occasion of the departure of Dean Starr from the city on six months' leave the members of the A.Y.P.A. of St. George's Cathedral presented him with a Persian silk lounging robe and an address.

BELLEVILLE

The A.Y.P.A. of Christ Church closed a very successful year with a banquet on the evening of May 6th. There are 86 members in good standing. Mr. J. Diamond was elected President, and Harold Bateman, Secretary, for the ensuing year.

The congregation of Christ Church are preparing to renovate the interior

OTTAWA

OTTAWA

St. Luke's has purchased a site on Arthur Street, and will build a new church shortly.

Canon and Mrs. Harrington left last week for a trip to England.

The annual Vestry meeting of Christ Church Cathedral was held on May 11th.

In every department the past year was an encouragingly successful one.

It was evident from the reports of the various organizations and societies of the church that all are flourishing in every respect. The financial statement for the year showed the receipts to be \$15,893.21 and the expenses \$15,250, leaving a balance on hand of \$643. In the items of general expenses was \$1,950 paid of the capital debt on Lauderdale Hall, in addition to the \$1,000 interest on the amount borrowed to erect the building. There remains about \$17,000 of a capital debt to be removed.

Mr. Wentworth Greene, was re-elected People's Warden and Mr. J. G. Macpherson, Rector's Warden.

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Saints' Church showed the most successful year in the church's history, the Treasurer reporting a balance of nearly \$500, and the number of communicants about 426.

Further proof of the prosperity of the church was shown in the fact that a gift of \$500 and six weeks' holidays was given the rector, Rev. A. W. Mackay, and the salary of Mr. J. W. Bearder, the church organist, was raised from \$1,000 a year to \$1,200.

The resignations of Mr. D. M. Finnie and Mr. T. C. Bate, who for fourteen years had occupied the positions of People's Warden and Rector's Warden respectively, were accepted. Mr. A. Simpson was elected the People's Warden and Col. J. W. Woods the Rector's Warden. Major J. F. Cunningham and Mr. Cecil Bethune were appointed auditors, and Mr. J. M. Courtney elected as Lay Delegate to the Synod for three years.

A resolution was also passed thanking Sir Henry Bate for the generous gift of the deeds of the church made last January, which made it possible for the consecration of the church, which took place in February.

The annual Vestry meeting of St. Matthias' was held Monday, May 11th, about eighty being present. The Treasurer's report showed that all financial obligations had been met during the year, and a balance on hand.

While the parish has suffered the loss of its former rector, Rev. W. M. Loucks, and the curate, Rev. E. A. Baker, still marked progress is shown in all branches.

Messrs. L. E. Stanley and J. R. Brownlee were elected members of the Advisory Committee. The Presidents of the W.A. and St. Anna's Guild were also elected honorary members of the Advisory Board, with full voting powers.

Messrs. F. H. Gisborne and Geo. W. Dawson were re-elected wardens, Mr. F. H. Gisborne was re-elected one of the delegates to Synod for a three-year term.

The rector's stipend was increased, the organist and sexton also receiving increases in their salaries.

A pleasing feature of the meeting was the verbal reports presented by representatives of the various societies connected with the church.

During the course of the evening the rector, Rev. G. S. Anderson, announced that His Grace the Archbishop intended to appoint Rev. W. B. Morgan, to the parish of St. Matthew, as curate. Mr. Morgan is at present the incumbent of Madawaska. The appointment will take place in June.

The big question at St. Matthew's just now is the construction of a new church in the near future.

QU'APPELLE

SWIFT CURRENT

The St. Stephen's Ladies' Guild, under the presidency of Mrs. Ed. McKenzie, have again completed a most successful year. During the past year this enthusiastic band of willing workers have built and furnished a large Parish Hall, and purchased a piano. They have also contributed to other Church undertakings, and donated a gift towards the rebuilding

of the church in Fernie, B.C., destroyed by the forest fire of 1913.

We also notice in the report, the efforts of Mrs. Swalwell, honorary president, who through a system termed "Kalendar Money," in which young unmarried men undertake to pay 25 cents per month, has been successful. The amount has accumulated to \$135.

The total receipts for the financial year amounted to \$1,314.62, the expenditure to \$1,012.20, leaving a balance of \$292.42.

On May 6th, Mrs. Peverelt journeyed from Regina to speak on the work of the Women's Auxiliary. The meeting was held in the parish hall. Mrs. Huntley, president, in the chair. The Women's Auxiliary had already been inaugurated, but Mrs. Peverelt's attractive method of explanation was a great power in strengthening the organization. This branch has launched out with a membership of twenty-five.

QUEBEC

QUEBEC

The following item appears in the "Diocesan Gazette":

"On Trinity Sunday, June 7th, there will be a service for the Ordination of Priests in the Cathedral of the Holy Trinity, Quebec. The preacher will be the Rev. H. M. Little, Rector of the Church of the Advent, Montreal. Mr. Little will also conduct the 'Quiet Day' to be held on Saturday, June 6th.

"We much regret that, owing to ill-health, the Rev. Ensor Sharpe, of Toronto will not be able to conduct the Quiet Day for Clergy to be held at Lennoxville next June as was stated.

"His place will be taken by one, whom it is a great joy to welcome in our midst, the Lord Bishop of Algoma. Dr. Thorneloe has kindly promised to preach the sermon at the service for the Ordination of Deacons, to conduct the Quiet Day for Candidates on Saturday and also the Quiet Day for the Clergy of the Diocese on June 25th."

On May 10th the Annual Garrison Church Parade took place to St. Matthew's and St. Jean Baptiste (R.C.) Churches. Rev. Canon Scott of St. Matthew's, Chaplain of the 8th Royal Rifles preached to the troops attending St. Matthew's, while at the French Church, the Roman Catholic Chaplain of the 8th Royal Rifles was the officiant.

On May 10th the Rev. W. Westren of Pelly, Sask., preached at the Cathedral and St. Matthew's, and made a strong appeal for support for the Diocese of Qu'Appelle, on account of the difficulties attending Church work in that diocese.

SHERBROOKE

Canon Shreve, of St. Peter's, is taking the preliminary steps towards the formation of a new mission in the western district of his parish, West Sherbrooke.

GEORGEVILLE

A well known physician of the Eastern Townships passed away on March 31st, in the person of the late William Makie Hyde King, a son of the late Rev. William King, in his lifetime Rural Dean of Megantic, and a brother of the present Rural Dean of Quebec, to whom heartfelt sympathy is extended.

RUPERT'S LAND

His grace will hold an ordination at All Saints' Church at 11 a.m. Sunday, the 31st. Rev. J. J. Robinson will be the preacher. Candidates for the priesthood are: Rev. W. J. Hatter, Rev. D. Pierce-Jones, Rev. W. Ellison, Rev. T. Dewhurst, Rev. W. B. Singleton, and Rev. E. K. Moffatt. The candidates for the deaconate come, with the possible exception of one easterner, from St. John's College: H. C. Cox, P. R. May,

C. F. Clough, W. Cowans and C. C. Bristol. A quiet week and special services will precede the rite.

Ven. Archdeacon Cody addressed the Winnipeg deanery on Friday, May 15th, and on Rogation Sunday was the special preacher at Holy Trinity 11 a.m. and St. Matthew's, 7 p.m. During his stay in the city he was the guest of the primate and of Rev. R. B. McElheran.

On the fourth Sunday after Easter, a special sermon was delivered after matins by Rev. J. J. Robinson, the occasion being "Mother's Day" and on Thursday, May 14th, at St. Alban's, a service was held for the Mother's Union by Rev. J. J. Robinson and Rev. J. Morris, rector. This service was attended by a splendid gathering and was most hearty.

A new parish has been formed at St. Vital, and the opening services on the 4th Sunday after Easter gave promise of a strong church life in this new and on-coming suburb. A student has been placed in charge, Mr. H. J. Tomkins, and the priest in charge will be the rector of St. Philip's, Norwood.

May 10th was Decoration Sunday, when the graves of the veterans were honoured by the troops and all the regiments assembled for Divine service, afterwards marching through the city to St. John's Cathedral cemetery. Rev. Canon Murray, one of the chaplains, read the service and preached the sermon.

W. A. OF SELKIRK DEANERY

A very helpful time was spent by the Women's Auxiliary of the Selkirk Deanery at their meeting held in St. Paul's Parish, Middlechurch, on May 8th. Delegates were present from Stonewall, St. Andrew's, Selkirk, St. Clement's and Middlechurch. The meeting opened with a celebration of the Holy Communion in St. Paul's Church at 9.30 a.m. The Rev. H. W. Baldock preached an inspiring sermon.

After the service the delegates from the different branches assembled in the school house for the morning session. Mr. Baldock presided. An address of welcome was read by Mrs. Baldock of Middlechurch and replied to by Mrs. Warwick, of St. Andrew's. The reports from the various branches were read, which were most encouraging. A vote was then taken in regard to adding women to the voting list at parishioners' meetings, but did not carry. The session then closed and a most enjoyable luncheon was served by the members of the Middlechurch Auxiliary.

CLANWILLIAM

The Easter services held in the Churches of the Clanwilliam group of parishes were well attended. A large proportion of the communicants partook of Holy Communion.

The Easter meetings of the four churches were held the following week.

The Wardens for the year are: St. John's—D. Dunbar and W. O. Wright.

St. Mary's—D. Munro and W. Beilby. All Saints'—J. Crawley and H. Wilmot.

St. Andrew's—T. H. Broome and J. Lamont.

One hundred and eighty-eight services were held during the year. Funds raised for all purposes during the year amounted to \$1,992.85.

It is hoped that the debt on St. Mary's Church, which is at present \$325.00, will be cleared by next Easter. The cemetery at St. John's is to be newly fenced and a proper stable erected. The same to be done at All Saints' Church, and the cemetery fence at St. Andrew's property repaired.

The old east window of St. Mary's Church is being replaced by a window of green Muranese glass, presented by the W.A. of All Saints' and St. Mary's. The aisle of All Saints' has lately been carpeted by the same Auxiliary. The churches of this mission are greatly indebted to the W.A. for the extensive improvements and repairs undertaken by the branches of that society.

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In connection with the visit of the Bishop to Oshawa for confirmation a pleasing incident took place at the Bishop Bethune College, when on behalf of former students and present pupils a purse of gold to the amount of \$200 was presented to his Lordship. It is to be devoted to the memorial tablet to be placed in St. Alban's Cathedral in memory of the first Bishop of the Diocese of Toronto.

The presentation was towards the completion of a scheme whereby the first three bishops of the diocese shall be permanently commemorated and associated with the building of the diocesan cathedral.

The Bishop Strachan School Association and the present pupils are preparing to present a similar gift to the Bishop in memory of the first Bishop of Toronto.

It is hoped that these memorials will be unveiled and dedicated together with other gifts as a feature of the commemoration of the 75th anniversary of the founding of the diocese to take place early in November.

Archdeacon Cody is to receive the honorary degree of D.D. at the University of Winnipeg.

Canon Brooke, the new Vicar of Christ Church, Deer Park, and Mrs. Brooke were warmly welcomed at a congregational reception last Monday night. Mr. G. Larratt Smith read an address of welcome from the congregation.

A new church is to be built on Ashdale Avenue by St. Monica's parish. It will cost about \$50,000. The members of St. Monica's hold services in temporary quarters at the corner of Ashdale and Gerrard Street and their rector is Rev. Robert Gav. Work on the basement of the new church will begin almost immediately.

IN MEMORIAM

JOHN F. ROUNTHWAITE, PRIEST.


Although in poor health for five years, death came very suddenly to the Rev. John F. Rounthwaite, M.A., late assistant rector of St. John's Church, Norwood.

Deceased, who was only 45, came from England about 30 years ago and with his parents lived at Collingwood. He was the son of Rev. F. J. Rounthwaite and was educated at St. John's College, Winnipeg, and later at Trinity College, Toronto, from which he graduated with his M.A. degree in '97.

A year later he was ordained to the priesthood by the late Archbishop Sweatman.

Among charges he has held are Minden, Ontario; St. George's, Toronto;

(Continued on page 19)



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Women's Work and Social Service

A VERY interesting article on the Annual Meeting of the Toronto W. A., has been sent me, but as an excellent report has already appeared, I am using those parts which best fit in with the general purpose of this page.

* * *

A special feature of this Annual was the discussion of the question suggested in the year book of the General Board: "*What should be the attitude of the W. A. towards social problems?*" To this discussion a whole session was devoted, and though no very definite conclusions were reached, the time was not lost: on the contrary, there seemed to be a general feeling that the afternoon had been a very profitable one.

* * *

Mr. R. W. Allin's address at the meeting of Girls' Branches the preceding evening had been, undesignedly, a sort of introductory contribution, for he had given a vivid account of some of his own experiences among new-comers, beginning with the entrance of the "Lake Manitoba" into the harbour of S. John, with her load of 2,000, who were among the earlier arrivals of the whole company of 2,900,000 which has entered Canada since 1901.

In Mrs. Plumtre's opening speech on the discussion itself, she showed that the complicated situation was due largely to the fact that the advance in our population had been caused not by the ordinary process of an increasing birth-rate, but by the rapid entry of thousands of "ready-made" people, "made" under all sorts of differing conditions in other lands. The immigration divides itself mainly into English-speaking members of our own Communion, and of other Christian bodies: foreign (non-English speaking) Christians mainly of the Roman Catholic, Greek and Lutheran Communions; and foreign non-Christians, Jewish, Oriental. This latter class, however, did not come into the discussion because the Church had already adopted a policy in regard to it. Every group had both spiritual and temporal needs, and it was extremely difficult to draw a hard and fast line between them, especially when we remembered how large a place was taken in the work of purely missionary fields by social and industrial methods. The great question was how to secure the Christian touch in all social work, and how to move the body of Christian opinion, which Christian faith and teaching

had created at home in a greater or less degree.

* * *

Miss Jones spoke of the 70,000 foreigners in Toronto alone, and of the flooding in of immigration behind us, as it were, while we had been looking out over the more distant fields; and Mrs. Cummings dwelt on the changing and changed conditions, and the need of thought and prayer to guide us in adopting our methods to meet the changes. The keen interest aroused was very clearly seen in the numerous and excellent speeches of members; on the whole, as was perhaps natural, the more conservative view seemed to prevail in what was said: "Other societies were looking after this work." "It would be a mistake to depart in any way from the specialty of the W. A., which is purely missionary." "There would be a danger of over-loading the W. A. with more than it could carry." "Social work is very attractive and would draw the interest off from the true sphere of the W. A."

* * *

It was abundantly clear that conditions varied very much as between different centres and parishes: in some the population was homogeneous, some had a great many foreigners, others a large British immigrant element, some had both. So too, some parishes had a number of Church organizations, in others the W. A. was the only one for women's work.

In listening to the discussion it seemed that those responsible for the choice of the subject were not putting forward the full strength of the argument in favor of a somewhat enlarged policy, and no doubt the reserve was wise, for whatever the ultimate answer to the question may be found to be, the way must be prepared by careful thought and free discussion.

* * *

Some speakers took for granted that it was the best thing for a parish to have a number of different societies, more or less mutually exclusive in their objects; others assumed, not merely that the W. A. membership included only a proportion of the women and girls in any parish, which, of course, is the case, but that this was the right thing. A good many seemed to have forgotten that, while as a Dominion organization the W. A. is auxiliary to the M.S.C.C. with its large and growing responsibilities, as a Diocesan organization it is auxiliary to Diocesan missions and therefore, potentially, auxiliary to

any work which may be considered to fall within the scope of such missions; and it is perhaps not too much to say that this dual position gives it the right to lay upon it the duty of reaching out to enrol a much larger number, indeed the ideal aim.

"Every woman a member; every member a missionary" is not too high to be striven for, and in proportion as this ideal is aimed at and realized, the question of "social problems and our attitude towards them" would meet with its solution.

* * *

New conditions have developed with amazing rapidity; in proportion to the population, the rate of immigration in the last 12 or 14 years has been unparalleled in the history of the world, and while we have been looking across the prairies to the Arctic regions, and over the Pacific to the East, a new population has been coming in behind, and filling up the street round the next corner, very likely. In parishes where the W. A. is one of several societies, its duty may be to come into closer touch with these and to co-operate locally with their work, and where the W. A. is, as so frequently it is, the only women's society, its duty is surely to draw in new members and plan work for them to do.

* * *

The more strongly one feels the missionary and spiritual vocation of the W. A., the more strongly too one feels the necessity laid upon it to consider and face the new situation; we must remember too, that the total de-Christianization of social work is not only a possible danger, but an actual fact in many parts of this continent. The discussion seemed clearly to show that our present duty is to try and realize the problem to look into the conditions as they are found in our own communities and parishes, to ponder in our hearts what we learn, and to ask God's guidance, and not making up our minds beforehand that we have already reached the measure of His call and of our own

responsibility. Why might not "some work for the benefit of the community" be part of the aim of every branch?

* * *

The splendid missionary meeting was addressed by the Bishop of Columbia, who gave a most graphic picture of his diocese, dwelling on the scattered and camp like character of its settlement, an anxious work yet a most hopeful one. He laid great stress on the urgent need of parish houses as centres where men may gather when they come in, in the re-action of pay-day from the heavy toil of mine and forest, and when they need above all things a little sane recreation and a hand of welcome. His closing words pictured the last light house on the coast of British Columbia, shining farewell as you put out to sea, and the first one bidding welcome as you near the coast of Japan, in both of which live a little group of Christians of our own Communion, and this thought, linking the two worlds together, supplied as it were a keynote for Mr. D. M. Rose's fine address on the *World Field*; modern commerce knows no limits, and the Church must not recognize them either. We need a world mission to give an outlet to our vast material resources; to supply a task sufficiently heroic to save us from selfishness and to enlist our strongest in its execution; to make possible a full understanding of the Faith and its illimitable treasures, and it is of the very essence of Christianity that God loved the world. And we need too the note of social service if we are to realise our task in "its oneness and its wholeness."

* * *

From the purely devotional point of view one must just recall the beautiful opening service of the Holy Eucharist, and the Bishop of Columbia's sermon on the Lord's work, the Lord's service, and the Lord's beauty (Ps. xc. 15, 17). In a series of pictures he set before us the world-wide work of God in all lands, as it is actually being carried on today. The splendid

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manhood and woman-hood being trained and developed, but needing for its completion the beauty of the Lord upon it, and the secret of service, in the touch of Christ on the individual life, and in the answering response.

These notes were heard constantly throughout the meeting and particularly in the closing Quiet Afternoon, when *Circles of Influence*, were considered, the addresses being linked together by prayers and hymns. Mrs. Osler dealt with *individual influence*, having its root

in joy and trust and in the spirit of sympathy and appreciation towards others. Mrs. Skey followed, picturing the *home* in its sacredness, its peace, its mutual trust and love, as a centre and circle of influence. Miss Metcalf of Niagara, speaking of the *community*, said that the W. A. should stand in the community for the conception of a world-wide Christianity, for right social conditions, "conditions which our Lord could approve," and for the spiritualizing of life. Miss Saunders in a wonderful closing address, directed our thoughts first to "Kingdoms of the *world*," the kingdom of industry, of immigration, of the teeming populations of the Far East, all to be made "the kingdom of our Lord and of His Christ,"

and then to the Heart of God, the centre and source of all influence, from Whom comes the love, the resplendent purity, which is able to force out the evil, and to draw all men to Himself. And between these two circles, God, and the world which needs Him, were pictured the other circles of influence, the church and the community, the home, the individual. They seem so hopelessly weak, but it is by touching Christ in prayer, in meditation, in sacraments, that they are enabled each in their measure, to become the unveilers of His life and the bearer of His message, until the Kingdoms, in all lands and here at home, shall have become the kingdoms of our Lord and of His Christ.

—HONOUR BRIGHT.

Brotherhood of St. Andrew

The regular monthly meeting of the Ottawa Senior Executive was held recently with a fair representation from the Ottawa Chapters. Reports presented showed that good work was being accomplished by all the active Senior and Junior Chapters. St. George's are now meeting on a week-night and this move is resulting in a better attendance at meetings than when they met on Sunday afternoon. This Chapter is actively engaged in hotel work, which branch of Brotherhood work had been neglected for some time. Being the up-town church they are admirably situated for this important work. The hotels covered at present are the New Russell, Windsor and Carlton. St. Matthew's Chapter have taken up a new form of activity in connection with the Protestant Home for the Aged. This institution is located in this parish and a short while ago the new superintendent approached the rector, Rev. G. S. Anderson, requesting that a service be held for the old men on Sunday afternoons. This request was turned over to the Senior Chapter, which gladly accepted the invitation. The service is held each Sunday afternoon at 4.15 and is much enjoyed both by the old men and the Brotherhood men.

The Chinese school under the direction of the Brotherhood has proven a successful enterprise. The spirit of missions seems to have permeated the school for this year, as they are contributing the sum of \$40.00 towards the support and education of a boy in China. The Synod grant towards the support of the school is only \$30.00.

St. Matthias' Church men have made a start along the lines of definite organized spiritual work in their parish. It is hoped in time that this organization may evolve into a real live Chapter of the Brotherhood.

The coming of the Rev. T. J. Stiles to the parish of St. Alban's means to Brotherhood men in the city that there will no doubt soon be a Chapter in this parish where there is a great work to be done among men. Mr. Stiles had a live Chapter in Cornwall, Ont., his former parish, and has always been a warm friend and supporter of the Brotherhood. There are several good men in his new parish, who only need a little incentive to take up the definite work of the Brotherhood of St. Andrew and so help on the work among men in the parish.

SUMMER SCHOOLS

Summer Schools under the auspices of the M.S.C.C. Prayer and Study Union and the Sunday School Commission will be held as follows:

1. Lennoxville, Que., June 29th to July 4th; Bishop's College.
2. Port Hope, Ont., June 29th to July 6th; Trinity College School.
3. Rothesay, N.B., June 29th to July 4th; Rothesay Collegiate School.

The programme among other fea-

tures will include study classes, courses of lectures on Bible study and Church history, conferences on various subjects and open-air talks of a devotional character.

Each afternoon will be kept free for recreation of various kinds. The location of the schools provides abundant opportunity for this.

The following are among those who are expected to be present:—Bishops of Huron, Toronto, Niagara, Fredericton, Kingston, Dean Williams, Ven. Archdeacon Ingles, Canon Plumptre, Rev. Dr. Boyle, Rev. D. T. Owen, Rev. Dr. Waller, Rev. Canon Shreve, Rev. A. P. Shatford.

Registration Fee..... \$2.00
Board, etc.—

Lennoxville 5.00
Port Hope..... 6.00
Total, exclusive of travelling expenses:—

Lennoxville \$7.00
Port Hope 8.00
Delegates to the School at Rothesay will make application to the Rev. G. A. Kuhring, 80 Coburg street, St. John, N.B., for rates.

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Letters to the Editor

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OUR IMMIGRATION CHAPLAINCY

Confederation Life Bldg., Toronto.
The Editor, Church Life:

Dear Sir,—I am enclosing a copy of a letter received by the S.P.C.K. Emigration Department, Liverpool. The port chaplain there suggests that this letter be published in the Canadian and United States Church papers, and I hope that you will be able to find space for it.

Yours faithfully,

M. LA TOUCHE THOMPSON.
Senior Port Chaplain.

[Enclosure]

—Rector, Co. Tyrone,
Ireland.

Dear Sir,—A little time ago I received a little book from your society, "The Church's Care for Emigrants," also a circular, for which I am much indebted. I had a son emigrated to — about two years ago, and as I was anxious that he should attend his own church, I asked him to introduce himself to the clergyman of the district in which he lived. An opportunity did not offer for a long time. Finally he used the telephone to ask the clergyman if he could have an interview, but the clergyman refused even to listen to him for one second, although he had been attending his Church for a considerable time. I then had a letter sent to the Bishop, but no notice whatever was taken of it.

Finally my son went to — and entered a dental college. I wrote to the clergyman of — church, where my son attended, and also asked him to wait after service and speak to the clergyman. He did so, but was received very coldly, and no notice was taken of my letter.

When I received your book, I saw that the Bishop of — was given as one to whom commendations might be given, so I wrote to him, and he has very kindly replied to me saying that he will commend my son to the clergyman of the district in which he resides. The dissenters found out my boy's lodgings and called on him and asked him to social gatherings and gave a great deal of attention to him.

Several who have left my parish who had letters of commendation, some of which were countersigned by the Lord Primate have had similar experience, and in every instance have gone over to the dissenters because of the indifference of the clergy of our Church both in the States and Canada.

Very truly Yours,

WHO WILL HELP?

To the Editor:

Sir,—In my work among the men employed in the construction of the Welland Ship Canal, I find that a small portable phonograph or gramophone would be of great value. May I ask, in your columns,

if anyone would supply me with such an instrument? The best for the purpose is the Edison "Gem" which retails at \$19.50, but perhaps someone may have something similar which they would let me have. I should be most grateful for either information, or money, or the outfit itself.

WM. L. ARCHER,

Missionary, Welland Ship Canal.
Thorold, Ont.

CATHOLICITY

Cayuga, Ont., May 11, 1914.

To the Editor:

Dear Sir,—I intend to answer Credo's letter in detail. He says that the Holy Catholic Apostolic Church embraces all baptized persons. This is a very sweeping statement. Perhaps Credo would include "Christian" Scientists also. Whoever wrote the article in CHURCH LIFE of April 30, entitled "Essentials to Unity" evidently had a very different conception in mind, for he excludes from the Apostolic Church all who cannot trace their ministry from Christ's disciples. True, the Body of Christ does not become two. When we cut a limb off a tree it dies; so one who removes himself from the Apostolic Church dies spiritually. As St. Cyprian says, "Whosoever separates himself from the Church is separated from the promises of the Church. He is an alien, he is profane, he is an enemy; he can no longer have God for his father who has not the Church for his mother. If anyone could escape who was outside the Ark of Noah, so may he escape damnation who is outside the Church." Now to explain this. St. Cyprian, of course, belonged to the Church of the third century, and he speaks of the Catholic Apostolic Church. He says that those who separate from this Church by heresy, unbelief, etc., are lost. Are we to believe this or not? Are we to condone heresy?

We may be sure that St. Cyprian prayed to "saints" when he was alive. I wish I knew what Credo understands by "I believe in the 'Communion' of saints."

As for the quotation, "they rest from their labours," it is the body that rests from its labours. Allow me to mention several hymns in our Hymn Book which refer to this. They are as follows:—Hymn 643, by Rev. J. M. Neale; hymn 592, verses 3 and 4 especially, by Rev. S. Baring-Gould.

If we wish to be called Catholic, we should accept Catholic practice in toto. Picking and choosing as to what we are going to believe and do is essentially Protestant, not Catholic.

As a matter of fact, we pray for saints, and praise God for them. I have always been taught that the souls of the departed have a chance to perfect themselves in Paradise. The word "saints" does not necessarily mean only those on the Church calendar, but anyone who dies in Christ. If we have ones near and dear to us beyond the veil, why should we not pray for them, and speak to them, as if they were still near us?

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LOYALTY TO THE CHURCH

May 6th, 1914.

Editor Church Life:

Dear Sir,—I cannot but feel that many readers of CHURCH LIFE, like myself, are grateful to have such a champion as "Credo" in our beloved Church to stand uprightly for her doctrines and teachings, as laid down by God's most holy word. His letters should certainly put to silence the ignorance of foolish men. I would not name the foolish things vainly puffed up, by, sad to say, priests and others of the Anglican communion, and would formulate them among English Churchmen. Suffice it to say, that those clerical or laymen who would introduce Papal or Romish doctrines and teachings into the Church of England, that it is too bad they cannot drop out and into where they belong, than contaminate others with their pernicious and romish (small r) teachings, puffed up in their fleshy minds, and repugnant to God's most holy word. Ordination vows, the liturgy, Articles of Faith, the Prayer Book, and last but not least, God's most holy word, seem to amount to not one iota, so long as they can work in their pernicious doctrines and teachings. Yes, indeed, I for one thank God for such men as "Credo" in our beloved Church. They are needed, and needed badly. When one hears and reads the trash that floats around, yea, and inside our beloved Church, for remember, she is beloved by some, although others would rend and tear her asunder, but we have our Lord's word upon that point—and upon that we can rest content. Therefore, I say, Amen, Bro. Credo.

B. J. SHELTON.

Victoria, B.C.

ACKNOWLEDGEMENT

Sir,—I beg to acknowledge the following sums for a Church and Mission House at Carmacks, Yukon Diocese, in memory of Bishop Bompas:

Previously acknowledged	\$235.85
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Mrs. Boyd, London	1.00
L.O.L., Atwood (per Rev. J. M. Shaw)	7.75
	\$248.60

Contributions may be sent to me.

REV. T. G. A. WRIGHT,
95 Maple Street,
London, Ont.

LAWLESSNESS

Maymont, Sask., May 13, 1914.

The Editor, Church Life:

Sir,—I am very much interested in your leader "Lawlessness." I wonder if Queen Alexandra presented herself to the writer what action he would take because she has never been confirmed; or what he would do on the prairie if a congregation of Methodists asked him to



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take their service because their people had neglected them. Of course he would, if able to accede to their request, but would he banish these souls who have made an adequate confession of their faith from the "table of the Lord."

To me the great question is, What is the Church? If the Episcopal, then of course your correspondent is correct, but can it be proved that any particular form of Church covenant is directed in the New Testament? Are not Episkapos and Presbyteros interchangeable terms, so that it is impossible to claim for any Church that they are "The Catholic Church" and beside them, there is none other. I am a member of the Church of England because I believe it to be the nearest form of Church Government to the Holy Scripture and because its form of membership consciously accepted will help one to form character and have

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communion with my Lord, better than any other: at the same time I still believe that others may have an equally true interpretation, John 10: 16. Other flocks but one flock, does not seem to me to have the spirit of your leader.

Again, if the Methodists are schismatics, what about ourselves, if the writer believes what he has said, then his duty is undoubtedly to join the Church of Rome which was acknowledged in the fifteenth century, wrongly, I believe, to be The Catholic Church, and from which the English Church seceded.

It is a pity that we are so divided, the only points of importance are those of Church Government. The main point of opposition to "The Lambeth Quadrilateral" is that relating to the Episcopacy, Government not doctrine.

If so, why cannot we find some basis for agreement and do all we can to help forward the commissions on faith and order rather than put ourselves in a corner, hold up our heads and say, "We are the Church," while others having all the marks are content to do the Master's work and receive undoubted tokens of His approval.

PRESBYTEROS

P.S.—As a priest, the only reason that I could refuse the Sacrament is "That they are open and notorious evil livers." That was the judgment of the Courts in the Norwich case, re Deceased Wife's Sister.

Christ Church Rectory, London, Ont.

The Editor of Church Life:

Dear Sir,—In an article on "Lawlessness" in the issue of CHURCH LIFE on the 7th May you state that "the parish priest who knowingly admits or wilfully invites to the Holy Communion those who are not confirmed or ready and desirous to be confirmed is violating his oath and declaration which he was required to subscribe and make before being instituted to his incumbency." You base your accusation upon the disregard of the Rubric after the Confirmation Office in the Book of Common Prayer. As the violation of an oath is so serious a charge to make and as the "oath and declaration" you mention is no more applicable to one rubric than to any other, may I presume on your fairness to give me space for a reply.

First, I desire to say that if you merely want to prove "Lawlessness" I cannot understand why you go so far afield as the Confirmation Office for an illustration. Why not take the first rubric of "Morning Prayer": "At the beginning of Morning Prayer the minister shall read with a loud voice one or more of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences."

Now in the past ten years I have been in scores of churches and not in one of these was this rubric observed. In some of them the choir followed by the clergyman or clergymen came in singing a hymn advertised on a hymnboard; in others of them an opening hymn was announced and in none of them did the minister begin with the sentences. Is there anything before the beginning?

Then, in the greater number of the churches I have visited the minister did not say that which is written after the said sentences. He said a few only of the opening and closing words of the exhortation. Is the part equal to the whole? Nevertheless he always besought the congregation to accompany him with a "pure heart and humble voice, unto the throne of the heavenly grace, saying after him."

The congregation may have accompanied him with a "pure heart," (of this I am not the judge) but they certainly did not accompany him with a "humble voice." On the contrary in one the general confession was merrily sung, in another it was recited in a key anything but "humble," and in all it was gone through with as if the confession of sin was the gayest possible attribute of worship.

Or again, if you did not care to use the first rubric to enforce your assertion you might have asked how many clergymen perform the services as prescribed (e. g. Morning Prayer, Litany and Holy Communion) or how many give notice of the Holy Communion after the Nicene Creed and also read one or other of the warnings after the sermon?

In fact there are so many irregularities that you might have utilized, that I am forced to conclude that you were not so anxious to direct attention to "Lawlessness" as you were to magnify the rubric at the end of the Confirmation Office.

Secondly, your view of this rubric is so far removed from mine that you will have as much difficulty in understanding my mental make-up as I have in comprehending your notion of loyalty to the Church.

I consider the rubric after the Confirmation service most pernicious in principle, injurious in results and your application of it wrong in method. It is pernicious in principle (a) because it is absolutely opposed to the Communion office in which all those who have repentance and charity and intend to lead a new life are invited to draw near their faith; (b) because it is opposed to our Blessed Lord's command: "This do in remembrance of me:" (c) because it is opposed to a rubric of the communion service which notes that every parishioner shall communicate at the least three times in the year of which Easter to be one (and the Catechism defines a member of Christ to be made in Baptism not in Confirmation) and (d) because as a pre-requisite to Communion, Confirmation is not to be required of any man since such preliminary rite is not thus read in the Holy Scripture nor can it be clearly proved thereby. (Art. 6). Your application of the rubric is wrong in method since you seek to interpret the Prayer Book by a rubric instead of the rubric by the Prayer Book. Your vigorous condemnation of "Lawlessness" may for aught I know have some justification when applied to some irregularity in the conduct of the Church's services, but it is unworthy of consideration when directed against a conscientious clergyman who in his wise discernment declines to allow the language of a sacrament to be vitiated, the command of our Lord to be disregarded and the required sanction of the Holy Scripture to be ignored by the rubric of a rite seldom used in church oftener than once a year.

C. R. GUNNE.

A LAYMAN'S OPINION

To the Editor, Church Life:

In looking over CHURCH LIFE I noticed two letters to the editor which I read with interest, one headed "Open Communion," and the other "Dishonest Clergy." The first letter I am in full sympathy with, and believe the day is not far distant when members of other communions will be welcomed to the Lord's Table in the Church of England. Regarding the latter, I have very little to say but that it is a great pity we have not many more such men as Dr. Griffith Thomas. Our Church needs men like him, and intelligent, spiritually minded

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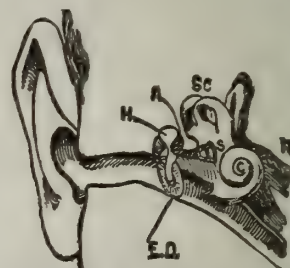
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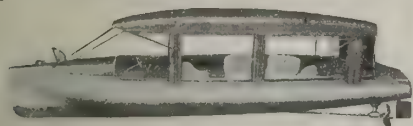
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laymen admire and respect men who
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ance to the truth as they see it.

Another letter referred to the unlocked
church door. I have often thought of
this, and on several occasions spoken
with Churchmen about it. No doubt
many churches have their doors open at
all times, but would it not be a good
move to have many more follow, and let
it be known that the door of the Church
of England in all places (where possible)
is always open to all who may wish to
enter and avail themselves of the oppor-
tunity for a quiet season of prayer.

As I am not a subscriber to your paper,
perhaps you will not feel inclined to
publish this. If you do not care to, will
you kindly return it to me.

Enclosed you will find a stamped en-
velope.

LAYMAN.

A SUGGESTION

To the Editor of Church Life:

Sir,—This year the 24th of May falls
on Sunday. It is the Sunday after
Ascension Day, the time when all true
Church hearts are asked to seriously
regard our responsibility with regard to
the Christianizing of this great Dominion
in which God has cast our lot. It brings,
therefore, a splendid opportunity for the
clergyman to strike the high notes of
loyalty and love, both in the hymns and
the sermons. If one might suggest a
theme or a topic, such verses as Deut.
4: 7; Deut. 11-12-16; Is. 72: 8; Ps. 67:
1, 2, 5, 6; Is. 60: 10, 11; I Tim. 2: 1, 2;
1 Pet. 2: 17; Rev. 11: 15, might be found
suitable.

We have some grand hymns, too, in
our Hymn Book for such a day; 355, 356,
359 (for which 554 is a good alternative
tune), and of course our National Anthem,
353, with that splendid verse (in spite of
the fifth line of its general scansion) at
the end.

DYSON HAGUE.

THE SACRAMENTS

Barrie, 5 May, 1914.

To the Editor Church Life:

Dear Editor,—One cannot but sym-
pathize with the big heart of Walter
Gillespie whose all embracing charity sees
in all denominations of the baptized a
brother in the Lord, and to such an one
it must seem an anomaly that our altar
should not be accessible to all.

The sacrament of the Holy Eucharist
is as much necessary to salvation as
baptism itself—the laying on of hands is
not in the same degree indispensable, but
it is equally a divine institution. And
these heavenly mysteries are wholly
independent of human opinion—they do
not depend for their efficacy upon the
state of mind of an individual, but the
amount of benefit or the reverse to be
derived from them most assuredly does
depend on such state of mind or conscience
and the Book of Common Prayer distinct-
ly forbids any who are living in open
sin from approaching the altar.

Now the institution of the right of the
laying on of hands, however the indi-
vidual dares to think otherwise, was for
increasing our spiritual life and strength
by imparting a gift of the Holy Ghost,
and because it is a gift of God, we commit
actual sin by refusing such gift. To say
that a man is leading a godly life because
he outwardly appears devout, and so far
as appearances go seems better than
ourselves is altogether begging the ques-
tion. Many a Mahometan leads as pure
an outward life, is severe in his austerity,
moral, law abiding, etc., but we would not
admit him to communion. Our refusal
is based on the fact that the sacrament is
protected from desecration, and also
because it would do him harm.

And so he who deliberately refuses
God's gifts, cannot be in a fit condition to
approach the Lord's table. It is nonsense
to excuse his lack of faith in God's ordi-
nances—it may be merely a test of
faith—but if our brethren in the denom-
inations are stiff-necked and unbelieving
that does not alter God's way; we must
take a stand somewhere. Either confir-

mation is right, and we must either seek
it or sin, or it is wrong and we sin in prac-
tising it. And while we believe it to be
right, we must prevent those that neglect
it from eating of the tree of life whilst so
living in sin. The cherubims and flaming
sword (the ministries and word of God)
were posted to keep the way of the tree
of life, to shew the faithful the way, but
to keep back the unworthy.

The sacrament of the Body and Blood
of Christ is too holy to be touched by the
unclean, whether the uncleanness is due
to outward sin or unbelief. The Lord is
verily and indeed present by virtue of the
act of consecration by God's ordained
priest independently of my state of mind.
If I do not recognize the Priest's orders,
how can I discern the Lord's presence.
If I recognize the grace of his ordination,
how dare I come to the feast without a
wedding garment?

But if a man recognizes the living Christ
in the priest, and is willing and intends to
receive confirmation at the first oppor-
tunity our Church does not exclude him
from communion, provided that on
proper enquiry it is found that he is bap-
tized, faithful, and sincere, but he cannot
attend communion regularly because his
spiritual life is not developed so as to be
capable of receiving the full advantages
of the benefits thereby conveyed.

This, then, is the grand reason why we
refuse communion to those of other de-
nominations. If we err, at least it is
on the safe side, we cannot allow God's
altar to be profaned.

We cannot take communion, if indeed
it be such at all where there is no conse-
crating priest. Our very consciences
revolt against the layman daring to
celebrate. How, then, can we admit to
communion unabsolved those who take
part in such a travesty of the holy sacra-
ment?

Not every one that saith, "Lord, Lord"
but they that do the will of my Father.

W. DAVIES.

TILTINGS OF A FREE LANCE

To the Editor, Church Life:

Sir,—I am a regular and interested
reader of CHURCH LIFE, and am one of
those who think that a great work can be
accomplished by a Church paper that sets
before it a high ideal, and that so far as
is possible, keeps its articles and contri-
butions in line with that ideal.

In reference to "The Tiltings of a Free
Lance" in your issue of May 7th I would
ask you: What good is likely to be ac-
complished by heaping ridicule of more
than doubtful taste upon an effort which,
we may well believe, has been designed
to convey a message to the careless and
non-Churchgoing members of the student
community in Toronto?

It is impossible to feel that the cause of
true religion will be served by casting
ridicule upon anything in the nature of
a religious effort. Could not "Free
Lance" make better use of his weapon in
tilting against some of the many evils of
society.

M. S. A.

THE KIRK

To the Editor:

The enclosed clippings are from *The
Commonwealth*, edited by Canon Scott
Holland. The first is an interesting bit
of history in connection with Her Majes-
ty's jubilee in 1896, and the second is also
of interest to Canadian Churchmen.
Will you kindly publish them in your
interesting paper?

ANGLICAN.

[Enclosures]

THE KIRK

Controversialists are fond of using
the Kirk of Scotland, as if it told against
the Church argument. But, of course,
the Kirk stands for the very principle
which the Church of England is pledged
to assert. It holds by the organic co-
herence and historical continuity of the
one Institutional Body. It only differs
as to the precise method by which this is
secured. No one can meet its Chiefs
without recognizing at once in them the
temper and tone of great "Churchmen."

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They are the very antithesis of what
Matthew Arnold called "the dissidence
of Dissent." Did I not learn in a way that
I was not likely to forget on a memorable
day, when, in our last agonies of prepara-
tion for Her Majesty's jubilee in 1896,
a pale and flurried messenger arrived from
the Home Office to say that the Kirk of
Scotland had discovered that its repre-
sentatives had been allotted seats on
that side of the western steps of St.
Paul's on which would sit the solid
phalanx of English Nonconformity, and
that, rather than accept such seats, they
would remain on the far side of the Tweed.
Hastily, the Chapter met to consider the
dreadful situation: desperately, we seized
and lifted the combined representatives
of Oxford and Cambridge Universities
and imbedded them in Nonconformity:
so that, on the momentous occasion when
Her Majesty appeared in all her glory, she
had the relief of seeing the Kirk gallantly
seated behind the twin Houses of Convo-
cation. So the storm was allayed. On
the morning, as I ran up the western steps
to prepare, out from the Wellington
Chapel emerged a noble knot of men,
with beautiful frills breaking out of their
fine black robes, who gave me stately
bows, and I bowed back with such dignity
as I could manage, and, after a solemn
greeting and shaking of hands, "Who
are these glorious beings?" I whispered
to the verger. "The Kirk of Scotland,
sir," he answered. They had succeeded
in robing in the chapel set apart solely
for the use of Bishops. It was a moral
triumph.

"KIRK" OR "CHURCH"

Dr. Griffith Thomas writes from To-
ronto suggesting that I used the word

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381 Queen St. W., Toronto.

"Kirk" possibly in order to avoid calling the Church of Scotland a "Church." Dr. Griffith Thomas must really guard himself against sheltering needless and unworthy suspicions. It would certainly have been a forlorn hope that I had avoided saying "Church" by pronouncing it with a Scotch accent. But I actually meant it as a compliment. I always thought that it had, for a Scotchman, an endearing sound about it. I was trying to show my intimacy with his native feelings. Perhaps, too, I had a faint flavour of amusement in using the name, for a Scotchman always seems to imply, as he rolls it over his tongue, that other Churches may, possibly, be good enough Churches in their way, but that there is only one "Kirk." He feels that Scotland has said the last word in this direction. The Kirk is the Kirk: and that is all that can be said about it. Would he not allow this? And may I not venture to tickle him under the chin a little, by indulging him in this innocent conceit?

It is only a Welshman who would suspect this mild and pleasant flirtation.

RESPONSIBILITY AS REPRESENTATIVES

Lower Canada College, Montreal

May 10th, 1914.

To the Editor, Church Life:

Sir,—Supplementary to Mr. Waterman's letter in your last issue, I should like to comment as follows:

What is the use of all our special efforts to ensure the return of the right men on the diocesan synods, if they fail in their primary duty of representing us on such an important occasion as the forthcoming General Synod at Vancouver? Rumour has it that there may be some such cases: I trust that it is ill founded.

Most will agree, that those who were unprepared to make the journey to Vancouver would have been ill-advised to have stood aside at the Synod elections.

STUART H. BURGESS.

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

CONTRIBUTIONS TO MISSIONS IN THE MOTHERLAND

According to the statistics supplied by the new issue of the Church Year Book the total contributions from the Anglican Church in Great Britain and Ireland for the past year show an increase of \$160,000 on those of the previous year. For the year ending Easter 1912 these contributions were \$4,535,000, and for the year ending last Easter they were \$4,695,000. These contributions do not include those given to the Bible Society or to other inter-denominational societies.

IN OUR WEST

A PATHETIC APPEAL

The great missionary societies of the Church in the Motherland are continually to the front with appeals and efforts on behalf of the Church in Western Canada. These fields appeal very strongly to the imagination of the people of the Old Country. Do they appeal as strongly to us in the more settled parts of Canada? It is from an English missionary paper that we reproduce the following significant letter from "a woman on the prairie," addressed to one of the Canadian Bishops. It is significant in the painful suggestion that the backward place of the Church in meeting the requirements of new settlers, in which the terrible inertia or lack of initiative and of sense of responsibility in the matter of Church extension by the Diocesan unit has placed her, and is keeping her, in some of the older dioceses, is the place the Church is occupying in some parts of the West, in spite of the fact

that the Bishops of the West are without exception straining every effort to cope with the ever increasing problem of Church extension at all points of their diocese. The Macedonian cry in the letter from the "woman on the prairie" is not in dissonance with the note sounded from the foreign field. From home diocese, from western diocese, from foreign field, the note is one and of ever swelling volume—"The King's business requires haste." It is painful to think that so far as west Canadian dioceses are concerned, the note is heard more clearly and interpreted more correctly across the distant sea than within the boundaries of Canada's older dioceses.

"I am taking a liberty to address you and I do not know how; but I feel in such trouble it is driving me to do what otherwise I would not dare. I want to know if there is any hope of having Church of England Services down here. While Mr. Horrocks was here I did not feel so bad. We had a Service sometimes, and his visits were

LIKE DROPS OF WATER IN A DESERT

—or, rather, the only bit of civilization down here. Now he has been gone some time, and there is no one to take his place. There is a Methodist service every Sunday not far away, but my husband does not want to go there; neither does he want me to go, nor our boy, aged thirteen. Perhaps I ought to be living near enough to the Master so as not to need outside help so much; but, oh, dear! five years down here, mostly indoors, and all that that means! Now what ought I to do? Go to the

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A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but, I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't alright."

Well, I didn't like that. I was afraid the horse wasn't "alright" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer. And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see, I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it doesn't wear the clothes, fray the edges nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that on washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50c a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me Personally

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LOCUM TENENS—A city clergyman will supply for five Sundays of August. Address Box 12, Church Life, 7 Queen St. E., Toronto.

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service that is here against my husband's wish, or go on

WAITING SUNDAY AFTER SUNDAY

with not much difference to any other day, except that the day is certainly a day of rest for our bodies?—but that alone does not satisfy. My husband does not think women should interfere in these things; so if you think I have done wrong in writing I know you will forgive me. But, oh, do not forget us away down here!"

CHINA

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There has been founded under the direction of the University of Nanking, a language-school, the first students of which represent eleven missionary societies and agencies. It is hoped that, by this means, the enormous difficulties which the Chinese language presents to the Western student will be sensibly diminished. Many who have looked on with wonder during the recent years of revolution in China, are now asking whether the time is not ripe for another revolution which shall liberate the mind of the Chinese people. A conference, organized by the Peking Board of Education, has, it appears, recommended a Chinese-Roman alphabet of thirty-nine letters as adequate for the expression of all Chinese sounds. If this should advance from tentative use to a larger service in the great Oriental land, we may witness the disestablishment of the cumbrous system of sixty thousand symbols by the simple and

accessible alphabet now provided. This, assuredly, would mean much for the cause of Gospel truth in China.

The Church in Canada

(Continued from Page 12.)

Deloraine, Man.; St. John's, Brantford; and for the past three years he has been assistant to the Rev. Mr. Baynes-Reed, St. John's, Norway.

His work among the A.Y.P.A. of his parish was very much appreciated and he was elected chaplain to the presidents of all the branch A.Y.P.A.'s in the city. A funeral service was conducted at St. Alban's Cathedral, and interment was at Collingwood.

By his unassuming graces and kindly disposition he had won great esteem. May he rest in peace.

OSHAWA

St. George's congregation are planning to erect a new church.

THORNHILL

The ruridecanal chapter of West York met at Thornhill on the second Monday and Tuesday of May. The service on Monday evening was taken by Rev. Canon Plummer, A. Hart and A. J. Fidler, the sermon being preached by the Bishop. Prior to evening prayer the Bishop dedicated a new memorial altar, an altar desk and office book, chancel rail, pulpit and lectern, all gifts of members of the parish. There was a large congregation present. On Friday morning Holy Communion was celebrated by Rev. W. Creighton, assisted by the rector of the parish. At the business meeting the Greek Testament reading

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was given by Rev. R. Ashcroft, and two interesting papers were read, one by Rev. E. S. Despard on Eschatology and the other by Rev. W. Creighton on the book "Foundations." There were seven members and five assistant members present, who were entertained by the Rev. S. A. Lawrence.

AGINCOURT

ST. TIMOTHY'S MISSION

A Bazaar was held on Thursday afternoon in Heather Hall. The tables were prettily decorated by the ladies of the Guild. In the evening an excellent concert was given. The chairman announced that the amount realized by the bazaar and concert, after deducting all expenses, was about \$75.

NEWFOUNDLAND

The Cathedral Men's Bible Class began their Harbour Mission work on third Sunday after Easter, by a Corporate Communion in the Cathedral, and a special service on the wharf of Messrs. Ayre & Sons. Rev. J. Brinton addressed those present on the work of the class.

The annual meeting of the Feild-Spencer Association was held in St. John's on May 2nd, and was presided over by Rev. G. R. Godden. It is doing good for respective colleges.

By the will of the late Donald Browning \$500 go to each of the three orphanages, (Church, Roman Catholic and Methodist), and \$1,000 to the Springdale Commercial School (Church), of which he was trustee.

The Disasters Fund will total \$200,000.

A new Church of England school is to be erected at Quidi Vidi, on ground given by Mrs. Pynn.

Some of the young people now living in Boston, who once were pupils at the Church School in Bonavista, sent a cheque for \$50 to Rev. Rural Dean Bayly towards the new school building at Bonavista.

Mr. J. L. Crewe has resigned his position as Principal of the Church High School at Bonavista, and will go to St. Augustine's College, Canterbury,

England, to study for Holy Orders. Mr. S. J. Bishop, of Fogo, will probably succeed him as Principal.

The old parish church at Trinity East has been taken down and the material will be used in the construction of a parish hall, in which accommodation will be provided for the High School, Sunday School, and an Armoury for the C.L.B.

The seal fishery of 1914 was prosecuted by 4,000 men, and yielded 233,718 seals, valued at \$498,086. Owing to the loss of 250 men, it will go down in history as the most disastrous season to date.

The C.L.B. of Bell Island, held their first Church Parade on third Sunday after Easter. They will open their fine Armoury on May 25th.

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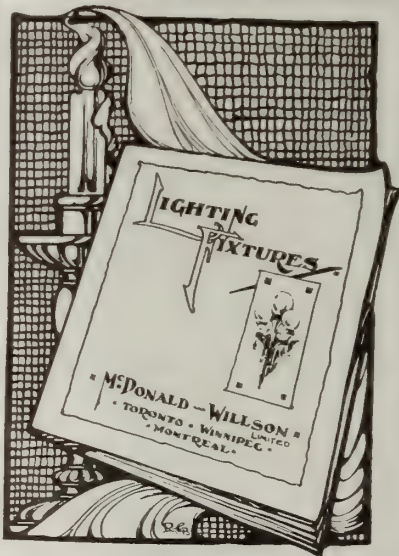
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AN OPEN LETTER

Toronto, May 28th, 1914.

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ing progress it has made leads us to conclude that *Church Life* is now the represent-
ative Church weekly in Canada and is well fulfilling its purpose.

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let us know.

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your friend and their home circle. Remember *Church Life* is always bright,
interesting, and instructive. We will be glad to hear from you at your earliest
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Church Life.

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Office: Rooms 140 and 141, 7 Queen Street East, Toronto. Telephone Main 4793.

The Week

IN our last issue we published a letter from a Priest of the Church who subscribed himself "Presbyteros." That the letter was from an Anglican clergyman

A Remarkable Suggestion we know, as he enclosed his card.

Were it not for that, we might well have concluded that the nom de plume had been thoughtlessly assumed by some layman who had never studied Church history. "Presbyteros" said in the course of his letter: "Again, if the Methodists are schismatics, what about ourselves, if the writer believes what he has said, then his duty is undoubtedly to join the Church of Rome which was acknowledged in the fifteenth century—wrongly, I believe—to be the Catholic Church—and from which the English Church seceded." We are accustomed to such historical inaccuracies in some secular journals and have seen them in some school "histories," but that they should seriously be put forward by a Priest of the Church who at least at one time, we suppose, was a student of history and especially of Church history, is incomprehensible. We regard this as an exceptional case. It would be unjust to the whole body of clergy of every school to think for a moment that they held or taught the historical in-

accuracy our correspondent so strangely made use of.

It is not, we believe, that the clergy, except in isolated cases, teach absolute historical error, but that they do not reach at all in so many cases the position and the history of the Church, that the laity, to such a large

extent, left to gather their information from other sources, are uninformed and misinformed and so become easy victims of catch cries: "Christian Charity," "Broadmindedness" and "Christian Unity." To any who sincerely hold, through lack of information, views identical with those enunciated by our correspondent "Presbyteros," the Church of course is non-existent as a Divinely organized Society. It is but natural that they should seek in the twentieth century to "unify" the millions of individual Christians, of godly men and women, in one society, man-conceived and man-made in their own day. Schism with such does not mean cutting off from the Divine Society of which the Apostles were the first ordained ministers, but refusing to be put on to some society that is to be created by some men who do recognize, however, that there has been schism and that its results have been disastrous.

IF "Presbyteros" and others do not believe that Methodism as an organized society is schismatic, represents a cutting away from the Catholic Apostolic Church, we commend to their perusal one of the last sermons preached by John Wesley, at Cork. If our correspondent does not know that Ecclesia Anglicana was in existence before the sixteenth century, we are sorry for him, and for his flock. He reminds us of a text book in "history" that does duty in some of our high schools and which translates the opening clause of the Magna Charta, "The Church shall be free," whereas the clause in reality is "The Church of England" (Ecclesia Anglicana) shall be free." It is doubtless very charitable to the feelings of non-Anglican students to drop a portion

of the original context, but it is not history. Because Ecclesia Anglicana insisted on being free and on adhering to the faith of the undivided Church of the first five centuries, the Bishop of Rome in the sixteenth century created a schism by commanding his followers to secede from the Church of England. Similarly at the end of the eighteenth century followers of John Wesley created a schism by "authorizing" that which John Wesley, not ten years previously, had so vehemently denounced at Cork. "Presbyteros" must know that neither the Methodist Society nor the Roman Catholic abides by the faith, practices and teaching of the undivided Church of the first five centuries; that both are dissenters therefrom; that both dissented from, seceded from, the Church of England because of her adherence to the Faith of the undivided Church of the first five centuries, one desiring to take from the Faith and teaching and the other to add thereto.

It is a pity that in their charity for and sympathy with one schism, well-meaning men like our correspondent should suggest there is only one alternative—to help to perpetuate another schism. We are afraid that so long as any clergyman holds that it is his duty to appease one order of schismatics rather than to enlighten them all, the day of Christian unity or union will be delayed, so far as his parish is a factor. Not only will existing schismatics be encouraged in their schism and in their disregard for the Catholic Faith and undivided Catholic Apostolic Church, but weak and uninformed members of the Church will inferentially, if not directly, "learn" that union does not mean a re-uniting of the divisions cut off, to the original body, but the mutilation of the original to fit the variety of mutilations represented in the 280 or more schismatic divisions. We would remind "Presbyteros" that there is a safe and secure foothold between the various schisms, between the schism with which he is so sympathetic and the schism which does not appeal to him—that Apostolic Church of which he was ordained a Priest and from which Methodist and Roman Catholic alike seceded.

NOT by the consent of the people of Great Britain: not by heeding the protest of conscience from thousands of Welsh Non-Conformists:

Spoliation of the Church in Wales

not to promote religion in Wales; but by a bartering of principle and of mutual material interests and to meet the exigencies of a party, has the spoliation of the Church in Wales been wrought by a government that has held no constitutional principle as dear as tenure of office. We hear a great deal and we are wont to speak in righteous indignation of the corrupt alliances that mark American politics. Corruption is corruption and robbery is robbery. We see nothing more repugnant and more subversive of political purity as the alliance of a political party in the United States with the magnates of a trust, in order to keep the party in power and to enrich the magnates, than in the unholy union of political fragments in Britain, to keep them in power as a party and to despoil the Church. That history will repeat itself and that from the brutal blow of sectarian iconoclast and political vandal the Church will rise in eventual triumph and in greater strength we do not doubt. Her work for a few years may be impaired, as the work of the Church has so often been by the machinations of her enemies, but being what she is and having within her a power that even governments united in animosities cannot crush, the Church in Wales will still have to give the people of that land, that which she has, that which cannot be taken from her by men, that which is greater than silver or gold.

CHURCH LIFE last week contained a statement forwarded to us by the senior Port Chaplain at Quebec, regarding the harm wrought by the indifference of the clergy of our Church, both in the States and Canada, to the letters commendatory presented to them by arrivals from the Old Country. The statement took the form of a letter of protest from a rector in Ireland, one of whose former parishioners had been "neglected" by the clergyman in whose parish he had settled on this side of the water. We do not hesitate to say

that so far as a prepondering majority of the Canadian clergy are concerned, they only wish that every clergyman in the Old Country would give migrating parishioners letters commendatory, and that in so doing, provided the letters were presented, they would be rendering valuable service to the Canadian clergy. Those of the latter who are in charge of parishes in or near cities or towns whose population is being rapidly increased, often have occasion to deplore the fact that so many Old Country clergymen do not give migrating parishioners letters. To some extent, and to some extent only, the difficulty of locating newcomers in populous or busy parishes, where many months may elapse between systematic visitation of the whole, is overcome by the post-cards sent by the Port Chaplain containing information he has received from the S. P. C. K. chaplains on the steamers.

* * *

THE value of both the old country rectors' letters and the chaplains' post-cards, and the need of both, came strikingly before us not long ago, a young woman, accompanied by her fiancée,

No Sundays Off

called upon the rector of a scattered suburban parish. The object of the visit was to arrange for their marriage. As the man lived in another parish in the city, and the young woman was unknown to the Rector, he wondered why they had come to him. "I live in the parish," the young woman informed him. Further questions elicited the information that for a year she had been employed as one of the domestics in a household in the parish. Her employers were Methodists and the Rector of the parish had not had occasion to visit them. She had gone straight to the situation upon arrival from England, having been engaged while in the Old Country. The Rector had no record of an advice from the steamer or port chaplain of her coming and asked her why she had not told the Chaplain on board where she was going. She replied that there was no Church of England minister on board, that on the wharf when they landed, they—some Church of England girls—looked for one, but didn't see one. She gave the name of the steamer and date of sailing. "Why did you not come to church after you arrived here?" brought forth the startling information—"I couldn't; I can't have any Sunday off because that is the day they have company." "Could you not come to the early Communion?" "No, I want to, but I can't get off at all on Sunday and they won't keep a girl who wants to go out on Sunday—that is why I want to leave." Inquiries made by the Rector satisfied him that the girl was not one indifferent about

her Church duties, seeking to make her employers an excuse, but that the facts were as she stated, and that she was a very reliable and earnest young woman.

* * *

THE opening of the new wing of the "Georgina" House on Beverly street, Toronto, by the Governor-General last week was a recognition in the highest quarters of the national importance of the work that had its inception in the motherly heart of a well known Toronto Churchwoman, Mrs. Broughall, the wife of the Reverend Dr. Broughall. The vision which Mrs. Broughall has

Georgina House

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had its inception in the motherly heart of a well known Toronto Churchwoman, Mrs. Broughall, the wife of the Reverend Dr. Broughall. The vision which Mrs. Broughall has

The Church in the West

A HIGHLY valued friend, a Pole by birth and a graduate of the University of Zurich, has supplied me with the following story of a peasant from Galicia. Well acquainted with existing conditions among Slavs in Canada engaged in unskilled labour, he assures me that the story is true to life. In substance it has already appeared in a paper of Western Canada, but I use it without hesitation as in all probability few readers of CHURCH LIFE will have seen it.

Galicia, where the opening scene of our story is laid, is a province in the north-eastern part of Austria, carved out of the kingdom of Poland and the more ancient kingdom of Ukraine. It is merely a political and geographical division and to say that a man is a Galician conveys no more information concerning his race than to say that he is a Manitoban. So far as race is concerned, one might almost as well make the vulgar mistake of calling him a Galatian. The Galician so-called may be a Pole, a Ruthenian, a German or a Jew.

Our story is concerned with Jan, a Ruthenian peasant, from a village of Galicia. By the pressure of circumstances he had been forced to the unwelcome conclusion that he must seek a new home in a new land. His family and home made up his life; but increasing taxes with payments of interest and principal on a small mortgage and the growing difficulty of obtaining work, poorly paid as it was, made it clear that he could not long retain the small house and garden that had for generations been the home of his family.

Whither he should go, when he left the land of his fathers, was the problem that now confronted him. The Argentine, Brazil and the United States one and all offered inducement, but to each there was, to Jan's way of thinking, some conclusive objection.

He was brooding over this ever

so devoutly pursued and in which she has secured the sympathy and active co-operation of Bishops, Priests and laymen in all parts of the country, in a chain of homes from one end of Canada to the other, which shall provide home-like conditions for young women whose business duties require them to live away from their own homes. In no sense is the movement one for the establishment of charitable organizations. The object is to ensure those who are away from home different environment from that of the ordinary boarding house, that girls and young women may live in a refined atmosphere and "meet other young women in homelike and comfortable quarters."

present question late one afternoon as his wife busied herself preparing their evening meal. His deep affection for her and their children it was that explained his anxiety to make the most of his life. Her peasant dress, poor as it was, would have delighted the eye of an artist. The bright kerchief that only half concealed her beautiful tresses and the thin calico gown which she wore despite the lateness of the season shewed her unconscious art in harmoniously blending brilliant colours. Her face betokened a striking combination of gentleness and quiet strength while her movements shewed to advantage her graceful and well-knit figure.

On a wooden bedstead, made by Jan, that stood in the corner, a child of two years and a baby of two months were sleeping. The bedstead had as mattress a sack filled with straw, and was covered with coarse yet spotlessly clean homespun linen, two large pillows and the eiderdown coverlet invariably found in the village homes of Galicia.

Just as the young wife's preparations for the evening were completed, the door opened and an aged peasant from a village fifteen miles away entered without knocking. "Praised be Jesus Christ," he said in the customary greeting of the country.

"Forever, Amen," replied husband and wife together with unaffected piety.

It was but the natural expression of a simple devotion that on the old man's part had recognized with a silent word of prayer or praise the lofty cross that stood at each crossway on his journey.

The pious greeting was followed by a hearty invitation from Jan and his wife to the meal just prepared. It was the ordinary meal of a peasant home in Galicia and consisted of boiled potatoes, rye bread and buttermilk. Simple courtesy, how-

ever, and sincere hospitality atoned for its frugality.

During the course of the meal the purpose of the old peasant's visit was discovered. A letter had just come from a son in Canada and knowing of Jan's decision to emigrate, the good man had come to bring his son's report of the new, strange land. A further reason lay in the fact that a party of young men were leaving for Canada within a few days, and if Jan decided to go, it would be well for him to go with his neighbours.

The son wrote that thousands from Galicia were seeking their fortunes in Canada and though they were as dumb people among the Canadians and in the new land food, dress, customs and everything seemed strange, good pay, from a Galician standard, was to be had in return for hard work. Hard work with good pay was what Jan sought, and his decision was made accordingly.

He left behind him a happy home life, contentment so long as a livelihood was possible, unaffected piety and a natural refinement. What he found in Canada will be dealt with later. G. H. B.

Brotherhood of St. Andrew

The Nineteenth Dominion Convention.

AT the May meeting of the Convention Committee, which was, as usual, well attended and very full of quiet enthusiasm, the following points were brought out. A. H. Young, on behalf of the Programme Committee reported the probability of the following names of speakers: Rt. Rev. Bishop Richardson, Rt. Rev. Bishop Thorneloe, Rt. Rev. Bishop Gray, Very Rev. Dean Llwyd, Very Rev. Dean Schofield, Rev. R. J. Rension and Mr. G. W. Pepper.

The underlying value of the convention would be "The value of the Brotherhood as a Missionary Force in the West." The Hospitality Committee reported through Mr. F. F. LeMaistre that all visiting Churchmen who so desire will be supplied with "Bed and Breakfast" throughout the gathering.

An interesting tribute to the Brotherhood work was made recently in the Winnipeg *Free Press* by an Iowan correspondent anent the "Billy Sunday" controversy. He wrote, "Having dinners and suppers does not do the 'follow-up' business. I found personally that the best 'follow-up' service done after F. B. Smith's campaign on the names assigned to various churches was by the men of the Brotherhood of St. Andrew—a man seeking out his man personally and staying by him until he became a member of the Church and accepted the Christian man's obligations."

PENTECOSTAL POWER

ON that first Christian Pentecost amazement filled the spectators as they beheld the first results of the gift of the Holy Spirit. What the Holy Spirit did that day He does to-day. He gives a new life and a new power, the power of Himself. The method of manifestation of the power may not be, and is not, the same, but the work and the purpose of the Holy Spirit were identical on the Day of Pentecost in Jerusalem nearly 1900 years ago with His work and His purpose to-day in our own midst; the new life in, and the power to testify of, Christ. While the transient manifestations, the miraculous endowments which symbolically taught His nature and power have passed, the permanent manifestation—the new life and His power to guide into all truth are unchanged. And men are amazed and marvel to-day as they behold the work of the Holy Spirit and manifestations of His power. The power to speak with other tongues confounded those in Jerusalem who witnessed this miracle, and some professed to find the solution in the speakers being drunken. The power to lead new lives, lives which require conquests which to mere beholders are impossible of apprehension, fill the latter with amazement; they too will attribute the miracle they behold to some abnormal mental condition. But it is not only the beholder who marvels at the miraculous change in a life, in the miraculous strength to conquer temptation; the one in whom the miracle is wrought, marvels even more. He, too, marvels that to him should be given a power to be that, to do those things, which he is so conscious he could not be and could not do in his own power. But he does not marvel whence this power, for what purpose, or what the manifestation of this power signifies. He knows the power to be that same Holy Spirit who descended on the Apostles and that the purpose is to guide him also into the way of truth that he also shall testify of Christ. That which is most amazing and most marvellous in connection with the gift of the Holy Spirit to-day is the extent to which the power is unused by those on whom it has been bestowed. As we see so much waiting to be done for the extension of the Kingdom of God we oft times stand aghast and implore God to give us the power to do the work; but how often do we forget that we have received the power and do not use it for so much of that about which we are troubled? The Pentecostal Giver and the Pentecostal gift are the same to-day in power and in purpose as when He descended upon the Apostles. We delay His purpose when we neglect His power. St. Paul does not exhort Timothy to seek a fresh gift, but that “thou stir up the gift of God which is in thee by the putting on of my hands.” The word translated, “stir up,” in the Greek means to kindle a fire. We yearn for the Pentecostal fire that the Church may quickly accomplish great things for God. It is ours rather to kindle up the fire that we have received—and have allowed to go down by forgetting that God hath not given us “the spirit of fear, but of power.”

The Orders of the Ministry

The following interesting pamphlet has been sent to us:—

“From the words of Jesus Christ to the Declaration of the Church of England in Canada—

For nearly 1,900 years “There have been these Orders of Ministers in Christ’s Church, Bishops, Priests and Deacons.”—

What does the Church of England say?

What does the Church of England in Canada say?

THE WORDS OF JESUS CHRIST

“Then said Jesus to them again, Peace be unto you: as my Father hath sent Me, even so send I you.”

And when He had said this, He breathed on them, and saith unto them, receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained. —St. John, Chap. 20: vv. 21, 22, 23; see also St. John, Chap. 17; vv. 18, 19; St. Math., Chap. 28:18.

HOW THE CHURCH APPLIES ABOVE WORDS

Being the words used by the Bishop when ordaining any man to the Priesthood of the Church.

“Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands.

“Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.”

The Book of Common Prayer—Ordination of Priests.

See also form of Absolution in “The Order for Visitation of the Sick.”

THE OFFICIAL DECLARATION OF THE CHURCH OF ENGLAND AS TO THE ORDERS OF THE MINISTRY

Being the Preface to the Ordinal, Book of Common Prayer.

“It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles’ time there have been these Orders of Ministers in Christ’s Church—Bishops, Priests and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick prayer, with Imposition of Hands, were approved and admitted thereunto by lawful authority. And, therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England. No man shall

be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination.”

THE OFFICIAL STATEMENT OF THE CHURCH OF ENGLAND IN CANADA

BEING THE SOLEMN DECLARATION OF THE GENERAL SYNOD (1893)

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

We, the Bishops, together with the Delegates from the Clergy and Laity of the Church of England in the Dominion of Canada, now assembled in the first General Synod, hereby make the following Solemn Declaration:—

We declare this Church to be, and desire that it shall continue in full communion with the Church of England throughout the world, as an integral portion of the One Body of Christ composed of Churches which, united under the One Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church, hold the One Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided Primitive Church in the undisputed Œcumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders, and worship One God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit Who is given to them that believe to guide them into all truth.

And we are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in “The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;” and in the Thirty-nine Articles of Religion; and to transmit the same unimpaired to our posterity.

Page 59, Journal of First Session.

Our Old Country Letter

May 13th, 1914.

WE are still, as you know, I suppose, in the same state of tension and unrest as to the ultimate action of the government about those two Bills so deeply affecting the Church in Ireland and in Wales, and of keen anxiety as to the results in each case. I pass, for this letter, from the painful subject, only pausing to record the gratification with which many Unionist church folk in Ireland have, during the last few days, read of Toronto's splendid muster in sympathy with their cause. Warm thanks to any of your readers who took part, from poor Ireland, not forgotten in her need.

* * *

Just as I write, in Dublin, the Exhibition in aid of the "S.P.G." of which I told you in prospect sometime since is beginning, and for the next ten days many prayers and efforts for Canada will have prominent place there. A great rally of the friends of this society has been made for commemoration of the two-hundredth year of the life of its Irish auxiliary, and amongst the almost world-wide spheres of its present and past activities, an honoured place always belongs to the Church of Canada, so far as she still, in the West, needs aid from the old mother, who is proud of her.

* * *

"The strong committee," says one of our church papers, "appointed in 1911, to consider the evidence in support of faith healing, has issued its report. Eminent clergymen and medical men sat and considered all the evidence brought before them by advocates and opponents. They have come to the conclusion that the operation of the Divine Power can be limited only by the Divine Will, and desire to express their belief in the efficacy of prayer? They believe that spiritual ministration should go hand in hand with medical ministration as carrying God's blessing to the sick, and as His duty appointed means for the furtherance of their highest interests. The Committee warn people against the danger of postponing the appeal to medical aid until healers have failed. To be effective, spiritual and medical efforts should be simultaneous. They strongly condemn the independent treatment of disease by irresponsible and incompetent persons.

"The entire report is marked by faith and commonsense. The world is God's world, and He has given us knowledge that enables us to combat disease. . . . "When men like the Dean of Durham and Sir

R. Douglas Powell agree, there can be no doubt in the minds of thoughtful Churchmen that convincing evidence has been produced of the power that has too often been overlooked by Christian men and women." The writer means, the prevailing power of Prayer, but prayer granted through the use of means which are God's gift to mankind.

Nevertheless, a reservation and a difference of opinion must be allowed as to means upon which God's blessing can be evoked. If the methods of science or pseudo-science should be as to certain details found in grievous conflict with Christ's teachings of mercy and responsibility towards all creatures, and not man alone, then it may be the lesser evil to refuse the alleged advantages of knowledge so gained in preference, not of prayer without means, but of means more consistent with realized prayer.

* * *

We have just had a touching illustration of that undying principle of mercy and love to the helpless, essential to Christianity. On Sunday last, in about forty thousand English places of worship—Church and denominational—were held services of thanksgiving for the blessing of sight. The money raised by these collections will be used partly for providing books printed in Braille type for the use of those "to whom reading is dear but impossible," and partly in the evolving of useful plans to help the blind to help themselves. There are proved to be in these countries nearly two hundred thousand people who for one cause or another are without the priceless gift of sight. This movement, to aid them more effectually than has as yet been done, is supported unanimously by the Archbishops of Canterbury and York, Cardinal Bourne, the Greek Church authorities, the Free Churches, the Jewish Community, and the Salvation Army. The Bishop of London, who preached on behalf of it at St. Paul's Cathedral on Sunday Evening, authorized a special prayer for use at these services in our Church. There are over 20 blind clergymen in England, some of them most eloquent and efficient.

* * *

Dealing with the very important debates in Canterbury Convocation, of which I told you last week, when the Bishops and the Primate as President gave a categorical reply to many petitions addressed to them, praying for a formal pro-

nouncement which might to some extent define the limits permissible—not to free thought, but—to subversive teachings by clergy of our church concurrently, with retaining their orders, the *Guardian* this week writes: "The Church makes much and rightly makes much of the necessity for faith as one of the first elements of belief in revealed religion; but the world does, it would seem, sometimes, need the elementary reminder that Christianity is founded upon facts, and that some of those facts are vital. . . . The line which separates the noblest of all searches, the search after truth, from teaching by Christian ministers which runs counter to that 'certain warrant of Holy Scripture,' upon which the Catholic Church is founded, was broadly and impressively drawn by the Archbishop of Canterbury." . . . It was a speech marked by candour. The Primate recognized from personal experience, the strength of the temptation to an excess of liberalism. Everything around us helps it. We live in an age of inquiry and speculation. Every barrier to free investigation has been removed, the search for new materials and the criticism of received texts is being conducted by men many of whom are at once giants in the study and saints in the cloister. It is no longer possible to look with suspicion upon the labours of such men, or to refuse a respectful hearing to their conclusions. . . . We are thus in danger of becoming tolerant of certain speculations, and even hardily announced opinions, which are in a very different category, and tend to destroy the basis of the creeds accepted by all Christendom. "It is right to be liberal-minded, it is right to welcome study and research, and to rejoice in the discoveries of the learned. For the one thing certain in an uncertain world, is that the faith of the believer will never be undermined by the discovery of new facts or the shedding of a brighter light upon old ones. The faith of Christ, which has withstood the attacks of innumerable enemies, and satisfied the aspirations of thousands of generations of the most varied types of men and women, will never be destroyed by the finding of a new papyrus, or the pronouncements of a few sceptical commentators. . . . But at the same time, there are limits beyond which loyalty cannot go. The church of England happily, allows her children a wide freedom of interpretation, so long as essentials are accepted from the heart. But loyalty is the corollary of liberty, and it is not for the ministers of the Faith to teach the negation of Faith."

The official programme of the Church Congress, to be held next October at Birmingham, is already published in outline. It gathers round one central theme—"Continuity and development in the Life of the Church"—and the subjects of each session bear a relation to it. "The Church established and yet free," "Belief and Worship," "The Church and the Industrial World," "Democratic government and organization in the Church," are all subjects of great interest and importance, and "changing standards of conduct and life," and "The Church of England and other Christian Societies," are most suggestive for thought and discussion.

* * *

Of all hopeful features in the church life of the present day, I think the first is a greatly growing realization of the vital need and blessedness of prayer, not only personal—that is admitted always, but corporate and intercessory. Two specially interesting occasions for these latter are noted in the current church papers. A correspondent says, "Over 150 members of the Church of England Men's Society gathered in the crypt chapel of St. Paul's Cathedral last week, to pray for blessing upon the arrangements for the annual conference of the society, which is to be held in London on October 14 and 15 this year. . . . The simplicity and impressiveness of the prayers, said together in corporate act by such a gathering of men, were most inspiring. . . . When men come together in the middle of their busy city day in such a manner, it is evident that the Society's first object of prayer is bearing much fruit."

The second occasion is headed, "London and Rogation-tide," and reads, "We understand that between 40,000 and 50,000 copies of the scheme of intercession put forward" (for use on these days) "by the Bishop of London's Evangelistic Council have been already applied for. The general notion of the scheme is that Sunday, May 17, should be directed to the general meaning of Prayer and general Intercessions; on Monday attention is drawn to the needs of London specially; Tuesday, the country at large; Wednesday, the world; Thursday, Ascension Day." Then an arrangement of Thanksgiving.

By a tabulation into half hours throughout London on these days, intercessory prayer will be continuous.

Every prayer that is really such—that is, which flows from the inward necessity of the soul—God answers.—*Olshausen.*

The Old Testament in the Making in the Light of Modern Research

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

III. Prologue—(Continued)

CRITICISM AND THE BIBLE

I

DISQUIET, AND HOW TO MEET IT

BEFORE discussing what modern research has to tell about the making of the Old Testament, it was necessary for us first to do what we have done—try to understand the impulse which led the Church to make certain books into a Bible, that thus we might realize the solid foundation on which the Bible rests. For if its authority rests not on any external miracle, nor on any author's name, nor on any theory of its composition, nor on any pronouncement of Church or Council or Pope or Saint, but on its own compelling power in every age to convince men that it came from God, then its foundations are safe enough, and the question how the books grew or by whom they were written or edited or brought together into a Bible can be discussed without anxiety. It is a secondary matter, a matter of mere literary interest, in no way vital to the authority of the Scriptures.

This is an important point to keep in mind. For during the past century scholars have been discussing as never before, the origins and composition of the Bible. While the discussion was confined to scholars it caused but little trouble. But now that it has come out into the open in sermons and reviews and magazine articles, the Christian public have grown uneasy and perplexed.

"If these scholars are right," they say, "it would seem that the Bible, especially the Old Testament, has not come in the way we thought; that several of the books were not written by the writers nor at the time to which they are usually attributed; that inspired histories instead of being written by one inspired man have been the result of growth and compiling and editing and revising just like any secular history; that some of the sources are oral traditions floating down in the national memory for centuries; that the Pentateuch as it stands in the Bible today appeared first many centuries after the days of Moses. If these things be true they are very startling to us, and our confidence in the Bible is decidedly shaken."

2. No one who has passed through this stage himself can help feeling keen sympathy with faithful hearts

disturbed by the intrusion of new thoughts and new view-points.

But these new thoughts and new view-points must be faced. For there is no longer now any serious question as to those disturbing statements just referred to. Whether when rightly read they may not prove the opposite of disturbing is quite another question. But at any rate they are known to be true. There are extreme views and speculations of criticism which are discredited and passing away, but there is no longer any real doubt as to the foundation facts. They have come to stay. The controversy is practically over. Through the laborious investigations of scholars for centuries, God has given new light on the making of the Bible. I believe this new light will bring nobler views of Scripture. But until we have adapted ourselves to it, it is likely to be disquieting.

How shall we adapt ourselves to it? First realize, as has been already said, the solid foundations on which the Bible rests. That is the first important thing to keep in mind when higher criticism disturbs us by upsetting our theories. And this is the second: that we had no business making these theories without any real ground for them, and so perhaps it may be a good thing that somebody should upset them for us. The vague popular idea is that Moses wrote the first book, the complete Pentateuch; then Joshua wrote the next book and put it beside the first; then Samuel wrote the next, and so on, generation after generation, some holy man contributed a completed book and added it to the inspired library of the Jews. It did no harm to believe this so long as nobody knew any reason against it. But when it was questioned we ought to have taken the trouble to find out that it was only an assumption, and that we knew little or nothing about the authorship of the books. Except in the case of the prophets the Old Testament books are all anonymous. The Bible says nothing about their authorship or composition. If we judge the Bible from what it says of itself there is in it no foundation for the popular theory of its origin.

There are some statements on the subject in the Jewish Talmud written in the early Christian centuries, but we have only to read them to see that they are mere conjectures.

Here, for example, is the most famous of them. It is in the Talmud tract, "*Baba Bathra*," giving certain fanciful reasons as to the order in which the books should stand. Then comes a section on the authorship of the Books—

"And who wrote them (*i.e.* the Books of Scripture)? Moses wrote his own book, and the section about Balaam and Job. Joshua wrote his own book, and eight verses in the Torah. Samuel wrote his own book and the books of Judges and Ruth. David wrote the book of the Psalms at the direction of the ten elders, the first man, Melchizedek, and Abraham and Moses and Heman and Jeduthun, and Asaph, and the three sons of Korah. Jeremiah wrote his own book, and the book of the Kings and Lamentations. Hezekiah and his company wrote Isaiah, Proverbs, Song of Songs, and Ecclesiastes. The men of the Great Synagogue wrote Ezekiel and the Twelve (minor Prophets), Daniel, and the Roll of Esther. Ezra wrote his own book, and the genealogies in Chronicles down to his own time. . . . Eight verses which are in the Torah Joshua wrote: for the reading is: 'And Moses the Servant of the Lord died there.' Is it possible that Moses should have in his lifetime, written the words: 'And he died there'? Was it not that Moses wrote so far and from that point onward Joshua wrote? . . . Joshua wrote his own book: but as for that which is written, 'And Joshua the son of Nun the servant of the Lord died,' Eleazar added it at the end. And whereas it is written, 'And Eleazar the son of Aaron died,' Phineas and the Elders added that. Whereas it is said Samuel wrote his own book and it is written, 'And Samuel died,' Gad the Seer and Nathan the Prophet added that."

3. Evidently this is all mere conjecture. But such conjectures are responsible for some part at least of the present day vague disquiet. For the early Christian Church in an uncritical age in taking over the Bible of the Jews took over also some of their theories. By and by these theories grew into the popular Christian tradition, and became so interwoven with men's ideas about the Bible that when scholars began to disturb the theories people got an uneasy feeling they were disturbing the authority of the Bible.

There is a wise saying of Bishop Butler, often quoted, but not so often kept in mind when it is needed.

"As we are in no sort judges beforehand . . . by what means it were to be expected that God would naturally instruct us, so upon supposition of His affording us light and instruction by Revelation we are in no sort judges by what methods . . . it were to be expected that this supernatural light and instruction would be afforded us. Therefore, neither obscurity . . . nor early disputes about the authors of particular parts, nor any other things of the like kind, though they had been much more considerable than they are, could overthrow the authority of Scripture; unless the Prophets, Apostles, or our Lord had promised that the book containing the Divine Revelation should be secure from such things."

II

THE POSITION TODAY

It is hopeful to see how faith and common sense are modifying the

position as the years go on. We are gradually adjusting our focus, and getting accustomed to the newer point of view. We see that historical investigation and literary research have raised problems which absolutely necessitate a readjustment of our old conception about the making of the Bible. And the hope is dawning on us that good will come of it. We are remembering how the Evolution scare in the last generation showed the need of readjustment of our views of God and nature, and how through that scare and that readjustment we have greatly gained in our conception of the unsearchable wisdom and goodness of the Creator.

And Faith is whispering to us, "It shall be so again. Trust God always. Follow truth at any price and it shall be well."

We still see the Word of God exercising continuously its mysterious power on the world. We still see that it came by the operation of the Holy Spirit. But we see that this operation was other than we thought. He left more to human instruments than we once supposed. The beginnings were earlier than our traditions said. Not "Back to Moses," but a millennium before Moses amid a primitive people, amid legends and myths and folk songs "the spirit of God was brooding on the face of the waters," and under His Divine impulse a people and a literature were beginning their rise to the throne of spiritual influence in the world. By strange unnoticed steps, far otherwise than we deemed, the Bible grew, and we, as our first wonder has passed, are beginning to say, "Why not? Why should not God as well reveal Himself in this way as in any other?"

2. And so the Church is settling down again. The odium against criticism is passing away. For it is seen that true and reverent criticism is a hand-maid to the Bible, being only the legitimate interpretation of historical facts relating to it. Religion must always gain in the end by the loyal following of truth wherever it leads.

A change has come over the whole spirit of the controversy. There is on the one side more sympathy and more reverence for the Scriptures, and on the other side more generous appreciation of learning and high purpose and long patient work. Also, people are less afraid of what may result. They know now the worst that is ever likely to be said. Much of that worst has proved erroneous and passed out of mind. And there is no more such behind. In fact the whole tendency has grown more conservative lately.

3. Now that we are nearing the close of *destructive* criticism—de-

structive of old theories baseless and untrue, it is surely fitting that the Church should attempt more to do *constructive* work, to tell as far as can be known at present the true story of the making of the Bible in the light of modern research. These papers form one—a very humble one—of such efforts on behalf of the thoughtful devout layman who is still puzzled and distressed. Like a child vaguely fearing a bogie in the dark he does not quite know how much there is to be feared—how much is behind which has not been told to him. Our purpose is to drag out the bogie

(To be continued)

The Growth of the Church in the Prairie Provinces

By W. EVERARD EDMONDS

THE first clergyman of the Church of England to undertake work in Western Canada was the Rev. John West, who reached the Red River Settlement in October, 1820. He had many obstacles to contend with, and his ignorance of Gaelic as well as his love for the liturgy of his own communion rendered his ministrations obnoxious to the Scotch settlers who formed the back bone of the little pioneer community on the Red.

Rather than remain inactive, however, Mr. West became chaplain to the Hudson's Bay Company and visited the Indians for the historic Church Missionary Society. With strong views on the subject of education he had a log house prepared for a school house about three miles below Fort Garry, and in the year 1821 he established an auxiliary Bible Society for the furtherance of the work of the church in Rupert's Land. Finding it hopeless however, to overcome the prejudices of the Scotch settlers against the Anglican liturgy, he left the colony in 1823 and returned to the Mother Land.

St. John's Church, or the Upper Church, was built by Mr. West's successor, the Rev. D. T. Jones, who also founded St. Paul's or the Middle Church. Mr. Jones, who was an able and eloquent preacher as well as a man of great tact, was chaplain to the Hudson's Bay Company and a member of the Council of Assiniboia, under Governor Pelly.

The Rev. William Cochrane was another clergyman who did much to advance the work of the church throughout the settlement. He was appointed Councillor of Assiniboia in 1839 and attended no less than thirty-six sessions of the Council. He was much interested in educa-

and show it to him—to tell him frankly the disturbing things that have been learned that he may judge for himself if he has reason to be afraid of them.

To many who have thought very deeply about it, it seems that the Bible will be the richer for all that we have learned—that its inspiration will be more understood and appreciated as we realize more, in the fuller light of historical research, the tender and wonderful methods of God's self-revelation to man, His patience and resourcefulness and silent workings unseen by any human eye.

(To be continued)

tional matters and was the first Protestant clergyman to undertake anything like aggressive missionary work among the Indians. In 1827 he founded St. Andrew's Church, and parishioners there still cherish fond traditions of this splendid example of muscular Christianity, who could not only preach a rousing sermon, but could teach his people how to wield an axe and guide a plough. In 1836 Mr. Cochrane founded St. Peter's Mission near Selkirk, and in 1854 another mission at Portage la Prairie. In the following year he was appointed Archdeacon of Assiniboia.

It is impossible to mention here the names of all the clergy who labored so faithfully for the Church in Rupert's Land in its earlier days. Special mention should be made, however, of the great work done by Archdeacon Hunter and Archdeacon Cowley. Nor must the work of the Rev. John Macallum be forgotten, for under his guiding hand the Red River Academy founded by Rev. John West rose to considerable importance in the settlement under its new name of St. John's College.

With the founding of the diocese of Rupert's Land and the consecration of the Rev. David Anderson as Bishop in 1849, the Church of England began to take a prominent place in the development of church life in the West. When Bishop Anderson retired in 1864 he had more than twenty clergy under him. "Missions had been planted," writes his successor, Bishop Machray, "in the far north at Fort Yukon, on the Mackenzie River at Fort Simpson; at York Factory and Albany, as well as Moose on the shores of Hudson Bay; and at various points in the interior."

Bishop Machray arrived on the Red River in 1865, and threw him-

self into the work with characteristic vigor. In his eyes, religion and education went hand in hand, and he immediately took steps to revive St. John's College which had languished on account of lack of funds. With this object in view, he invited Rev. John Maclean, then at work in Eastern Canada, to come to Rupert's Land as warden of the college. At the first conference of his clergy held in 1866, Bishop Machray placed the matter before the delegates assembled. His proposals were cordially received and a motion was passed that such a college for the higher education of the children of the colony and the training of the clergy was essential to the efficient working of the diocese. Mr. Maclean arrived in the settlement in October, 1866, and on Nov. 1st, St. John's College was opened with an attendance of three students in theology and nineteen pupils in the College School.

Then began a series of visitations by the new Bishop to the various parishes of his far-flung diocese. In 1868 he reached Moose Fort, where the Rev. John Harden, a most earnest missionary, had been labouring among the Indians since 1851. The Bishop on seeing with his own eyes the remarkable success which had crowned Mr. Harden's efforts, came to the conclusion that these distant missions in the North should have a Bishop of their own.

It was not until 1872, however, that Bishop Machray was able to arrange for the subdivision of his huge diocese. With the multiplicity of interests that bound him to the growing settlement on the Red River, he found it impossible to visit the missions in the great territory watered by the Mackenzie and Athabasca Rivers, or even those missions that had been established in the various settlements along the Saskatchewan. Accordingly, while visiting Great Britain in 1871, he asked the great Missionary Societies, which have done so much to advance the interests of the church in the colonies, to assist him in the founding of three new sees. Moosonee, Athabasca, and Saskatchewan.

The Societies responded to his appeal and on his return to Canada the Bishop called a meeting of the Diocesan Synod to be held in St. John's Cathedral early in 1873 for the purpose of marking out the boundaries of the new sees. and for organizing the work of the Church in the West as thoroughly as possible. The Synod met, and after assigning boundaries for the four bishoprics, Rupert's Land, Moosonee, Athabasca and Saskatchewan, decided to form these sees into the Ecclesiastical Province of Rupert's Land, stating that as soon as two of

the new dioceses were organized, a Provincial Synod was to be summoned for the purpose of framing a suitable constitution for the general government of the Church in the West.

The men appointed to the new bishoprics were clergymen eminently qualified to perform the arduous duties of a missionary bishop. The Rev. John Harden, who was consecrated first Bishop of Moosonee, had labored for more than twenty years on the bleak shores of Hudson's Bay. The Rev. W. C. Bompas, the Apostle of the North, had been the first clergyman to be ordained to the priesthood by Bishop Machray, and he had never once left his northern isolation until he came out to be consecrated Bishop of Athabasca in 1874. The Venerable Archdeacon Maclean, who became Bishop of Saskatchewan, had been an old college friend of the Bishop of Rupert's Land at the University of Aberdeen, and from the time he had arrived on the Red River to take charge of St. John's College as Warden, he had been the Bishop's constant companion, counsellor and friend. It must have been a day of heartfelt joy to Bishop Machray when he saw the three new bishoprics so admirably filled, for he could not but feel that with the new sees in such capable hands, the church's work must prosper abundantly.

Nor was he disappointed. The success of the work in the new dioceses led to the creation of others. In 1883 the diocese of Assiniboia or Qu'Appelle was formed and Canon Anson, the Bishop's Commissary, became its first bishop. The diocese of Athabasca was also divided, Bishop Bompas taking the northern portion, the new diocese of Mackenzie River, while he was succeeded by the Rev. Richard Young as Bishop of Athabasca. Bishop Maclean passed away in 1886, and in the following year the Rev. Cyprian Pinkham, Archdeacon of Rupert's Land, succeeded him in the diocese of Saskatchewan. The first Synod of the new diocese of Calgary was held in 1889 and Bishop Pinkham became the first Bishop of this see, a position which he still retains. In 1890 the diocese of Selkirk or Yukon was created and the revered Bishop Bompas again moved northward, the Ven. Archdeacon Reeve succeeding him as Bishop of Mackenzie River. Nine years later the Provincial Synod of Rupert's Land established the new diocese of Keewatin and the Ven. Archdeacon Lofthouse was consecrated its first Bishop in 1902.

In the Spring of 1904 the great statesman Bishop, Archbishop Machray passed to his reward amid universal mourning. He entered upon his work in the West as Bishop of

one vast diocese. He bequeathed to his successor, the Right Rev. S. P. Matheson, nine thoroughly organized sees, each having its own Bishop and clergy. A new episcopal province had been founded, a great spiritual organization had been built up, and education, both secular and religious, had been adequately provided for. "His works do follow him," and fitly indeed does the inscription, on the Iona cross above the great Archbishop's grave in the churchyard of St. John's Cathedral, bear witness to his work in this new land he loved so well: "He fed them with a faithful and true heart, and ruled them prudently with all his power."

During the past year, a tenth see has been carved out of the diocese of Calgary, the new diocese of Edmonton, and the consecration of its first Bishop, the Right Rev'd Henry Allen Gray is still fresh in our minds. May his labours also be crowned with success! "We

wish him good luck in the name of the Lord."

Said the late Cecil Rhodes to a visitor at his home in South Africa, "I look around me and see homes and still more homes." That vision is being realized in Western Canada today. This last great West is fast becoming the melting pot of the nations and our hope for the future lies largely in the hands of the Christian Church. Lord Morley, in his "Life of Gladstone," says of his hero: "He upheld a golden lamp!" And what nobler tribute could be paid to any man at the end of a life of service than this, "He upheld a golden lamp!" What greater tribute could be paid to any institution? May the Church in the West merit it in the years to come! May she ever uphold the light of a high ideal, and aim to make this new land not only a worthy part of Canada and the Empire, but that portion of God's earth where civilization shall reach its highest point.

The Adaptation, Enrichment, and Revision of the Book of Common Prayer

(Continued)

Prayers and Thanksgivings Upon Several Occasions

By THE BISHOP OF KINGSTON

RUBRIC. Prayers. To be used at Morning or Evening Prayer, after the Prayer for Clergy and People, or in the Litany after the Prayer *We humbly beseech thee*.

Thanksgivings. To be used before the General Thanksgiving. The following Prayers have been added.

(1). At the New Year (from the Scottish Prayer Book).

(2). For Unity (from the Accession Service).

(3). Alternative to above (adapted from the Missal).

(4). For Christian Missions (from the Irish Prayer Book).

(5). Alternative to above (from the American Prayer Book).

(6). For missionaries in our own country (from the Form set forth by M.S.C.C.)

(7). For missionaries in Distant Lands (from the Scottish Prayer Book).

(8). For those about to be confirmed (from the Scottish Prayer Book).

(9). During the vacancy of a See (adapted from the Report of the Irish Committee).

(10). During the vacancy of a Pastoral Charge (adapted from the Scottish Prayer Book).

(11). For the Synods of the Church (adapted from the Form set forth by the House of Bishops).

(12). During Parliamentary and other

elections (adapted from the Scottish Prayer Book).

(13). A Prayer for Fair Weather taken and adapted from that in the Scottish Prayer Book, and substituted for the Prayer now in the Prayer Book.

(14). For Fruitful Seasons. To be used on Rogation Days and at other times.

(15). Prayer for Rogation Days.

(16). Prayer for a blessing on Fisheries (adapted from the Scottish Prayer Book).

(17). Prayer for Hospitals (adapted from the Scottish Prayer Book).

(18). For the Recovery of a Sick Person (from the Scottish Prayer Book).

(19). For those who travel (from the Scottish Prayer Book).

The Prayer for Parliament has been adapted to include the Dominion Parliament and Provincial Legislatures.

The Prayers in the time of dearth and famine and in the time of any common plague or sickness appear in the following adapted forms:—

IN THE TIME OF DEARTH AND FAMINE

(Adapted). O God, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; Behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the present scarcity and dearth which we have most justly deserved, may through thy goodness be mercifully turned into plenty; for the love of Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, now and forever. Amen.

IN THE TIME OF ANY COMMON PLAGUE OR SICKNESS

(Adapted). O Almighty God, the Lord of life and death, of health and sickness, have pity on us miserable sinners, now visited with great sickness (and mortality).

Withdraw from us, we pray thee, this grievous affliction. Teach us so to understand and obey thy laws, that under thy good providence we may live in health and well being all our days. Enlarge our charity to relieve the distressed, and above all, bless this visitation to the welfare of thy people and the glory of thy holy Name, through Jesus Christ our Lord. Amen.

The Prayer *In the time of War* from Forms of Prayer to be used at Sea is substituted for the Prayer *In the time of War and Tumults* in the present book.

Thanksgivings.

(1). For Fair Weather. The following adaptation has been made as in the Irish Prayer Book.

FOR FAIR WEATHER

(Adapted as in *Irish Prayer Book*). O Lord God, who hast in thy mercy relieved and comforted our souls by this seasonable and blessed change of weather: We yield thee hearty thanks for this thy goodness towards us, beseeching thee to give us grace to use this and all thy mercies to the honour and glory of thy holy Name; through Jesus Christ our Lord. Amen.

(2). In the Thanksgiving for Restoring Public Peace at Home the words "and stillest . . . unruly people" have been struck out, and "unhappy" substituted for "seditious."

The Collects, Epistles and Gospels.

The following Rubric from the Order how Holy Scripture is appointed to be read is printed as a second Rubric here.

Note also that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, when it is not in this Book otherwise ordered.

In the Rubric after the Collect for the First Sunday in Advent *with* is changed to *after*.

The Collect for the Fourth Sunday in Advent.

In its ancient form this Collect was addressed to the Second Person of the Trinity. It has been adapted and furnished with an ending suitable to a Prayer to our Saviour, as it was originally intended to be.

THE FOURTH SUNDAY IN ADVENT THE COLLECT

O Lord, raise up (we pray thee) thy power and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

Dates of all Festivals which fall on fixed days are placed at the foot of the page.

After the Gospel for the Epiphany this rubric appears.

The same Collect, Epistle and Gospel shall serve for every day after unto the next Sunday.

After the Gospel for Ash Wednesday the above rubric is repeated with the addition of the words—unless it be otherwise ordered in this Book.

To the title The Sunday Next Before Easter is added—commonly called Palm Sunday.

The Collect for Palm Sunday is printed in full before the Epistle on the Monday, Tuesday, Wednesday and Thursday in Holy Week.

The Third Collect for Good Friday is thus amended. The words after *Have mercy upon* to *Hereticks* are removed and it now reads—*Have mercy upon the Jews, thine ancient people, and upon all who reject and deny thy Son*.

After the Gospel for Ascension Day the following rubric appears—

The same Collect, Epistle and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Philip and St. James.

The title of the Twenty-Fifth Sunday after Trinity is changed to the Sunday next before Advent, and the following rubric takes the place of the present one.

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If there be twenty-six Sundays after Trinity, the Collect, Epistle, and Gospel for the Sixth Sunday after Epiphany shall be used on the twenty-fifth Sunday.

If there be twenty-seven Sundays, the Collect, Epistle, and Gospel for the fifth Sunday after Epiphany shall be used on the twenty-fifth Sunday; and the Collect, Epistle and Gospel for the sixth Sunday after Epiphany shall be used on the twenty-sixth Sunday.

And if there be fewer than twenty-five Sundays, the overplus shall be omitted: Provided that this last Collect, Epistle and Gospel shall always be used upon the Sunday next before Advent.

The following are the proposed Proper Anthems, printed before the Collect for the Day, as on Easter Day.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST, COMMONLY CALLED CHRISTMAS DAY

At Morning Prayer, instead of the Psalm, O come, let us sing these Anthems, shall be sung or said.

Behold a virgin shall conceive and bear a son: and shall call his name Immanuel. *Isaiah 7: 14.*

Unto us a child is born: unto us a son is given. *Isaiah 9: 6.*

In this was manifested the love of God towards us: because that God sent his only begotten Son into the world that we might live through him. *1 St. John 4: 9.*

And of his fulness have all we received: and grace for grace. *St. John 1: 16.*

Blessed be the God and Father of our Lord Jesus Christ: who hath blessed us with all spiritual blessings in heavenly places in Christ. *Ephesians 1: 3.*

Glory be to the Father, and to the Son, and to the Holy Ghost:

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

GOOD FRIDAY

At Morning Prayer, instead of the Psalm, O come, let us sing, these Anthems shall be sung or said.

Behold the Lamb of God: which taketh away the sin of the world. *St. John 1: 29.*

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him: and with his stripes we are healed. *Isaiah 53: 5.*

(Continued on page 14.)

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NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE E. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop.	Bishop of Kingston, Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWMAN, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

ALGOMA

In answer to the request of the Society for the Propagation of the Gospel, the Bishop of Algoma is asking certain parishes to undertake the privilege of a weekly hour of intercession. The hour of six to seven on Thursday evenings has been allotted to Algoma Diocese.

Our Bishop has returned to Sault Ste. Marie, Sunday, May 17th.

The Venerable Archdeacon Gillmore, D.D., has been many months at Port Carling and has left for the Pro-Cathedral where he is now helping the Rev. P. K. Law during the vacancy.

The Algoma Association paper for this quarter contains much inspiring matter. The report of the Annual Meeting tells how our good friends began with a service of Intercession in St. Stephen's, Gloucester Road, conducted by the Rev. Roland Allen, and then gathered in large numbers at the residence of Mr. and Mrs. George Mac-Millan.

The Dean of Westminster took the chair. Canon Masterman said he believed that the Algoma Association was "spiritualizing our conception of Imperialism." The Church of England stood: 1. To bring to those new countries the Historic Episcopate; 2. To uphold a definite standard of Truth; 3. Being the one Christian Body which had never abandoned the hope of reunion but had always in the thought of the great High Priestly Presence, believed that in some way God will bring back the scattered bodies to the One Great Body... it stood for continuity, maintaining the unconquerable hope of reunion.

The Rev. H. Noel Nowell, Vicar of Norwich, described a visit which he paid to enable the Rector of St. Luke's, Fort William (Rev. S. M. Rankin) to take a holiday. Visiting the work overseas altered his outlook immensely. It was a privilege to work under the guidance of such a man as Bishop Thorneloe.

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The Rev. J. E. Ward, assistant Priest at Yiewsley—a Canadian who knows Canada from sea to sea, said emphatically that the needs of Algoma and the desert of Algoma were greater than those of any other part of Canada.

In the report read by the Hon. Secretary (Miss Eda Green) the urgent need was emphasized of raising at least £1,400 a year for stipends so that the clergy may have a living wage, and £2,000 for capital of the Superannuation Fund.

The Quarterly also contains a letter from Algoma by the Rev. John Leigh, Rector of Cobalt.

The Rev. T. A. Gurney, M.A., L.L.B., writes "The Message of Swanwick," and in closing says of this place of many missionary conferences:

"Swanwick" has already revealed unexplored resources available for God's work when His people are "willing in the day of His power."

From the Editorial we learn that the Rev. T. N. Munford—ever remembered at Coppercliff and among his fellow-clergy—is acting as Chaplain for Devon.

SAULT STE. MARIE

On Tuesday, May 12th, the Choral Society of St. Luke's Pro-Cathedral gave their second concert in the Parish Hall. Professor Fergusson and his choir of voices are certainly to be congratulated on the excellency of their work.

At a supper held after the concert the society presented Professor Fergusson with a handsome cheque and many expressions of admiration.

SCHREIBER

On May 11th the Bishop of Algoma paid his annual visit to St. John the Evangelist's Church. Choral Evensong with a Confirmation service took place at 7.30, when eight candidates received the laying on of hands and an oak Font Stand was dedicated by the Bishop. After the service the Bishop attended a meeting of the Building Committee for the proposed new church and parish room, giving his most valuable counsel and advice as to the proposed scheme. Lord Strathcona had promised the last thousand dollars, but his executors desire the congregation to raise the balance that is needed within a year of his Lordship's death.

Will any of the readers of CHURCH LIFE be so kind as to contribute towards this much needed building in this important railway centre on the main line of the C.P.R.?

CALGARY

On Sunday, May 10th, the Bishop of Calgary visited Banff and confirmed 11 candidates.

The work of completion of St. George's Church, with the exception of the spire, has been commenced. Owing to the large number of holiday visitors to Banff during the summer, a much larger church is needed than local congregations require, but St. George's is not only of fair size, but is one of the most attractive and solidly built churches anywhere outside the large cities.

The Rev. R. D. Harrison, Rector of Banff, is taking examinations for a B.D. degree.

On Sunday, May 17th, the Bishop confirmed 11 candidates at Coleman. He also celebrated the Holy Communion, the number of communicants being 52, a record number for Coleman. In the evening the Bishop was driven out to Hillcrest, where he dedicated the chancel of the new church of St. Francis of Assisi, the nave of which also serves as a parish hall. Though only a small building, a congregation of about 150 was packed into it, many others having to remain outside. The Rev. D. J. Watkins Jones, who is Rector of Coleman and Hillcrest, and the Rev. R. J. Shires, Rector of Lundbreck, etc., assisted in the service.

During the two years Mr. Watkins Jones has been at Coleman, not only has the church at Hillcrest been built, but a parish hall has been built and the Rectory completed at Coleman, both being free of debt. The Church life of both places is decidedly encouraging and is a splendid testimony to the work of the Rector.

ARCHDEACONRY OF RED DEER

The second Archidiaconal Conference of Red Deer was held in St. Luke's Parish Hall from April 27th to May 1st. A chapter meeting of the rural deanery of Red Deer was held concurrently. Owing to the absence of the secretary through illness the Rev. A. D. Currie was elected to that position *pro tem*. Apportionments, Sunday School work, election of lay delegates to the executive, etc., was taken up on the first afternoon. Several amendments to the rules of order of the diocese were also discussed. The matter of the procedure of electing a Bishop took up the few remaining minutes of the afternoon session. After Evensong the Bishop gave a very instructive address on the "Importance of Teaching Church History." The Bishop said how important it was at this time to be thorough in this teaching as well as systematic. When the talk of union was in the air we should see that our people have a proper understanding of what our Church stands for. At the evening session, the Bishop who was present, was asked about the first Celebration at the synod being a corporate one. His lordship suggested that the rural deanery of Red Deer send this idea down to the executive as a resolution. Just before adjourning for the evening a short, but at times sharp discussion took place on loyalty to the Prayerbook. The Bishop said that he had the draft of the new Canadian Prayerbook which he thought would meet the wishes of most of the clergy.

Every morning at 8.00 a.m. during the conference there was a celebration of Holy Communion. On April 28th, the second day of the conference, the Bishop gave an account of the History of the Church in Prince Rupert's Land. His Lordship mentioned among other things, the coming of the Rev. John West to Fort Garry, as Winnipeg was called in the olden days. The coming of the first bishop, Bishop Anderson, whose endowment was raised by an officer in the employment of the Hudson Bay. The first episcopal visit which was made in 1842 by Bishop Mountain. The planting of men in the

Red River settlement; the building of the old cathedral in Winnipeg in Bishop Anderson's time. When his Lordship came to the West there were only twenty-two clergy in Western Canada, that is to say between Labrador and the Rocky Mountains.

Noon came all too quickly, and the address had to be adjourned. After lunch a short chapter meeting was held for the benefit of those, who through stress of work could not get in in time for yesterday's session. After this the Bishop continued his most interesting address. In this second part of his address his Lordship spoke on the reasons which brought him to Western Canada, and the early history of the diocese of Calgary.

At the evening session an address was given by the Rev. A. P. Hayes, principal of the Bishop Pinkham College, on the Ordinal. He called the clergy to task for their disloyalty to the Prayerbook. His paper was thoughtful and instructive. At the close there was a discussion which waxed rather sharp at times.

Wednesday, April 29th, was conducted by the Dean of Calgary as a quiet day. As the Dean felt that he had to leave by the evening train, some change had to be made in the programme and in the evening the archdeacon gave a paper on the "Temptations of the Priesthood." At the conclusion the clergy had a little talk amongst themselves about the different trials and temptations which come to them all.

On Thursday, April the 30th, the day was given up to varied occupations. In the morning a paper on the First Epistle to Timothy was given by the Rev. H. F. Harris of Stettler, and a devotional study on St. John verses 24 to 29. In the afternoon some of the members of the other religious bodies were present at lunch and took part in a discussion afterwards on prohibition in the province of Alberta. The Anglican clergy seemed to be divided on the subject, although it was noticed that two of the clergy in the above named church maintained a grave silence throughout the discussion. In the evening the clergy, with the help of two laymen played the High School at football, but owing to the strenuous efforts of the representative from Stettler to keep goal and play centre forward at the same time, the clergy won by one goal to none.

Later in the evening Archdeacon and Mrs. Dewdney held a reception for some of the members at St. Luke's, Red Deer. Songs (in which the clergy were very conspicuous) and games were taken part in by young and old alike and the splendid supper prepared by Mrs. Dewdney and her ever willing helper, Miss Tyrone, was done justice to by all.

Next morning a short chapter of the deanery was held and a devotional study was conducted by the Rural Dean on St. John XXI, verses 15-19. Votes of thanks were given to those who had done so much for the welfare of the clergy. Too much cannot be said about the kindness of Archdeacon and Mrs. Dewdney in entertaining the clergy and doing everything for their welfare and comfort. If all the clergy went back to their parishes as much benefitted as the writer was they will understand what is meant by these words. The next meeting is to be held in the last week of September. Among those present at the conference were: The Bishop of Calgary, the Dean of Calgary, the Rural Dean, C. W. G. Moore, etc., etc. A. D. Currie, secretary-treasurer.

CALEDONIA

Seven young men and one young woman were confirmed by Bishop Du Vernet in St. Paul's Church, Metlakatla, on Sunday morning, May 10th. The candidates, six native and two white, were presented by Rev. R. W. Gurd.

HURON

The new Church of St. James' the Apostle was dedicated by the Bishop of the Diocese on May 13th.

The Bishop held confirmation services at Stratford on the 17th, at St. Paul's in the morning and St. James' in the evening. There were about 50 confirmed in each church.

WALLACEBURG

The Annual S. S. Convention and Rural Deanery Meeting of the County of Kent was held in the Church of St. James' the Apostle on Tuesday, May 12th. About forty delegates were in attendance. The day began with a celebration of the Holy Eucharist, the rector of the parish, Rev. Arthur L. Charles, being the celebrant, and Rev. W. J. Spence reading the Epistle, and Rev. A. A. Trumper the Gospel, and also preaching the sermon. The delegates were entertained to luncheon and supper in the new rectory by the ladies of the Guild and members of the congregation. The afternoon session was opened by an address of welcome by the rector, after which the Rural Dean, Rev. T. Dobson, took charge of the following programme:

A paper by F. W. Lindley on the subject of "Training our S. S. children for full church membership." Dr. R. V. Bray led the discussion.

Then followed a paper on the work and aims of the A.Y.P.A., by Rev. C. R. Gunne, of London, and Rev. Jos. Tulley, of Thamesville, led the discussion.

Mrs. G. B. Sage, President of W.A. for the diocese, then gave a most helpful and instructive address on many features of the great grand work that the members of the W.A. are doing. The Convention was brought to a close by the service of Evening Prayer, the Rev. W. J. Spence, of Chatham, being the special preacher, and preaching a forceful sermon from the text "God is love."

This parish during the past year has made rapid strides in progress and God has blessed abundantly the efforts put forth. On Easter over 120 communicants received the Blessed Sacrament, and of this number over 70 were present at the early service. During the year many handsome and costly gifts and memorials were presented to the church, viz., a gift from the Chancel Guild of one large electric fixture for the chancel, also one from the G.F.S. for the nave. The cost of rebuilding the organ was given by Mr. D. A. Gordon, and a sterling silver lined chalice and paten was just recently given by Mrs. Wm. Yates.

The memorials were, viz., a brass tablet in memory of Chas. Chubb, sanctuary standards and a window in memory of Mrs. A. McLean, a new baptistry in memory of Robert W., child of Mr. and Mrs. John Edmonds, also a beautiful font cover. Memorial windows were given by Mrs. Jos. Rothery, Mrs. R. C. Stonehouse, and two by the Y.P.S.

The parish is supported entirely by voluntary offerings and the church has been beautified by personal gifts. In the near future the congregation hope to be able to undertake the building of a parish hall.

AYLMER

On May 7th, at the Rectory, Aylmer, there fell asleep in Jesus, Helen, beloved wife of Rev. C. Miles, Rural Dean of Elgin. She will be much missed by all who knew her. She was an ideal mother, and never happier than when surrounded by young friends, upon whom her precious influences for good were both deep and lasting. She was indefatigable in the various departments of church work, both within the parish and in missionary efforts. Her

personal charm and ready sympathy endeared her to all in the different parishes where she lived and laboured, and many were the tokens of sympathetic sorrow sent from them to the bereaved family. Besides her husband, she leaves three daughters to mourn her loss, Maude and Winnifred, at home; and Mrs. W. A. Ruttan, of Salt Lake City. The floral tributes from former and present parishioners were many and beautiful. The funeral service was taken in Trinity Church by Ven. Archdeacon Hill, D.D., of St. Thomas, assisted by the surpliced choir, under the able leadership of Prof. W. G. Campbell of Aylmer, after which interment took place in Aylmer Cemetery.

LONDON

The spring meeting of the East Middlesex Rural Deanery was held in St. Matthew's, London, on the 12th and 13th inst., beginning with Evensong, the preacher being the Rev. W. H. Dunbar, Rector of Thorndale, whose subject was "the Power of Prayer."

Wednesday's proceedings began with a celebration of Holy Communion, Rural Dean Appleyard being celebrant, with the Rev. Mr. Eccleson, Epistoler, and Canon Craig, Gospeller. Canon Craig preached on the Holy Eucharist. There were a good many communicants in addition to the clergy.

The business session appointed a committee to take what steps shall appear desirable in reference to opening services near Wortley Road, where there are some sixteen church families without any church within reach, while the question of Church Extension near Knollwood Park stood over till the fall session.

After luncheon, provided by the W.A., a number of papers were read. The Huron Book Club whose benefits are now extended to Divinity students, was told of by the Rev. Professor Wright, who urged its enlargement, as when clerical libraries are broken up. Missionary Problems, as that of what is to be done with the influx of foreigners, was the subject of the Rev. Precentor Tucker's paper, it also urged greater use of the Duplex Envelope. Rev. Mr. Reegion on Public "Schools," was dealt with by the Rev. Dr. Sage, who strongly commended Dr. Seath's proposal to make Holy Scripture a "bonus" subject at the Entrance Examination. A resolution warmly approving the scheme was passed, a copy to be sent Dr. Seath.

Dr. Tucker in a paper on "Social Service Work," spoke severely of the apathy of church laymen in London as to social betterment. The "Ember Pennies" scheme was warmly commended by Professor Wright. It aims to provide means for increasing the number of ordination candidates in this diocese by aiding Huron College, and has been approved by the Synod. It has had much success in England.

The Rev. Principal Waller's paper on "Huron College, Retrospect and Prospect," expressed devout gratitude for past progress and strong hope for still greater success in the immediate future, as there is expected a considerable increase in numbers in the number of students next session, while the attainments of the students are steadily improving.

In the evening session a Rural Deanery branch of the A.Y.P.A. was formed, as wished by the Bishop. Addresses were given by Mr. Sidney Jones, Mr. Eldon Garratt, and the Rev. S. E. Mackegney, and the Rural Dean, who as Secretary for the Dominion A.Y.P.A., was able to tell of encouraging progress throughout the country.

The meeting of the Women's Auxiliary, held during the same time as the forenoon session of the Chapter, organized a Deanery Branch, as recommended by the Synod, with Mrs. E. Appleyard as President, and Mrs. H. Carson as Secretary. The members attended the

afternoon and evening sessions of the Chapter.

The session was harmonious and very profitable.

GREY DEANERY

The autumn meeting of the Deanery Chapter of Grey will be held at St. George's Church, Clarksburg. Strong interest is being aroused in this forthcoming session, as it will be a practical demonstration of the tremendous power for good slumbering in the Deanery organization. Where are the Laymen? Come to Clarksburg next September before echoing this complaint, "and be not faithless but believing."

MONTREAL

DIOCESAN THEOLOGICAL COLLEGE

The Annual Convocation of the Montreal Diocesan Theological College which closed the 41st session of that institution was held on Wednesday the 13th of May, before a very representative gathering of the congregations of the city, which completely filled the Convocation Hall.

The Lord Bishop of Montreal presided, and he was supported on the platform by a good representation of the Governing Board of the College of McGill University, and of the sister Theological Colleges.

The Convocation address was delivered by the Venerable Archdeacon Forneret, D.D., of the Diocese of Niagara, and the Valedictory address was presented by Mr. P. S. C. Powles, M.A., the Gault Gold Medallist for the year.

The Principal's report showed that the session had been one of the most satisfactory in the recent history of the College. The standing of the students in the University examinations and also in the Theological examinations of the College had been very creditable indeed.

One of the students received his degree of M.A. in course and one obtained his degree of Bachelor of Arts.

Four of the students received the Testamur of the College, namely, P. S. C. Powles, M.A.; W. J. Bradbury, B.A.; W. J. H. Lummis; Rev. J. Norman.

A former Alumnus, Rev. F. W. Steacy, M.A., was granted the degree of Bachelor of Divinity.

Seven of the students are presenting themselves this year to the Bishop of the Diocese for Ordination. These will make 43 who have gone out from the College during the past seven years for the work of the Church in the Home and Foreign Fields.

The Principal stated that there were at least three of their strongest men in the classes of this year who have their minds set upon work in the foreign missionary fields of the church.

During the past year two of the more recent graduates of the College have been approached with offers of posi-

tions on the professorial staff in a sister institution.

The Diocesan College is making special efforts in three directions in order to foster the idea of vocation among the youths and young men of the church.

1st.—She has established a Candidates' Guild by which young men of the church who have some idea of giving up their lives to this service, are brought into organic connection with College life.

In the second place the Annual Offerings from the several congregations of the diocese are devoted to the formation of a Bursary Fund from which assistance is given for desirable candidates, who are unable to bear the whole cost of their training themselves.

In the third place the College is providing educational facilities under conditions to meet the needs of all classes of candidates.

In addition to the opportunities provided in the regular classes of the College, an organized Matriculation Class, under a regular staff of qualified teachers, is provided for those who have not yet reached matriculation standing, and during the coming session evening classes will also be provided to meet the cases of those who are not yet in a position to give up their situations in order to give their whole time to study.

The Principal referred to the splendid opportunities now offered by the College to those who are looking for a thorough course of preparation for the Ministry. For eligible candidates there are Bursaries available to the amount of \$100 to \$200 per annum. For graduates in Arts a new three years' course is provided covering the requirements of the Testamur of the College and of the B. D. examination of the Provincial Board, and for such candidates there are competitive scholarships having an annual value of \$200.

For graduates in Arts there is also offered for competition a Travelling Fellowship of the annual value of \$800 per year, tenable for two years.

The Principal further said that the past year has been a very important year in the development of the Co-operative Scheme of Theological Training with which the College is associated. During the month of June last, with very little demonstration, the laymen who are interested in this movement, subscribed the sum of \$530,000, about one-half of which has already been paid in and is producing revenue in the interests of the Co-operative Scheme.

In order to handle these trust funds in a satisfactory manner an act of incorporation was secured from the Provincial Legislature at its last session for the Joint Board of Management.

A suitable site for the erection of a Divinity Hall has been secured on University Street and this building will be erected in the near future in order to afford the necessary relief to the over-

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crowded class rooms of the Co-operating Colleges which were not constructed with a view to the accommodation of the large number of students now attending the Intercollegiate lecture courses.

In order to attract to the Colleges candidates of the highest qualifications a travelling fellowship of \$800 a year, tenable for two years, has been established by the Joint Board of Governors, to be competed for annually by the members of the Graduating Classes from the several Theological Colleges. The first competition will be offered during the coming session.

An honorarium has also been provided by the Joint Board for the members of the Joint Faculty on condition that the respective Colleges maintain a minimum standard of salary for the members of the staff.

A common card catalogue of the books of the libraries of the four Theological Colleges is being prepared which will greatly facilitate the use of the valuable contents of these libraries.

The Co-operative Scheme is meeting with marked success. The experience of the past two years has demonstrated beyond all question the great advantages to be derived from this scheme by the Co-operating Colleges.

There are many difficulties to be met and many problems to be solved, but experience has proved that the scheme is not only feasible but decidedly advantageous.

The Rev. C. R. Scrimgeour, M.A., has resigned the position of Tutor in the College, in order to take up parish work, and the position has been filled by the appointment of Mr. P. S. C. Powles, M.A., the Gold Medallist of the year.

Rev. Dr. Howard, Professor of History and Apologetics, has been granted leave of absence for a year, in order that he may continue his studies in educational centres abroad. During his absence Dr. Howard's work will be taken by Dr. Abbott-Smith, Rev. W. W. Craig, B.D., and Rev. James E. Fee, M.A.

At the Annual Meeting of Corporation held on Tuesday, the 19th inst., the reports for the year were presented and considered and the officers for the ensuing year elected. Rev. Jas. E. Fee was appointed a member of the Board of Governors in succession to the late Archdeacon Ker, and the Rev. Dr. Charters was re-elected for the ensuing term.

The financial statement proved to be very satisfactory as the College had been able to meet the current expenses and to pay off about \$1,000 of accumulated deficit of preceding years.

The general report of the year's operations, both educational and financial, were considered to be unusually satisfactory.

ST. ANDREW'S EAST

The services on Ascension Day were well attended and the Church was beautifully decorated with plants and wild flowers. In the evening the Ven. J. Paterson-Smyth, D.D., Archdeacon of St. Andrews, preached to a large congregation; his eloquent sermon was taken from St. John 16:28.

NIAGARA

HAMILTON

Local clergy received invitations to be present at the first summer conference of the Canadian Council of the Laymen's Missionary Movement. An invitation was also extended to all laymen and any ladies who wished to attend. The affair was held at the Brant House and lasted three days, starting at 8 p.m. on Saturday, 23rd, and finishing Tuesday morning at 10. H. K. Caskey had drawn up a splendid programme on which appeared many prominent speakers. The conference took as its topics "The challenge of missions," and "the challenge to personal service."

New churches are becoming the rule rather than the exception, in East Hamilton. It was learned yesterday that the officials of St. James' Church, Barton street east, are seriously considering the erection of a new edifice which will cost between \$15,000 and \$20,000. Several desirable building sites are available, the preferable one being on Ottawa street.

No plans have as yet been prepared, but it has been definitely decided to build, and as soon as the site has been selected, plans will be obtained and work started with the least possible delay.

The congregation of St. James' has grown to such proportions, and the work being done is of so great importance, that the present building at the corner of Ottawa and Barton streets is far too small even for present needs.

GRIMSBY

His Lordship, the Bishop of Niagara, held a confirmation service in this parish on Sunday evening, May 20th. A splendid class was presented and chairs had to be brought in to accommodate the large congregation.

FERGUS

A confirmation service was held in this parish on Friday evening, May 22nd. A large number of candidates were presented to the Bishop and a large congregation was present.

GUELPH

On Sunday morning, May 24th, the Bishop of Niagara held a confirmation service at St. George's Church, Guelph. In the afternoon at Guelph Junction and in the evening at St. James' Church, Guelph. Splendid classes were presented at all of these parishes and the churches were crowded everywhere for the confirmation service.

ONTARIO

MADOC AND QUEENSBOROUGH

The Bishop of Kingston visited this parish on Ascension Day. There were present with him Revs. Rural Dean Jones, Rector of Tamworth, and F. G. Kirkpatrick of Tweed, who later were joined by Rural Dean Harris of Mar-mora, and Messrs. Lansbury and Cottrell. At 11 a.m. the Holy Communion was celebrated by the Bishop. At 4 p.m. he met the church officers of the Madoc congregation, who were joined by the Wardens and Lay-delegate from St. Peter's, Queensborough. At Evening song the Rector, Rev. C. J. Young, presented three persons for confirmation, which with seventeen presented at the Bishop's visitation last fall, brings the number confirmed in the parish dur-

ing the last six months to twenty. After service the Bishop left for Kingston, whither he was unexpectedly called.

PICTON

The Ladies' Guild of St. Mary Magdalene's Church gratefully acknowledge the receipt of \$100 from Mrs. Woolworth of New York, per Miss Morrison; \$10 from Mr. Jellet Barker, of Montreal; \$25 from Mrs. Wm. Wright, Picton; also \$10 from Mrs. Mills, Bishop's Court, Kingston, towards the organ fund. The Ladies' Guild are making every effort to clear the debt on the organ this year.

PRESCOTT

The annual meeting of the clergy of the Deanery of Leeds and Grenville met in St. John's Church, Monday, May 11th, the Bishop of Kingston with about twenty priests of the diocese, one deacon and one lay reader being in attendance. Among the matters at the business meetings of the chapters were the missionary givings appointments and an interesting review of the proposed verbal and minor alterations in the present text of the Prayer Book. The sermon given by the Bishop was an able and illuminating address.

KINGSTON

The 125th Anniversary of the erection of Trinity Church, Kingston will be observed on Thursday, June 25. All friends of the parish are cordially invited. Anniversary sermon, 10.30 a.m., Rev. G. F. Scovil, M.A.; Historical Address, 3.00 p.m., Ven. Archdeacon Raymond, LL.D.; Illustrated Lecture, 8.00 p.m., Rev. H. A. Cody, M.A. Meals served at moderate price. Proceeds for repair of spire.

OTTAWA

OTTAWA

The play put on in St. Matthew's Parish Hall on the 18th, by the Y.P.A. of St. Margaret's Church, Eastview, was much enjoyed. The proceeds amounting to upwards of \$30.00, will be expended in improving exterior of the Rectory, and the surrounding grounds.

The Concert was an exchange affair, St. Matthew's putting on a Concert and Play in St. Margaret's the same evening.

The Brotherhood Chapter of St. Matthew's are undertaking with the assistance of the Y.P.A. and S.S. teachers a thorough canvass of the parish. Many persons have moved into the parish during the last few months, and it is hoped in this way to become better acquainted.

The Rector, Rev. Geo. S. Anderson, has organized a class of boys, to look into the profession of the ministry in its proper light. Boys attending the meetings do not bind themselves to become clergymen, the idea being purely educative.

EIGHTEENTH ANNUAL REPORT OF THE WOMEN'S AUXILIARY.

The opening service was held on the evening of May 12th, when Dean Almon Abbott, of Hamilton, was the preacher. He also spoke at the public missionary meeting.

The beloved Archbishop Hamilton was celebrant at the Holy Communion. Mrs. Lennox Smith, wife of the rector of the Cathedral, welcomed all the delegates in the name of the city branches.

Mrs. Mucklston, 1st Vice-President, reviewed the past year and showed a decided increase in every branch of work, though not one board meeting had its full complement of officers. Two girls from the diocese are now in training for work in the Northwest.

Mrs. Story, of Carp, responded. All spoke of the death of Mrs. Greene, and yet felt that the common sorrow might draw all nearer to one another in

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prayer and sympathy, and thus the work expand.

Mrs. Hall, the General President, wished all God speed.

The Recording Secretary reported 47 W. A. Branches, with a membership of 1,537; 25 G.A. branches, having 618 members (an increase over both of 146 last year); 17 J.A. branches, with 444 members, and the Babies' with 569 members. There are 93 life members on the roll, 11 having been made so this year. One member was made a general life member by a Junior branch.

The Extra-Cent-a-Day Treasurer reported \$102.49 increase over last year, and that 10 branches had joined the fund during the year. The following appeals had been responded to:

Prince Rupert Coast Mission ..	\$ 95.05
Sikhs and Hindoos	158.26
Parsonage Fund, Qu'Appelle	20.21
Combermere Mission (Ottawa) ..	45.00
Peigan Reserve	25.00
Rock Bay Hospital	11.91
Towards loss of Mr. Fry's boat to the Eskimos	32.90

\$388.33

The following sums were voted at the annual from the E.C.D. fund:

Parsonage Fund, Saskatchewan	\$129.92
Jack River Mission House ...	118.85

\$248.77

The Leaflet Editor reported an increase of 24; total 1,185.

The Treasurer reported receipts for the year, \$6,116.15.

The Junior Secretary-Treasurer reported that with the help of the Babies', they (the Juniors and Babies') would gradually undertake all kindergarten work. Receipts for the year \$468.26. Those foreign districts and also the children that are outside the Canadian diocese of Kangra, Mid-Japan and Honan, will eventually be dropped and all efforts centred in our own fields.

The Dorcas Secretary reported that though the actual cash received had been less, the value of the material in the bales was much greater. Sum total \$2,612.86, including cash, bales, freight and church furnishings. The bales were sent out as follows:

Algoma	5½
Athabasca	4
Moosonee	3
New Westminster	4
Ottawa	1
Rupert's Land	1¼
Saskatchewan	15
Calgary	1½
Columbia	1
Mackenzie	3¼
Newfoundland	1
Qu'Appelle	6½
Honan	1 leper bale
India	1 parcel
Mid-Japan	1 parcel

There was not enough money to give Archdeacon MacKay his usual \$75.00, but the plea was made and in five

(Continued on page 16.)

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Women's Work and Social Service

THE time of the singing of the birds—the spring—and that always means the time of the playing of the children out of doors. One does not, perhaps, know quite where the children come from, they seem to appear all in a moment, like the fairies, and in a moment they have taken possession of every bit of open or available land in their neighborhood, and there they play the hours round.

Here is a group of small boys having a glorious game of baseball and that means a very noisy one, every boy shouting to the limit of his capacity. Here you pass a little company of scouts, flag-waving, signalling, and so on, as you watch, one of the number falls to the ground pretendingly hurt, at once receiving "first aid" from his companions; so seriously is it all done that it is almost a relief to see him at last jump to his feet and run off; further on, some little girls are busy picking dandelions in an open bit of lawn; "but not tulips," says one little voice, "the lady said, not tulips," they have quite understood and are contentedly obeying their instructions.

It is delightful to watch children at play among grass and flowers; these seem to give the right sphere for their play, and if no bigger child interferes all will be well, but the bullying, teasing, and unkind play of the big ones, too often, is one of the main reasons for the necessity of supervised playgrounds. Every playground will be put to the fullest, happiest use from now on throughout the season, and so will every bit of open land; the streets, too, for those children whose homes are not conveniently near any vacant spaces.

* * *

Summer outings will soon be beginning too, and the Fresh Air Funds will help to supply a great need for city children. Here is a delightful item from *Evangelia*, the monthly chronicle of the settlement: "The summer home, the Gables, on Lake Simcoe, will open on June 1st for mothers and babies. The first fortnight of July is reserved for boys and girls, the remainder of the summer for young women, and the first fortnight of September again for mothers and babies." A great many parties will be taken to the country or the lake-side for single days or longer outings, by the various religious and philanthropic agencies, so far as funds permit.

* * *

Another delightful institution which belongs to this season is the

Forest School, the very sound of which is almost enough to make us wish ourselves back in childhood. The forest, with its great trees and open glades, its delicious woody scents, its glinting sun gleams, its out-door life and freedom, and the comradeship of birds and squirrels, for instance, who would not gladly exchange the most perfect of school-rooms for such joys as these?

About 100 children can be accommodated in the Victoria Park School provided for the eastern section of Toronto, while over 200 applications were made for the one being opened for the western section in Howard Park, where the Parks Department has marked out a site to meet the appropriation from the Board of Education. It sounds like a prolonged picnic—meals out of doors, games and gymnastics, tooth brush drill, rests and lessons, the whole scheme is part of the expression of the modern spirit of tenderness for those whose start in life is handicapped by physical weakness or defects.

* * *

The possibilities of the Forest School are well exemplified in the work done at Birley House School, London, England, which is carried on all the year round, the primary object being to provide nine hours in the open air, good food and two hours rest in the day. The 90 pupils are brought there everyday by train; monitors serve the meals and regulate the manners, while a little "father" and "mother" preside at each table. The day's work is planned largely on the basis of a sort of miniature colonization scheme, the children are encouraged in gardening, drawing, and all sorts of manual work, clearing and fencing the land and establishing little farms; they are shown how to stake claims with flags, to exchange goods on a business footing, and to calculate profit and loss in terms of produce.

* * *

Here is an interesting item from Germany where the movement seems to have originated: "Duisburg has reversed the usual process, and has a night camp, where it shelters weakly children who without it would have to sleep in unwholesome surroundings. It is only the midday interval that is spent at home; after the midday meal the child goes to his school, the afternoon instruction over, he goes to the Erholungsstätte, where he drinks coffee and does his school tasks under supervision: the rest of the

day is given to games and frolic in the neighbouring wood. For wet weather there is a hall, and the weakest children receive recumbent treatment. After a wholesome supper they all go to the beds, which, 60 in number, are arranged in two large airy dormitories. In the morning the nurses, who care for the little ones, provide them with bread and butter and coffee, not forgetting to put a 'snack' into each satchel, and the invigorated boys and girls start for their several schools."

* * *

Spring is all beauty in itself, but its very beauty reveals some ugly things that are not inevitable. So much beauty is almost a form of order and neatness, but no beauty will entirely overcome the disfigurement of our disorders. The other night I was strolling past one of our little parks; the people who had been enjoying the afternoon sunshine had gone home and the place was deserted; the green openness and the trees with their beautiful curves and outlines and their varying shades, were enough of themselves to delight and refresh the eye, but the afternoon visitors had been pic-nicking, and it was all temporarily ruined by their leavings, banana skins, orange-peel and bits of paper, nothing worse, but enough to turn this delicious oasis into the semblance of a very untidy back yard.

* * *

Oh yes, by next morning the caretaker had been his rounds, but one would like to understand why people who have been enjoying themselves, must leave such ugly mementoes of their presence, why streets and gardens and open spaces must always suffer from so much untidy litter. I notice that the firm of Home Smith and Company who have just acquired the river bank of the Humber surveys, are leaving it unfenced, requesting in return, that the public thus privileged, should refrain from injuring trees, digging roots or building fires. Will this request be regarded?

And if not, and if the owners assert their rights to the full against the public, who will be to blame?

I wonder why people cannot be interested in helping "to keep the place nice" by checking their own impulses to disorder, by controlling the desire to throw away on the pavement or the green grass, what they no longer want—papers, tin cans, and so on—by resisting their instinct to pick and pull the flowers that someone has planted in order to make things look pretty.

* * *

A great deal is possible through suggestion. "My dear," said Carlotta the other day, "you have no idea how interested I have got in this 'neighbourhood' business. You know we live in that new part of the town; you might call it the edge of Shacktown, and the people seem awfully indifferent to appearances; they just run up shacks, and the whole place is a sort of wilderness. I've hated the looks of it, but I never thought there was anything I could do. However, I went to hear a lecture on Neighbourhood work, or something of the sort, and I thought I would see if I couldn't carry out some of the things that we were told had been done in different places.

"Well, I got Mr. M. of the local Horticultural Society to come; he is quite an authority and is tremendously keen about the whole thing; he gave an illustrated talk in the schoolhouse; we had looked up the people beforehand and got them to say they would come, and there was a very fair audience. They were delighted, so it was easy afterwards to interest them in a competition; we gave out seeds and there are to be prizes for flowers, for general improvement, for the prettiest garden and things like that. It's been ever such fun, and you know it was rather pathetic to see how some of the people responded. No one had ever thought of it, and when you saw how eager they were over it, you wondered that you had never done anything like it before. 'I love flowers, Miss,'

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BLACK, GREEN or MIXED

052

one of them said, 'but it never seemed any use bothering, but now we're going to see if we can't make our place look better, and I think it will interest the boys and make them more contented at home.'

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I feel as if I could hardly wait," concluded Carlotta, "I am so awfully anxious to see how it all turns out."

* * *

This reminds me of another experience. I remember how that little street looked a few years ago, a street of little houses in rows, each with a tiny bit of green grass in front out to the pavement, nothing pretty about it, evidently no ambition in that direction in any of the inhabitants. Then a friend of mine moved into one of the houses, I had got to know him in Sunday School, and had always been interested in him; he was a mechanic, he liked to see things looking ship-shape, and was always miserable in ugly or disorderly surroundings: he was a handy man too, and soon began tidying up.

"A pot of paint makes a great difference, Miss," he said, when I passed one Saturday afternoon, and he, in blue overalls, was putting the steps and woodwork into a shiny new dress, then he got out his mower. He kept the little square of grass cut and watered, so that it was green all summer; then he knocked up some window-boxes and kept them filled with ferns and plants. The little place was soon a picture in the street. He was a most unselfconscious person, a hard worker, and an efficient one, a lover of order and neatness and of his own home, ambitious to make the most of his surroundings, his children, his wife and himself; he had no idea whatever of a "mission," or setting an example, but was a great believer in "minding your own business." I don't think he had any idea beyond doing the best for his own home and family, and indulging his instincts for improving things and making them look pretty, but no preacher of neighbourhood missions could have been more successful. His little place became a model, the whole street toned up, his neighbours began to want a place like his, and as a means, began to weed and dig and paint and tidy up, it was the infection of example, and now that whole street delights the heart of anyone who can look on this picture, and on that of three or four years ago.—

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The Adaptation, Enrichment, and Revision of the Book of Common Prayer

(Continued from page 9.)

Herein is love, not that we loved God, but that he loved us: and sent his Son to be the propitiation for our sins. 1 St. John 4: 10.

Worthy is the Lamb that was slain: to receive power and riches and wisdom and strength and honour and glory and blessing. Revelation 5: 12.

Glory be to the Father, and to the Son, and to the Holy Ghost:

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE ASCENSION DAY

At Morning Prayer, instead of the Psalm, O come, let us sing, these Anthems shall be sung or said.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in. Psalm 24: 9.

Who is the King of Glory: even the Lord of hosts, he is the King of Glory. Psalm 24: 10.

Thou art gone up on high: thou hast led captivity captive, and received gifts for men. Psalm 68: 18.

Wherefore he is able also to save them to the uttermost that come unto God by him: seeing he ever liveth to make intercession for them. Hebrews 7: 25.

Glory be to the Father, and to the Son, and to the Holy Ghost; Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

(To be continued)

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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WESTERN HOSPITAL, TORONTO

Sir, may I again appeal for men and women who will help us at the services in the Western Hospital, Bathurst Street, on Whitsunday, May 31st? We will sing familiar hymns only. Those who will help us are requested to meet in the reception room on the right of the main entrance not later than 10.25 a.m.

CHAS. L. INGLES.

OPEN COMMUNION

May 15th, 1914.

To the Editor of Church Life:

Dear Sir.—The letter of Mr. Walter Gillespie in your issue of April 30, is a typical instance of the perplexity which has from time to time existed in the minds of many of our best and most loyal churchmen. The question is a mild Canadianized Kikuyu point of view, and whatever may be the views of my clerical brethren, it is certain in this cosmopolitan land it must be faced fearlessly and possibly finally. If, as Mr. Gillespie urges, the privilege should be that Holy Communion be administered to all good and saintly people. It is clear as the noon-day sun that our Church has no monopoly of sanctity and fitness, in that direction. The real question would appeal to most churchmen this way, the other Christian bodies do not view the Communion service in the same doctrinal way. We credit them with a deep reverence, but to us it is our very life and the special via media of Grace. To them it is only dimly symbolic and merely memorial. Spiritually at any rate it is, to us, the very Body and Blood of Christ. There necessarily comes this painful thought, these good people are barred from the privilege of communion with us. Why? Well, just this, we ourselves cannot come to it until confirmed with the tremendous altered axis of thinking this implies. The other Christian cannot get therefore the same spiritual results as we get. He revolves at a greater distance in an under orbit. Yet he is obedient to the same spiritual gravitation. One practical suggestion and a charitable one does suggest itself. It is this: that any member of another church which is sanely orthodox and sound, and not within reasonable distance of his own church might present through the Rector his letter of certificate to show his good standing in his own church. The Bishop if viewing such application favourably could grant such a member permission to Communion services only as long as he was not able to get to his own. This solution would, to my mind, exemplify our charitable

position to all who came to the Holy Table, and would not place us doctrinally in a false position, for the member of another communion would thus become truly an invited guest to the Table of our dear Lord. This would effectually guard the most Holy of all our services from misunderstanding and prejudice in the minds of those differing from the Anglican Church. Trusting that this point of view may help Mr. Gillespie.

FRED BRASIER,

Incumbent of St. John's Church, Reston, Manitoba.

LITERATURE FOR THE COUNTRY DISTRICTS OF CANADA

Editor, Church Life:

Sir, in reference to an article which appeared in your women's work and social column of the issue of April 23rd drawing attention to the excellent work being done by the Aberdeen Association in distributing magazines and papers, may I ask you to publish the enclosed letter which appeared in a recent number of the *Spectator* (London, Eng.).

E. L. REID.

5 Mackenzie Crescent, Toronto.

TO THE EDITOR OF THE "SPECTATOR"

Sir.—With reference to the letter which appeared in your columns on April 18th, describing the need for literature in country districts of the North-West of Canada, I desire to draw the attention of your readers to the fact that, in conjunction with the Aberdeen Association at Ottawa, during the last ten years small libraries have been collected and despatched by the Literature Committee of the Victoria League, 2 Millbank House, Westminster, to various points in Saskatchewan, Manitoba, Alberta, and British Columbia, to minister to the needs of pioneers of Empire unable to procure reading matter for themselves. In addition the Literature Committee of the Victoria League supplies addresses of persons in the overseas Dominions to whom people at home may, at their own expense, post daily and weekly newspapers, illustrated papers, magazines, reviews, in fact almost any kind of high-class periodical, when done with. This scheme is thoroughly organized, and every care is taken to select suitable literature and also to avoid duplication. The Hon. Secretary will be glad to supply all further particulars to anyone who is anxious either to assist in or to benefit by this work.—I am, Sir, etc.,

MARION E. WINTLE,

Hon. Sec. Literature Com.

Victoria League, 2 Millbank House, Westminster, S.W.

A QUESTION OF TITLES

Prince Rupert, B.C.,

May 12, 1914.

To the Editor:

The General Synod in its constitution has enacted that the Primate of all Canada shall be styled Archbishop of the See over which he presides. As the Primate is a general officer of the Church, this is within the powers of the General Synod.

The General Synod has not enacted in its constitution, or by any canon binding on the whole Church, that the metropolitan of a province shall be styled Archbishop of the See over which he presides. As the metropolitan of a province is a provincial officer this is a matter outside the jurisdiction of the General Synod.

In 1893 to meet a special case the General Synod passed a resolution bearing upon this subject giving a "direction." Plainly this was not an enactment, but only as the word used indicates a direction which only becomes operative when turned into an enactment by the bodies empowered to deal with provincial matters, viz.:—the Provincial Synods.

The making of the civil province the area to be covered, if possible, by the ecclesiastical province is an entirely new policy in Canada, not contemplated in 1893.

In view of this new policy of multiplying ecclesiastical provinces it is quite in order to ask that the General Synod at its next meeting should reconsider the "direction" given in 1893, before the Provincial Synods take action separately.

Yours faithfully,

F. H. DU VERNET,
Bishop of Caledonia.

THE GUILD OF ALL SOULS

Dear Editor.—At the risk of wearying your readers, but knowing that you will never weary of well doing, I feel constrained to refer to this subject again anent Mr. E. G. Campbell's letter in the current issue of *Church Life*. Mr. Campbell says he intends to reply to my letter in detail, and I shall watch your columns carefully for his reply. This certainly is no reply.

I would point out that whilst I include all duly baptized persons in the expression "the Church," I make it a *sine qua non* that such persons are believers on the Lord Jesus Christ as the Son of God. I judge nothing before the time. If "Christian Scientists" accept the creeds of the church and practice effectual baptism, then they are part of Christ's Body Corporate. The simile of cutting a limb off a tree is scarcely opposite. The great schism between the Eastern and Western branches of the church was a splitting of the trunk from top to bottom, but did not divide the root, all the other schisms that do not amount to absolute apostasy have the same characteristic. But the effect of these schisms is to impair the growth and fruit-bearing capability of the whole tree—to use another metaphor, the body is sick and diseased and is full of wounds and bruises and putrefying sores—but it is *one body*. The forsaking of assembling ourselves together is not necessarily removing oneself from the C. A. Church. I doubt if any person can sever himself from the body. "The Father is the husbandman," and he alone can sever the fruitless branches. Maybe it will turn out that the "unforgivable sin" is such a sin as involves this severance at the Judgment Day. Until then, once a child of God, always a child of God. I cannot be a member of Christ today and not a member tomorrow, and again a member the next day. Just as the caprice of my imperfect psychology may ramificate—I may be a wayward disobedient or even apostate child, but I have upon me the indelible sign of the Cross, and God alone can erase it, my baptism for ever changed my destiny, there is no going back, St. Cyprian notwithstanding, but I think St. Cyprian would agree to this statement. I do not know why Mr. Campbell selects St. Cyprian for his authority for praying to Saints, and he does not offer any proofs for his assurance that that worthy ever did so when he was alive. He asked me for authorities and I gave

them, why does he not tackle the question frankly and either admit there is no scriptural authority for praying to "Saints" or give his authorities.

I demur to his interpretation of Rev. xiv 13. The Scripture speaks of the "dead" as resting, and it refers to the *ego* of the persons referred to, not their bodies or their souls in particular, but every part of them that is capable of rest, surely this is too plain to need demonstration. I pass by the hymns as having no weight one way or the other in the search for truth.

And what does Mr. Campbell mean by "Catholic practice," the word "Catholic" is synonymous with "universal." Is saint worship the universal practice of the Church? Why becloud this important subject with this sentence?

Then he says he has always been taught that the souls of the departed have a chance to perfect themselves in Paradise—did I hear the word "purgatory" whispered?—I wish to deal with this subject in a spirit of reverence and in holy fear, so will not retort as I am prompted. The question is not what we have been taught, for many errors, alas! have been taught, if it were not so the Reformation would have been unnecessary. The question is, what is truth? What scriptural authority has Mr. Campbell for asserting that the souls of the departed have any such chance, or that they can hear our prayers to them. I repeat the scriptures expressly forbid us to communicate with the departed. Wizards and those with familiar spirits are denounced in strongest terms. Spiritualism today is a real phenomenon. It is forbidden by God, apart from impostors' fakes it is real, we must not summon up the dead. Therefore we may pray that God will keep them in rest and peace till the resurrection.

I am afraid space will not permit me to give a full definition of the Communion of Saints. Briefly, we are all (or ought to be) saints. A saint is one who is sanctified, and in our Baptism we are all sanctified and dedicated to God. The living Christ by the Holy Ghost is present in the Holy Eucharist whereby all the saints eat of the bread of life, i.e., the Body of the Lord, so that one life flows through the whole body of the Church Catholic (which embraces the living and departed) binding all into one and every part of the Body is nourished, sustained, refreshed, strengthened and built up by every communion each one of us makes by that one living food. Hence when we partake of that sacrament, we have communion, or communication with all saints.

One word more and I have finished. The Guild of All Souls stands convicted of trying to Romanize us in this matter of praying to the Saints, they have been fairly challenged to bring their proofs, they have signally failed. If you never did any other service to God's Holy Catholic Church than this Mr. Editor, your paper must take its place as a champion of truth in making this discussion possible.

CREDO.

CLERGY HOMES OF REST VERB. SAP.

To the Editor:

That a parson is entitled to some sort of annual vacation should be as axiomatic as that the labourer is worthy of his hire. If the same thing is true of all brain workers, it is specially true of the man who in faithful devotion to parochial duties has been continuously giving forth not only brain power but soul power. Unlike radium, which, apparently, can spend for ever without being spent, the parson needs, at least once a year, a brief space in which to recuperate his drained vitality. While every congregation will admit this as a general principle, it is to be regretted that so few parishes trouble themselves to see it carried out. They take it for granted that their minister will somehow contrive out of his munificent salary to finance his summer vacation. Unfortunately, even when he has been able to lay aside a modest sum for that purpose, he often finds it impossible to face the cost of a holiday at a summer resort by sea or lake or river, not only because of

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the expense of transportation but especially on account of the difficulty of finding accommodation suited to his purse. It seems to us that there is a real need here which is worthy of diocesan attention. Why should there not be in each diocese a clergy home (or homes) of rest (on the model of that at Cacouna in Quebec), erected at one or more of its best known summer resorts? If diocesan funds were not available for such a purpose, surely a syndicate of generous hearted Churchmen in each diocese would be willing to take up shares in a "Clergy Home of Rest Company" (without expectation of dividends), and raise a fund sufficient to purchase a site, erect the necessary buildings, and start the hostel as a going concern.

The charges to clerical guests could be made very moderate, and still be adequate probably to pay the actual cost of living and service. No luxuries would be expected: there would be plenty of plain wholesome food and healthful sleeping accommodation in simply-furnished cubicles. In addition to the refectory there should be a capacious and comfortable common room well supplied with books and magazines and furnished with a large open fire place for cold weather. Broad verandahs fronting the water would serve as a smoking room for those who desired the sedative influence of my lady nicotine. Above all there should be a room set apart as the chapel for daily prayers. Such a house would not require a large staff of servants. A man (to look after the garden, boats, etc.) with his wife and some kitchen help would go a long way. However, it is not our purpose to enter into details of the probable cost of such a "Home of Rest." That could be gone into later: at present we simply throw out the suggestion in the hope that some Church syndicate will start the ball rolling, and provide *pour encourager les autres* what would be a real boon to many of our vacationless ministers. Three weeks or a month's real rest under conditions which a resort of this character implies would ensure such re-invigoration in those privileged to enjoy it, that the scheme would be found to be, we believe, one of the best investments in the interests of the Church.

G. F. C.

GERERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA

Sir.—Will you kindly allow us to announce through your columns that the convenors of committees, or the chairmen thereof, must send their reports to the Hon. Clerical Secretary, the Ven. Chas. L. Ingles, so as to reach him not later than June 22nd, 1914, in order to be sent out with the convening circular? All notices of motion must also reach him by

the same date, June 22, if they are to be printed in the convening circular.

Chas. L. Ingles, Hon. Clerical Secretary, 408 Brunswick Ave., Toronto.

Francis C. Gisborne, Hon. Lay Secretary, House of Commons, Ottawa.
May 23rd, 1914.

TILTINGS

The Editor, Church Life:

Sir.—We poor misguided University Undergraduates feel that we owe a great debt to your brilliant correspondent "Free Lance" for his dashing attack upon the University Services. We find it difficult to understand how such men as the Bishop of Chicago, Bishop Boyd Carpenter, The Bishop of Pennsylvania, the Rev. E. C. Cayley, Dr. Patterson-Smyth, Archdeacon Cody, and the rest of those "heretical" Churchmen who have made up half of the University preachers during the past year presumed to preach there without a permit from the new guardian of the Church. "Free Lance" is assuredly a man of note, and, of course, in future the above named gentlemen and their ering brethren will ask his permission before venturing to preach the Gospel in so heathenish a place as a University Convocation Hall. But what are the poor undergraduates who know not the Gospel to do in the meantime? Why must they be deprived of the efforts on their behalf which the Bishops and clergy have made and be left entirely at the mercy of irresponsible non-conformists? Those students and others who have not had the good fortune to be trained in the Church have gained much from the Catholic clergy who have preached the true Gospel to them. They need the preaching of the Church. It is simply the carrying out of Our Lord's command that they should get it. This being so, let us appeal to "France Lance" to reconsider his decision and grant permission to these Bishops and learned professors under his jurisdiction to resume their custom of preaching to these "poor be-nighted heathen" in Convocation Hall. We shall be eternally grateful for any such kindness on his behalf, and shall be pleased to present him with a life sized portrait of himself charging a stone wall with a tooth-pick.

E. St. L. P. M.,
Trinity College.

P.S.—Our Provost read the Prayers there once. His hair is getting quite thin (though still curly) from worry, no doubt, lest "Free Lance" transfer him to Wycliffe or St. Michael's.

M.S.C.C.—JERUSALEM AND THE EAST FUND

To the Editor of Church Life:

Dear Sir.—Is it really true that the M.S.C.C. are discontinuing their support of the "Jerusalem and the East Fund?" on the grounds that there are so many Jews in Canada that need spiritual help? It appears, that they are doing this on the ground that the above is an "English Society," which has its headquarters in London. Surely, however, this is a very narrow view to take of the matter, as there are few missionary societies more cosmopolitan than the above, and it is surely contrary to our Lord's principle "beginning at Jerusalem." It is well known, too, what a splendid work this society is doing amongst the Mohammedans at Khartum almost at the exact spot where General Gordon lay down his life, and no one who has seen the splendid work that Bishop Blythe is doing at Jerusalem in his cathedral and in the schools for boys and girls amongst Mohammedans and others in that ancient section of the world, not to mention the medical mission work that he is carrying on at Haifa and other parts of Palestine, and the friendly relation in which he stands to the whole Anglican communion and the Eastern Church as well, can fail to admit the claim that his mission has upon the whole Anglican Church.

Surely it is going too far for the M.S.C.C. thus to claim the "Good Friday offerings, which for so long have been devoted to this purpose. It is said that Bishop Blythe has acquiesced in this matter. What he says is this. "I cannot

express my concurrence in the decision of a branch of our communion in Canada to separate itself from all responsibility on behalf of Jews at the mother city of the faith." Surely, at any rate the M.S.C.C. should recognize the right of each Canadian Mission to allocate their alms on Good Friday, either to the "Jerusalem and the East Fund," or to the support of the Jews in Canada, as they may think best. And surely to do otherwise is a retrograde step, contrary to the true missionary spirit.

Yours faithfully,
One who recognizes his duty of "Beginning at Jerusalem."

The Church in Canada

(Continued from page 12)

minutes different branches voted the entire sum.

Life Members' fees of \$300.00 were voted, as follows:

Keifeng Church	\$37.00
Diocese of Caledonia	93.00
New School at Hay River	170.00

Mrs. McLaren spoke most delightfully on "Social Betterment Organization and the Efficient Social Worker," while Miss Higham of St. Christopher's College, London, England, wove foreign missions into Sunday School work. Mrs. Stephens (nee Miss Frances Schor), spoke on Jewish work, and an instructive paper on Summer Schools was given by Miss Houston.

The money from the Babies' branches was divided thus:

Peigan Reserve	\$25.00
Bird's Nest, China	25.00
Japanese Kindergarten	25.00
Chinese children	25.00
To redeem a Temple child	25.00
Children of Kangra	25.00
Caroline Greene memorial bed endowed somewhere in Canada	50.00
Shingwauk Home	35.00
Expenses for branches	26.47

Delegates for the Summer School at Port Hope, Miss Elliott of Carleton Place, and Mrs. Shaver of Cornwall. These two ladies are responsible for "study classes" in their deaneries after the school.

It is decided to have a memorial to Caroline Greene, late president of the diocese, somewhere in the West; \$160.00 towards this was promised at the annual.

Receipts from the Junior Evening \$19.30, devoted to the Travelling Fund. Travelling Fund at present is \$219.00. United Thankoffering\$1,428.00. Diocesan Thankoffering 478.71.

One-third of the diocesan devoted to the Diocesan Clergy Superannuation Fund, the remaining two-thirds added to the United Thankoffering.

Delegates to the Triennial: Miss Hunter, of Pembroke; Mrs. White, of Cornwall; Mrs. Netten, of Cornwall; Mrs. W. P. Anderson, of Ottawa.

Officers to the Triennial, 1st Vice-President, Dorcas Secretary, Editor of Leaflet.

Officers for the year:

President—Mrs. F. H. Smith.
1st Vice-Pres.—Miss A. Z. Low.
2nd Vice-Pres.—Mrs. T. J. Stiles.
Rec.-Sec.—Mrs. George.
Cor.-Sec.—Mrs. W. J. Code.
Treas.—Mrs. Fred Anderson.
Dorcas Sec.—Miss MacNab.
E.C.D. Treas.—Mrs. Doney.
Jun. Sec.—Miss Parmelee.
Lit. Sec.—Mrs. A. B. Lambe.
Ed. of Leaflet—Miss Phoebe Read.

PERTH

At the adjourned Vestry meeting in St. James' Church, Judge Senkler was elected People's Warden, and George S. James, Rector's Warden, for the ensuing year. Major de Hertel was re-elected vestry clerk and the sidesmen were all re-elected. The delegates to Synod are Col. Balderson, Capt. Matheson and H. M. Shaw. Capt. Matheson asked to be relieved of the duties of Church Warden which office he has filled faithfully and carefully for some

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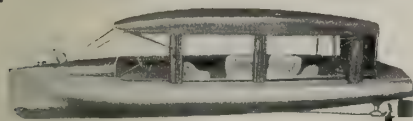
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QU'APPELLE

WEYBURN

At the regular monthly meeting of All Saints' church, a motion introduced by the people's warden and supported by the rector's warden that the salary of Rev. Canon Williams, rector of the church, be increased by \$100 per annum, was unanimously carried. Following the recording of the motion, Mr. Cooke, people's warden, presented the rector with a cheque for the amount of the current year's increase, accompanying the offering with a brief appreciation of the progress of the church during Canon Williams' incumbency and expressing the hope that the rector might be long spared to labor in his present field.

REGINA

Rev. Walter Western, the new curate of St. Paul's Church, who is at present in the East preaching on behalf of M.S.C.C., is expected to return to Regina about May 30th and will take charge of St. Paul's during the absence of Canon G. C. Hill.

At a meeting of the Diocesan W.A. held at Ottawa recently, it was decided to give two-thirds of the Diocesan Thankoffering for 1915 to the Church Building Fund of the Diocese of Qu'Appelle.

Excavation was commenced for the new North Regina Church, and on Victoria Day the men of the future congregation formed a "building bee" and started building operations. Lumber and gravel was hauled by voluntary labour and the church is now well under way. Services will be held in the church as soon as the "shell" is completed. The men—mostly railway employees—have promised to contribute \$20 a month until the building is paid for. So far it has not been found necessary to employ any paid labour, as the men have given their services free.

Bishop Harding returned to the city of Regina after an absence of a few weeks in Eastern Canada. Conditions in the East His Lordship said were very much as in the West at the present time. The financial stringency had been felt there as here, the results of which would, he thought, continue for some time to come.

The Bishop of Qu'Appelle was greatly pleased with his trip to Eastern Canada and returns in splendid health. He will be engaged for some time with the coming meeting of the Synod of the Diocese of Qu'Appelle in Regina early in June.

MEDICINE HAT

A new parish has been formed at the north end of the city and Rev. A. M. Harding, appointed as incumbent. The new church will probably be called "Holy Trinity." The new church is likely to become a strong church centre, as the chapel at present rented for a temporary church, has been full every Sunday and the Sunday School only started two weeks, has now over 80 children in attendance. Gifts of silver, communion plate and communion linen, have been given by the young girls of the parish, and a brass cross and candlesticks also given anonymously. The Ladies' Guild and the men of the congregation have also set to work and made altar lectern, prayer desk and altar frontal, and also supplied prayer books and chairs. A new church to seat 300 will soon be commenced but want of funds may delay the erection of the building until the fall.

RUPERT'S LAND

The Diocesan Synod will meet on Tuesday, June 2nd, on which day there will be a celebration of Holy Communion at Holy Trinity Church at 7 a.m. and again at 9 a.m., at which latter service the Rev. C. S. Quainton, M.A. (rector of St. Matthew's, Brandon), will give an address. The Synod will convene at 10.15 a.m. in Trinity Hall, when His Grace the Archbishop will deliver the address. The Synod sermon will be preached at 8 p.m. on that day by the Rt. Rev. Dr. Edsall, Bishop of Minnesota. The Diocesan S. S., W.A., B.S.A., will also hold special conventions during the week. Among many motions coming before the Synod is one that gives women the right to vote at parishioners' meetings and another to alter the financial year of parishes from April-March to January-December.

On Rogation Sunday His Grace confirmed 15 candidates presented by Rev. D. J. P. Biggs, of St. Mary's, Brandon, and 14 presented by the Rev. J. McKinney of St. George's, Brandon.

Celebrations of the Holy Eucharist were held in all city churches on Ascension Day and in most cases sermons were preached at Matins or Evensong.

May 30 will be a quiet day for the Ordinands and a series of devotional addresses will be given in St. John's College Chapel.

Rev. A. J. Warwick has returned, much improved in health by his trip to England.

On Monday, May 18th, the congregation of St. Barnabas (a mission situated near C.P.R. shops) presented the retiring student in charge, Mr. S. J. Wickens, with a handsome gold watch and chain and a gold cross. The gift was a slight token of the mission's regard for the indefatigable labours of Mr. Wickens who leaves things in a flourishing condition, with a prospect of a building being erected in the near future.

BIRTLE

On Rogation Sunday, May 17th, at the morning service, which was conducted by the Rector, Rev. T. Walton, Rural Dean, a very interesting ceremony took place, in the dedicating of a cross, in memory of the former Rector, Rev. George Innis Armstrong, whose untimely death took place in November, 1912.

Canon Murray of St. John's, Winnipeg, a life-long friend of the late Rector, performed the dedicatory office and preached. Afterwards, there was a celebration of Holy Eucharist, a large number communicating. The cross is of brass, St. Patrick in design, and is a beautiful ornament on the altar.

MEETING OF THE RURAL DEANERY AND W.A. OF THE EASTERN DIVISION OF MINNEDOSA DEANERY.

A joint meeting of the clergy and the W.A. delegates for the Eastern Division of Minnedosa Deanery was held at Hamiota, on May 14th and 15th. The clergy present were Revs. the Rural Dean, T. H. Walton, Birtle; T. Satornell, Solsgirth; W. Morgan, Binscarth; G. A. Wells, Minnedosa; W. Ridgeway, Clanwilliam; W. Stocker, Strathclair; W. J. Finch, Moore Park; C.



Wood, Hamiota. The delegates to the W.A. were, Mrs. Hindson, Rapid City; Mrs. Scott, Minnedosa; Miss Meadows, St. Saviour's; Mrs. Ferrand and Miss Thomas, Oak River; the Organizing Secretary and a large attendance from the local branch. Proceedings began with a service in Christ Church and sermon by Rev. Wm. Stocker. The clergy then met at the Rectory and the ladies adjourned to the parish room. An address of welcome was read by Mrs. C. Wood. A very pleasant social evening was spent and delicious refreshments provided by the Senior W.A. of Hamiota and served by the Girls' Branch. On Wednesday, 15th, there was a celebration of the Holy Communion at 8 a.m., and at 10 a.m. the meeting of the W.A. in the parish room. Interesting reports of work done by the Senior, Girls', and Junior Branches were read and commented upon.

The branches reporting were: Minnedosa Senior and Girls'; Hamiota Senior and Girls'; Rapid City Senior and Junior.

Edna, Rookhurst, St. Saviour's, Etton, Bethany, Bridge Creek, Moore Park, Brookdale, Clanwilliam, West Hope, Oak River.

After luncheon the Agenda paper was thoroughly discussed and a vote taken as to women voting at the Easter vestry meetings of the church. The branches represented voted against it. Papers containing much information on the three missionary dioceses of the Canadian Church were as follows: "Mid Japan," by Mrs. Hindson, Rapid City; "Hanan," China, written by Miss Hilliard, as she was unavoidably absent, it was read by Mrs. Scott, Minnedosa; "Kangra," India, by Mrs. Scott, Minnedosa; "Among the Esquimaux," by Miss Millidge. A shower for Dynevor Indian Hospital was given and a quantity of groceries and clothing was the result. The meetings were so much enjoyed by all, that it was decided to hold another Deanery Meeting in the autumn.

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Note well new address

W.A. of Rapid City, Miss Hilliard, the
competent Deanery Secretary, was un-
animously re-elected. A very delight-
ful social evening in the parish room,
with music by Mrs. Cable, and refresh-
ments ended the proceedings, and a
heartily vote of thanks from the visit-
ing delegates to their kind hostesses of
Hamiota, showed how much they had
enjoyed themselves.

MELITA

At a meeting of the Vestry of Christ
Church, Melita, the offer of the J.W.A.
was appreciated and accepted, viz., to
build a vestry on the church. This is
much needed and the S.W.A., expect,
when the rectory payment is complete
this year, to add a chancel.

The burial took place at Melita on
Friday, May 15th, of Mrs. Woolen, wife
of Rev. J. Woolen, rector of Melita,
who passed to her reward on Tuesday,
May 13th. The Rev. W. W. Thomas
represented His Grace, the Rev. S. R.
Hammond and Rural Dean Cawley re-
presenting the Deanery. Flowers and
wreaths were sent by the following:
Christ Church, Melita; St. George's,
Napinka; Christ Church Choir; W.A.;
S.O.E., Milford Lodge; the Clergy of
the Deanery; Nurse McIvor, the rector,
and others.

On Sunday, May 17th, Rural Dean
Cawley preached at Melita and Napinka,
relieving the Rev. J. Woolen on account
of his recent bereavement.

CARBERRY

DEANERY MEETINGS.

One of the most successful gather-
ings of the Rural Deanery of Brandon
was held in Carberry, Man., recently.
The opening service took place on the
evening of Tuesday 12th inst. in St.
Agnes' Church, when a very inspiring
sermon was preached by the Rev. W.
Bertal Heeney, B.A., rector of St.
Luke's, Winnipeg, from the words
"That they might have life, and that
they might have it more abundantly."
John 10:10.

The following clergy and lay dele-
gates attended the Deanery meetings,
viz., Rev. W. Robertson, Rector of Vir-
den and Rural Dean; Rev. G. W. Find-
lay, M.A., Rector of Carberry, and Sec.
of the Deanery, at whose kind invitation
the meetings were held there; the Revs.
C. S. Quainton, M.A., St. Matthew's,
Brandon; D. P. J. Biggs, St. Mary's,
Brandon; J. McKinney, St. George's,
Brandon; R. E. Park, Elkhorn; F. Long-
more, Bradwardine; J. A. Shirley, M.A.,
Oak Lake; T. Dewhurst, Griswold; H.
W. A. Brand, Alexander. Mr. Mallin-
son, lay-reader-in-charge of Kola, and
Mr. Dobson, lay delegate from Virden,
also lay representatives of Carberry
congregation.

The Deanery sessions were held on
Wednesday 13th inst., the day's proceed-
ings opening with an early celebration
of Holy Communion at 7.30 a.m., at
which the Rev. G. W. Findlay, M.A.,
celebrated, assisted by the Rural Dean.

After Matins in the church at 9.30
a.m. the members assembled in the
church basement for business. The
Rural Dean having taken the chair the
general business of the session was dis-
posed of, after which the Rural Dean
spoke for a while, and then read an in-
teresting paper on "The State of the
Church in the Deanery."

The afternoon session opened with a
discussion of the Synod Agenda Paper,
followed by the reading of three inter-
esting and instructive papers, one by
the Rev. F. Longmore on "The Church
of St. Patrick"; the other two dealing
with "The Church and Social Prob-
lems," being submitted by the Revs. C.
S. Quainton, M.A., and H. W. A.
Brand.

In the evening the party, through the
kindness of local friends, were enter-
tained by a pleasant automobile trip
through the surrounding country. Then

followed a reception, which thanks to
the Rector, and especially the ladies of
the W.A., was enjoyed by all.

DEANERY S. S. GATHERINGS.

On Thursday, 14th inst., the Brandon
Deanery Sunday School Association
Convention was held, also preceded by
an early celebration of Holy Commu-
nion at 7.30 a.m., when the Rev. G. W.
Findlay, M.A., again celebrated, a
goodly number besides the delegates be-
ing present.

The morning session opened at 9.30,
when the President, Rev. D. P. J.
Biggs, having taken the chair, the var-
ious items of business were taken up.
The President's address was received,
the Secretary-Treasurer, Rev. R. E.
Park and Superintendents of Depart-
ments, submitting their respective re-
ports. Then followed the election of
officers for the ensuing year, the follow-
ing being elected, viz.: President, Rev.
H. W. A. Brand; Sec.-Treas., Rev. J.
McKinney; Superintendents of Depart-
ments, Teacher Training and Examin-
ations, Rev. G. W. Findlay, M.A.; Font
Roll and Primary, Miss Robertson;
Home Department, Rev. F. Longmore;
Junior and Adult Bible Classes, Miss
Fenton; Missionary Department, Rev.
H. W. A. Brand; Finance and Statis-
tics, Rev. J. McKinney.

The Rev. R. B. McElheran, M.A.,
Rural Dean of Winnipeg, then followed
with a most helpful talk on the subject
of "the 'teen age of boys," which was
replete with valuable hints and sugges-
tions.

In the afternoon a Round Table Con-
ference was held, when various subjects
of interest in S. S. work were touched
upon by the Revs. J. McKinney, J. A.
Shirley, G. W. Findlay, and W. A.
Fyles, M.A., Field Secretary for Sunday
Schools, who was present with his ex-
hibit of S. S. supplies.

Miss Parsons, of Oak Lake, read a
paper dealing with "the Church's re-
lation to the Child," and during a short
interval for refreshments kindly enter-
tained the company with a solo.

Before returning to Winnipeg, Rev.
R. B. McElheran delivered an earnest
and thoughtful devotional address, tak-
ing for his theme the words "There was
a man sent from God," John 1:6.

The gathering was brought to a close
at 6.00 p.m. when the President pro-
nounced the Benediction, and this ended
a very happy and we trust hopeful ses-
sion, tending to inspire to greater
activity.

In the evening Rev. C. S. Quainton,
M.A., delivered to an interested audi-
ence a lecture on "How the Church
came to Britain," illustrated by lantern
views. The lecturer in a very happy
way put before his hearers the import-
ant facts of history in this connection
—facts that seem not to be so well
known as one could wish, seeing their
important bearing upon the Church's
claims. The proceeds were given to the
St. Agnes', Carberry, S.S. Fund.

All Deanery officers, the W.A. and
local friends deserve thanks for efforts
put forth to make these gatherings the
success they were.

TORONTO

The year 1914 will mark the 75th an-
niversary of the foundation of the Diocese
of Toronto, and will be celebrated in
November next. A committee has been
formed under the presidency of the Bishop
and arrangements are already taking
shape, as a result of their deliberations.

TORONTO

Their Royal Highnesses the Duke and
Duchess of Connaught, with Princess
Patricia, attended the morning service at
St. James' Cathedral on Sunday.

Over 20 members of the local clergy
were present at the annual service of the
Sunday School Association of the Rural

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Deanery of Toronto at St. Alban's Cathedral. Rev. Canon Plummer, Rev. C. V. Pilcher and Archdeacon Ingles conducted the service, and the Bishop of Toronto gave an address on the consistency of Sunday school teaching. There was a large attendance.

Dr. and Mrs. Stannage Boyle, of Trinity College, sailed on Tuesday last by S.S. "Virginian" for England. Dr. Boyle will return about the middle of August.

A very interesting meeting of the Rural Deanery of Northumberland and Peterboro was held at All Saints' Church, Peterboro, recently, when the following were present: Rural Dean Pickford, of Brighton; Canon Davidson, R. B. Grobb, J. Price, E. Soward, F. J. Sawers, all of Peterboro; C. W. Holdsworth, I. Havelock, H. A. Benoliel, of Lakefield; T. J. O'C. Fenton, of Colborne; R. N. Noble, of Norwood; Mr. D. M. Rose, of Toronto, was also present. Rev. Mr. Fenton was the preacher at Evensong, and also read

DEATHS

ROWE—At Seattle, Washington, May 22, 1914, after a prolonged illness, Dora, daughter of the late Rev. John Carry, D.D. of Port Perry, and beloved wife of the Right Rev. P. T. Rowe, D.D., Anglican Bishop of Alaska.

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a paper on the use of the word "Catholic." The Rural Dean read a paper on the "Inside of the Cup." An important discussion took place in regard to the L.M.M. canvass. The next meeting will be held at Havelock.

BOBCAYGEON

Bishop Reeve visited Bobcaygeon and Dunsford on May 18th and 19th, and confirmed 23 persons. This is evidence that confirmation in our country parishes should take place annually. Last spring 16 were confirmed.

RURAL DEANERY AT CALEDON EAST

The meeting of the Ruri-Decanal Chapter of Peel was held at Caledon East, St. James' Church, on Tuesday and Wednesday of this week. Tuesday evening the Ven. Archdeacon Ingles preached to a good congregation, Canon Walsh and Rev. F. Herman assisting in the service.

The meeting of the chapter was held early on Wednesday morning, Canon Walsh presiding. The general work of the deanery was considered during the morning hours. In the afternoon a Sunday School and Young People's convention was held. Rev. C. V. Pilcher, M.A., of St. James' Cathedral, introduced the Model S. S. Lesson, teaching it as it should be taught and explaining to the teachers how to interest the class and retain their attention. He also gave a number of valuable suggestions in teaching. Mr. John Keir of Dixie parish gave a report of the Sunday Schools of the Deanery. Mr. S. Charters contributed a paper on closer union between the home and the Sunday Schools, emphasizing the fact that too much attention is paid to the child and not enough to the parent, that the latter should first receive instruction in their responsibility as parents, a recognition of which would result in the better teaching of the child in the important things of life. Rev. T. O. Corliss of Streetsville contributed a valuable talk on "Some Elements of S. S. Work," pointing out the importance of instructing the child in his duty in relation to missions and also emphasizing the need of the Sunday School working in harmony with the church.

Rev. F. Vipond, of Islington, gave an interesting paper on some peculiarities in the reading of the church service, suggesting some amendments that might be made by the clergy.

A general convention of the Sunday School workers and members of the Y.P.A. of the Deanery will be held in Brampton in September. The meeting will be held in the afternoon and a big public gathering at night.

HALIBURTON

The Mission Deanery of Haliburton met in St. George's Church on Ascension Day, the Rev. Rural Dean de Lorn presiding. Others present were Rev. E. F. Hockley, Secretary, Kinmount; Mr. J. H. Stringer, Stanhope; Mr. P. N. Knight, Essonville; Mr. P. C. Watson, Minden, and Mr. Geo. Bemister, Haliburton. The Holy Communion was celebrated at 8 a.m., the Rural Dean delivering a valuable address on the "Essentials of True Worship." Litany was said at 10 a.m. The following papers were read and discussed: Lord's Day Observance; Religious Education of the Scattered Children of Our Missions; The Young People for

Christ; The Place, Power, and Practice of Missions in the Sunday School, and The Missionary's Study Amid the Various Activities of His Large Territory.

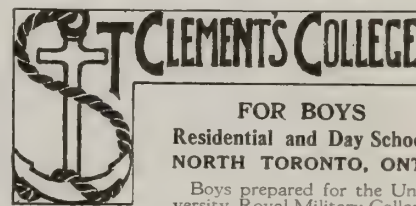
25 Stations were reported as being in operation by the staff of five (5). The increasing Summer and Winter lumber camps in the Deanery now numbering about twenty called forth the question of providing a special travelling missionary, for this important and neg-



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lected work, one man reporting a drive of 40 miles to visit a camp.

A resolution of brotherly appreciation was accorded the Rev. Christopher Lord on his retirement from the Apsley Mission after twenty years of faithful work in a difficult field, a letter also of "Godspeed"

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was sent to the Rev. C. E. Pratt, formerly of the Minden Mission, but now of Roche's Point.

An interesting and useful historical sketch of these Northern Missions was presented by the Rev. P. B. de Lorn and filed for future reference.

Full Evensong was held at 8 p.m., when the Rev. Canon Marsh of Lindsay preached an inspiring and helpful sermon to a good congregation on the "Day of Opportunity" from the text "Son, go work today in my vineyard."

All were much refreshed by the practical and devotional exercises of a strenuous day, the spirit of comradeship being much strengthened.

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Church Life.

VOL. VI. No. 23

TORONTO, THURSDAY, JUNE 4, 1914.

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The Week

INTIMACY is delightful; it is alike the fruit and the nourishment of true friendship. Familiarity is noxious; it is the weed which,

if allowed to grow, will strangle friendship, if there be friendship already; if there should not be friendship for it to strangle, it will change pleasing acquaintance into positive dislike. Of course a well bred person is never familiar, even with his closest friend or dearest relation, but then a majority of people are not well bred; innate good taste will not less than good breeding mark the line between intimacy and familiarity. Intimacy warrants and welcomes in word, bearing and action, approach very near to self, but there is a self, a self of habit, of personal sense, a self relation to self, which, while some are justified in coming closer to than others, none may encroach upon. While it may not be readily recognized in terms, there is a difference between intimacy and familiarity in the closest relationships in a most affectionate family. Husband and wife, father and son, mother and daughter, sister and brother, devoted as these may be, one to the other, there is yet for each a recess, a corner of self that is sacred to self, and attempted intrusion upon which would be

familiarity, even in such cases more or less distasteful, if not offensive. The line, the transgression of which makes for entry upon familiarity, is really a succession of lines all parallel to the self of self. The nearest line represents the border of closest relationship or closest friendship. Succeeding lines represent different degrees of friendship, of acquaintanceship, from the family close to the most casual, from the personal to the nominal. The nominal is well termed for while it is represented by the most distant line, with people who are neither well bred nor possessed of much good taste, the line is more readily overstepped in "naming." They are the people who call a person upon the second occasion they speak to him by the surname, without any title; on the third occasion they use his Christian name, or if they find he has a "pet" name among his friends or in his family, they appropriate that. It is this class of individual who breaks down or slips over the barrier in different ways in whatever circle he has his being. In whatever degree of relationship he may be travelling he wishes to make the relationship nearer or give it the appearance or practical effect of being of closer degree. He is saturated with familiarity and that poisons everything. It changes like into dislike; prospective appreciation into absolute indifference; friendship into toleration; affection into criticism. The most effective remedy for persons afflicted with familiarity is to put them on ice, or put ice on them. Warmth of resentment feeds the germs but steady chilling at the first sight of an outbreak will in time destroy them. Although some people are such veritable hot beds that nothing short of an ice blanket will prevent the weeds of familiarity from sprouting.

WE have been charged with being uncharitable because we have spoken of the Methodist Society instead of the Methodist Church. In speaking of that Society as schismatic, we have been "reminded" that John Wesley was a Churchman and a "Church of England clergyman." We have in every diocese in Canada a Brotherhood of

St. Andrew doing splendid work for the Church. If by some curious mental and spiritual perversion, the director of the Dominion council of the Brotherhood and the directors of fifty chapters, will say 500 members, came to the conclusion that they could do the work they wanted to do and as they wanted to do it by setting up a "communion" of their own, we should not recognize their organization as the Church, nor the preachers or speakers or directors they appointed as ordained members or priests or that any of their rites constituted valid sacraments. They would have been guilty of the sin of schism. As a matter of fact, the Bishops of the Church approve and encourage the work of the Brotherhood, but even if they did not, the Brotherhood men who set up their own communion, and undertook to administer the Sacraments would be no more a Church and none the less guilty of the sin of schism. Of course, their grandchildren and great grandchildren never having been informed of the sin of the grandfathers and great grandfathers, would not know that they had inherited the position of schismatics. Being in many cases devout and godly grandchildren and great grandchildren, they would be pained that the Church, of which their grandfathers and great grandfathers had been members, did not recognize the Brotherhood Society as the Church and the Brotherhood directors and preachers as really ordained ministers or priests who could validly administer the Sacraments. If we can imagine a body of men of the Brotherhood of St. Andrew being guilty of the sin of schism, we can imagine the rest, including a charge of "lack of charity," against any who, fifty or a hundred years hence, spoke of their organization as "The Brotherhood Society" or as being schismatic.

IT is better to face a charge of lack of charity (whatever it may mean these days), than be guilty of a "lack of truth," and when we speak of the Methodist Society today as schismatic, and that in separating from the Church by setting up a "priesthood" and "administering Sacraments," there was a grievous sin committed, which is not to be

remedied by "charitably" calling it righteousness today, we are far less "uncharitable" to Methodists than was John Wesley. He had met the desire and ambition among some members of his (Methodist) Society to do that which is now done. He made that desire the subject of a sermon on "The Ministerial Office" which he published in his 87th year, one year before his death.

IN the course of his sermon (of which we shall be glad to purchase and post a copy to any person sending the cost, 3 cents), John Wesley said:

**To Aid Unity
Churchmen
and Methodists
should
Read and
Digest**

"In 1744 all the Methodist Preachers had their first Conference. But none of them dreamed that the being called to

preach gave them any right to administer Sacraments. Did we ever appoint you to administer Sacraments; to exercise the priestly office? Such a design never entered into our mind; it was the farthest from our thoughts; and if any Preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our Connexion.

"It was several years after our society was formed, before any attempt of this kind was made. The first was, I apprehend, at Norwich. One of our Preachers there yielded to the importunity of a few of the people, and baptized their children. But as soon as it was known, he was informed it must not be, unless he designed to leave our Connexion. He promised to do it no more; and I suppose he kept his promise.

"Now, as long as the Methodists keep to this plan they cannot separate from the Church. And this is our peculiar glory.

"But with the Methodists it is quite otherwise: they are not a sect or party; they do not separate from the religious community to which they at first belonged; they are still members of the Church;—such they desire to live and to die. And I believe, one reason why God is pleased to continue my life so long is, to confirm them in their present purpose, not to separate from the Church.

"I hold all the doctrines of the Church of England. I love her liturgy. I approve her plan of discipline, and only wish it could be put in execution.

But all this is not separating from the Church. So far from it, that, whenever I have opportunity, I attend the Church service myself, and advise all our societies so to do.

"And they cannot but think so, unless they observe my two principles: the one, that I dare not separate from the Church, that I believe it would be a sin so to do; the other, that I believe it would be a sin not to vary from it in the points above mentioned. I say, put these two principles together—first, I will not separate from the Church; yet, secondly, in cases of necessity, I will vary from it.

"I believe it answers several good ends, which could not so well be answered any other way. The first is (strange as it may sound), to **prevent a separation** from the Church. Many of our society were totally separated from the Church. They never attended it at all. But now they duly attend the Church every first Sunday in the month. 'But had they not better attend it every week?' Yes; but who can persuade them to it? I cannot. I have strove to do it twenty or thirty years, but in vain. The second is, the weaning them from attending Dissenting meetings, which many of them attended constantly, but have now wholly left. The third is, the constantly hearing that sound doctrine which is able to save their souls.

"I wish all of you who are vulgarly termed Methodists would seriously consider what has been said. And particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize, or to administer the Lord's Supper. Ye never dreamed of this, for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, 'seek the priesthood also.'

"Ye yourselves were at first called in the Church of England; and, though ye have and will have a thousand temptations to leave it, and set up for yourselves, regard them not; be Church of England men still; do not cast away the peculiar which God hath put upon you, and frustrate the design of Providence, the very end for which God raised you up.

IT is a healthy sign when the correspondence or "letters to the editor" columns of a journal are in much demand, and CHURCH LIFE has

Anonymous Letters

no complaint on the score of ill health. Our powers of absorption—typographically—are taxed to the utmost to find space for the epistolary pabulum that is offered to us every week. Like the school boy's appetite, however, our pages are capable of rising to emergency when the feast is unexpectedly abundant, without any serious results. The anonymous letter, however, is not always a welcome morsel. We readily acknowledge that there are occasions when the interest of a cause and of all concerned are best served if the identity of the writer is hidden under a *nom de plume*. An innate and not unnatural distaste for publicity will cause many capable thinkers and interesting writers to make use of a pseudonym. There are cases when if they had not this privilege they would abstain from giving the readers of a journal the benefit of their instructive observations. The *nom de plume*, however, ceases to be justifiable when subscribed to a letter that deals not merely with a cause and its principles but criticises adversely persons who are referred to by name or in such manner that their identity is readily recognized. We think that when a writer to the press undertakes to mention another by name he ought to be prepared to make his own name public property also. It may be said that those who are mentioned by name are "public men," and that which is criticised are their public utterances and public actions which affect the public welfare; whereas the writer is only a private individual. As soon as a private individual undertakes to criticize in a public journal the actions of a "public man" the former himself enters the arena of public controversy and he must be prepared to pay the penalty as well as enjoy the privilege. He cannot have publicity for his critical opinions of other persons and privacy for his own identity.

THE whole country mourns. The toll which the sea has demanded of us this time is a very heavy one. When the terrible tragedies of the "Titanic" and "Vol-Eternal Father" turno" happened it was thought such cycles of marine disasters occurred only once perhaps in several decades, and now within the space of two short years we are called upon again to pay the price to the extent of 1,000 lives. What is the meaning of it all? There is certainly room for reflection. That it is possible in this century, with

all the control over the forces of nature which has been achieved, for the stout, well-manned, modernly equipped "Empress of Ireland" to sink within a quarter of an hour within sight of land is appalling. We are forced to realize after all our human limitations and our dependence on the Almighty power. Our hearts are heavy with a sense of a great loss. In our sorrow the brightest spot is the thought of the brave way in which in this accident as well as in that of the "Titanic" our fellow-men faced death and the heroism displayed. The severest test of man's character is when he is called upon to face, without preparation, the certainty of death, or that suspense which is worse than death, not only for himself but for dear ones, under conditions the most appalling. What is in the man, what is the man, comes forth in that moment of supreme test. Well may we thank God that so far as reports indicate, that supreme test offered on the fog-laden waters of the Gulf of St. Lawrence in the early hours of Friday morning shewed to the world men of the finest character. To the Salvation Army whose loss is especially heavy we convey our heartfelt sympathy. Truly the ways of God are inscrutable and his ways past finding out.

Spiritual Healing
The writer of Our Old Country Letter has more than once referred recently to the discussion which is taking place in the Old Country on the subject of "Spiritual Healing." The report of the Clerical and Medical

Committee on this subject issued a few weeks ago has been the occasion for bringing this matter into special prominence. About three years ago a representative conference of the clerical and medical professions met to discuss the rapid development of the "spiritual" and "faith" healing movement. From their number a committee was appointed to consider how both professions could best co-operate with one another. The report is interesting, for while it offers no encouragement to charlatans and fanatics, it sanctions many things that would have been emphatically rejected as superstitious a few years ago. In their general conclusions the committee recognize that the operation of divine power can be limited only by the Divine Will and they also express their belief in the efficacy of prayer. They believe that this power is exercised in conformity with and through operation of natural laws and through human instrumentality. They emphasize the point that spiritual ministrations and medical min-

istration are God's appointed means for the furtherance of their interests. In brief, they have come to the conclusion that "faith" or "spiritual" healing is the same as that of ordinary suggestion and that both are effective only in cases of functional disorders. At the same time they recognize that persons suffering from organic disease are helped and comforted and even physically benefitted by spiritual ministrations. This report from such a representative committee will set at rest many doubts on this subject, which have been allowed through the quackeries of charlatans and so-called healers to fall into ill favour, and it sanctions a science that may be only at the beginning of its usefulness. One very positive conclusion of the committee is the fact that they "strongly deprecate the independent treatment of disease by irresponsible and unqualified persons." This conclusion will commend itself to all who are aware of the disastrous results which have too often attended the treatment of disease by "healers" apart from skilled medical assistance and advice.

WE thought that the whole category of innuendo and suggestion of the soporific tendency of sermons, individual and general, had been exhausted and

A Suspicious Archdeacon and an Innocent Rector worn threadbare long ago. A well-known member of the General Synod and an Archdeacon

of one of our most popular dioceses, recently unearthed another, and took it to himself, needlessly, of course. The occasion was a rural-decanal conference some distance away from headquarters, which meant "staying over" for the visiting clergy. The Archdeacon was to be the special preacher. He arrived at the rectory about an hour before service in company with one of the "lesser order"—an ordinary parish priest. The evening meal was waiting upon their arrival and both were shown into the same room to remove the dust of travel as speedily as possible. While the Archdeacon was engaged in his ablutions, his lesser brother made other preparations and removed from his travelling bag his robes which he would require at the Service. In the dim light he picked up what he thought was his surplice, but quickly discovered he had made a mistake and put the article back, remarking to no one in particular, "No, I shall hardly need my pyjamas, shall I?" A towel was hastily dropped from the archdeaconal face and a sonorous voice said: "Look here, are you soliloquizing your suspicions about my sermon?"

EMBER DAYS

WHILE the Ember Days were only fixed as days of ordination at the end of the eleventh century, they were originally designed as fasts. As fasts of the four seasons, to beg a blessing of God upon the several seasons, or to return thanks for the benefits received in each of them, "or to exercise and purify both body and soul in a more particular manner," at the return of these certain terms of stricter discipline and more extraordinary devotion. They were referred to as such as early as the middle of the fifth century. As Bingham in "The Antiquities of the Christian Church" points out, there is no necessity to make the Ember Days or the fasts of the four seasons as fixed days for ordination an apostolical tradition, "but it is sufficient to speak of them as a useful order of the Church founded upon ecclesiastical institution some ages after." Ember Days being, however, the fixed days for ordination as "a useful order of the Church," Ember weeks as days for imploring by fasting and by prayer God's blessing upon those about to be ordained, is in absolute conformity with Apostolic Practice. When we neglect the Ember weeks, when we neglect to implore God's blessing, by fasting and by prayer upon those about to be ordained, we neglect an Apostolic Practice. We hear in almost every diocese the pitiful cry of shortage of men for the Ministry. In some dioceses the lack of those offering themselves for ordination is more marked than in others, but throughout Canada the Bishops have but a very limited selection from which to faithfully and wisely make choice of fit persons to serve in the Sacred Ministry of the Church. Periodically, especially during the meetings of Diocesan Synods, attention is drawn to the deplorable state of affairs and various remedial suggestions are put forward by Bishops, priests and laymen. The difficulties and trials incidental to the Sacred Ministry in the way of isolation or a non-living wage are among the deterrent factors that loom large in the reasons advanced. The educational standard, that it is either too high or too low, is another reason advanced. We do not doubt that these and a score of other "reasons" of similar character are a factor in deterring many men from considering the Sacred Ministry as a profession. But remembering that the Ministry of the Church is Sacred and is Apostolic, we cannot and do not believe that the fundamental reason is such a non-Apostolic excuse as that there are physical and financial difficulties which young men are afraid to face, and that the remedy for a non-Apostolic reluctance to serve in the Sacred Ministry lies in such a non-Apostolic ideal as a Ministry, guaranteed by men, free from financial anxieties. Such guarantee might and probably would increase the number of candidates for ordination, but it would fail dismally as a guarantee that those who were swayed by it were fit and proper persons to serve in the Sacred Ministry of the Church. We most thoroughly believe that those who do serve in the Ministry ought in every parish, and in every diocese, to be placed, as far as human effort can place them, beyond the strain and trials incidental to a semi-living wage, but neither the fundamental reason for an unmanned ministry nor the real remedy centres around these things. We find the reason in departure, as a people, from the practice of the Apostolic age of imploring God's mercy by fasting and by prayer upon those about to be ordained. Wheatley gives us one of the four reasons why ordinations are fixed to such times, "that as all men's souls, are concerned in the ordaining of a fit clergy, so all men may join in fasting and in prayer for a blessing upon it." We might add that the more men realize that theirs, and all men's souls are concerned in the advancing of a fit clergy, the more earnest will they be by fasting and by prayer in supplicating God not only for his blessing upon those about to be ordained, but for an ever increasing number of fit persons of whom the

Bishops could make faithful and wise choice. As with the mission fields afar off so with the Sacred Ministry at home—the more we earnestly pray to God for it the more shall we be ready to give to it. We have Apostolic Succession, if we want Apostolic success we must hold fast the Apostolic Faith in and Practice of imploring God by fasting and by prayer. Sir William Osler at the Canadian Club in London, England, a few days ago, declared that Canada had been suffering lately from a disease which he diagnosed as over prosperity, and this invited the get rich quick microbe. The microbe that does so much harm to the material welfare of the nation has its spiritual counterpart in the Church. Blessed as Canada is with her vast heritage of natural resources, she will not become a prosperous nation, she will not enjoy her potential wealth, if her people leave the natural resources comparatively untouched and revert to get rich quick schemes; and blessed as the church is with her Apostolic Heritage, she will not enjoy her potential privileges if her people comparatively ignore the Apostolic Practice.

Our Old Country Letter

May 20th, 1914.

TWO of last week's topics I must revert to. You will remember the very important debate in the upper house of Convocation for the Province of Canterbury, when the Bishops received and replied to several petitions requesting them to define to some extent the limits permissible for "modernism" and for private interpretation of Scripture and dogma on the part of any minister of the Faith. The granting, wisely, of such a request bristles with difficulties in these days of limitless claim for personal freedom. I told you how firmly, yet how sympathetically the Bishops indicated that there is a limit, though it may rightly be both wide and elastic.

Their pronouncements, from which I quoted to you at some length have evoked a good deal of correspondence, and in particular have hastened the publication of a formal reply by Dr. Sanday, Lady Margaret Professor of Divinity in the University of Oxford, to a now famous though recent pamphlet by his own Diocesan, Bishop Gore. Both are such distinguished scholars and divines that I am sure your readers need no more introduction. Sanday is one of our most thoughtful and reliable critics; Gore is a theologian, a Saint, and a philanthropist to an eminent degree. They have much in agreement, as to a justifiable length of criticism, but Sanday goes further in applying modern methods to all alike of our Church's treasures of belief. Yet even he does draw a line.

"What," says Dr. Sanday, "do we really mean when we recite the Creeds?" and he answers—"The central truth which it is most important to guarantee is the true

Godhead of Father, Son, and Holy Ghost; that our Lord Jesus Christ is truly God and truly Lord, very God and at the same time very Man. . . . That is what we are all, educated and uneducated, trying to say. We should all agree that anything really less than this would be hypocritical. The man who in his heart of heart really believed less ought not to stay where he is (i.e., as a Minister of the Church). . . . I distinctly recognize that a line has to be drawn. I distinctly recognize that it is the duty of the Bishops to act as guardians of the common faith, and to see that individuals do not diverge from it too widely."

There is much more, too long to quote, but well deserving of study. He sums up thus:

"If it is said that what I have written is Modernism, I would reply that I emphatically and hopefully believe that a sound and right modernism is really possible, that the Saviour of mankind extends His arms towards the cultivated modern man just as much as He does towards the 'simple believer.' I hold that the cultivated modern man may enter the Church of Christ with his head erect—with some change of language due to difference of times, but all of the nature of reinterpretation of old truths, and without any real equivocation at his heart. I believe that he can afford to say what he really thinks—provided only that his fellow-Christians of more traditional types are willing to greet him with the sympathetic intelligence which he deserves, and do not turn towards him the cold shoulder of suspicion and denunciation."

That truth has never anything to fear ultimately from "honest doubt" is indeed the blessed lamp

of this age, and it is one which Gore in particular, has always held aloft. Yet, while we handle holy things, shrined as a transforming power and a priceless, tender possession in the hearts and lives of thousands—nay, millions, if one look backward—of the best and noblest of our race, let us take heed to what and whence they are, and let "more of reverence in us dwell," with that spirit of a little child, which is the key to their knowledge.

* * *

The Weekly Rest Day Bill, which was read a first time in the House of Commons last July, is to have its second reading this week. A contemporary says, "In spite of the belated criticisms of a small group of extremists, whose zeal for the abstract ideals of the 'due observance' of the Lord's Day has betrayed them into an infelicitous opposition to the Bill, because of its reasonable and necessary recognition of the limitations imposed by existing actualities, there can be no doubt that this long-needed attempt to deal with the portentous evils attaching to the widespread exploitation of Sunday for purely secular or commercial purposes, has, very naturally, enlisted a large measure of popular interest and support, more especially from the hundreds of thousands of employees following industrial and commercial occupations in all parts of the country.

"Candid and reasonable observers will, we are assured, recognize that the Bill is at least a courageous and sincere endeavour to secure the gradual reconstruction of the legislative wall which all through our history has been provided by our Statutes in protection of the Sunday liberties of the Christian community."

There is indeed, on the whole, a gratifying "triple alliance" of the heads of our own Church with those of the Roman Catholic Communion and the Nonconformists, in favour of "this important attempt to win back our national Sunday to its due pre-eminence and recognition." The English Primate says, "it goes a long way on the right line, towards safeguarding Sunday for religious purposes." But not for rigid restriction and narrowness.

* * *

Among several important matters alluded to at a meeting of the London Diocesan Conference last week, there was considerable debate upon the proposals of the Prayer-Book Revision Committee of which I lately told you. I have not space this time to quote the conflicting opinions, but they tend to bring out three points: one, that some

measure of change, more in harmony with modern needs, is really and even urgently required. Two, that the greatest difficulty and diversity of judgment must be expected, once the lock-gates, so to say, are opened at all to a flood of suggestion. Three, that acrimonious discussion or dispute would do so much more harm than good, in accentuating our divisions, that it may quite well be the wisest course to let this matter simply rest as it is, till more peaceful times return.

* * *

To turn to the Annual Meetings and Conference of "The Church Army" is rather in the nature of a relief. Here we read of "The broad and happy sympathy between the Society and all grades of thought in the Anglican Church." and "The Catholic affinity of the Church Army with the all-embracing spirit of the Mother Church, to which it has become so indispensable a handmaid." Their thanksgiving service was held, as usual, at St. Paul's Cathedral, where the Bishop of Lichfield—a comparatively young man, vigorous and progressive—began his sermon by saying "There is one characteristic of the Church Army for which I think the Church ought to be especially thankful, its loyalty to the old, and its readiness to receive the new."

You know, I am sure, the scope of this organization? Its name, of course, suggests the Salvation Army, and occasionally its methods in reaching the masses are not dissimilar, but its doctrines are. Men and women under its auspices are ready for all sorts of claims in the service of the Church—on tour, in the parish, the slum, the missions, the prison or the factory.

* * *

There is much being said on the subject of Spiritual Healing, in connection with that recently published report which I wrote to you, by a specially appointed committee of experts. They "recognize the undeniable fact that success in Spiritual or suggestive healing—and it is impossible to draw a hard and fast line between the two—depends very much on personal qualities or gifts, which are by no means always to be found in the physician or minister of religion," but may exist in a layman or woman. "The statement of the Committee that 'no satisfactory, certified case was adduced, of any organic disease, competently diagnosed as such, which had been cured by spiritual or mental influences alone,' may be useful as giving pause to wild stories which are passed without examination from lip to lip, and in restraining undue expectations, but is otherwise hardly of much account.

After all, it merely comes to this, that when ordinary medical science is helpless except to alleviate or arrest, then spiritual or suggestive healing has to submit to the same limitations. That suggestive healing can, under such circumstances, alleviate or arrest, there is evidence enough to prove." . . . There are types of cases which are eminently open to suggestive treatment, and religious influences may be often the most potent form of suggestion. The report as a whole leads us to conclude that there is much more yet to be said on these topics, and we are glad to learn that the com-

mittees will continue to meet, and will act as a central committee for investigation, information, and instruction.

* * *

The S. P. G. Exhibition in Dublin, of which I wrote, is just over, most successfully and happily. "The Irish question" was for a time forgotten, the Canada question had first place, and every aspect of it evoked keen and warm interest. Tomorrow there will be as the real end of the Exhibition a great thanksgiving service in St. Patrick's Cathedral.

The Old Testament in the Making in the Light of Modern Research

(Continued)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

I.—The Lost Library

THE FIRST STAGE IN BIBLE-MAKING

WITH this preparation we proceed to tell briefly of the making of the Old Testament, which differs only in this from the making of the New, that while the New Testament was completed in one generation, the Old Testament was in the making for nearly 2,000 years.

The story, as we have already said, is in two stages:

First. *The formation of a religious literature.* How it was composed, what earlier sources were used, how far the books may have been combined and worked over and edited and revised.

Second. *The selection or acceptance or recognition of certain parts of this literature*—the process by which certain books impressed themselves on the national consciousness as being specially inspired by God, so that the Jewish Church was led to place them apart from its other literature as divine and authoritative, and so collect them into a Jewish Bible.

2. We begin with the first. Does any reader think that the Old Testament began with the books which are in our hands to-day? A very little study of its structure will dissipate that idea. The Bible itself distinctly contradicts it. Long before a chapter of our Bible was written, there existed an older religious literature now lost for ever which seems to have been quite familiar to the writers of Scripture.

This is what any thoughtful scholar would naturally expect. He sees even in the oldest books of our present Scriptures a finished literary style and an appeal to a previous religious knowledge on the reader's part, which at once makes

him feel that there must have been earlier literary compositions and earlier religious teaching for some considerable time before. That this was so we gather from the Old Testament writers themselves.

They tell us in the Pentateuch that they went to their "Book of the wars of Jehovah" for the Song of the Arnon valleys (Num. xxi. 14), they quote the Song of the Well from the folk-songs of their day (Num. xxi. 17, 18), the Book of Jasher was their source for the Battle of Bethoron and the sun standing still (Josh. x. 10). Later on they turn up the same Book of Jasher for the Song of the Bow, the lament over Saul and Jonathan (2 Sam. i. 18) and other incidents are quoted freely from the Book of Nathan, the Book of Gad, the Book of Jehu, the Book of Shemaiah, the Book of Iddo the Seer, etc.

Which at once sets us wondering about this ancient lost literature from which these books were picked out for quotation. What was the extent of it? What were the contents? How far did it go back? How much of still earlier literature was incorporated in it—songs, perhaps, and legends and thoughts and guesses of the prehistoric days when the world was young?

It is a question of mere literary interest, but surely of enthralling literary interest. What and where were the beginnings of the Bible, the ultimate, far back, very first beginnings of elements afterwards built into the structure of the Old Testament.

3. How can we know anything about it, some one asks, since we have no history to tell us? Neither has the scientist, we reply, who

seeks to learn the story of the making of the mountains, we can but do what he does. As the geologist digs into the strata of the rocks for traces of the old-world shells and animal remains which compose them, so we can dig into the strata of the Old Testament, seeking traces of the old-world literature built into it. And in doing so we find exciting answers to our guesses; we are brought back to the child races of the world, to the beginnings of the Jewish Church, to the laws and legends of a primitive people, to the rude ballads and war songs and histories of far back days when bards and story tellers took the place of books, and history was transmitted by word of mouth.

Thus began the early literature of every people. Thus began the early literature of the Jews. Thus began the making of the Bible.

It was not "Bible" yet; it was only amongst the "*origines*," the beginnings. But we believe that God was behind these little beginnings as He is behind the little rivulets where the rivers rise. I am writing this on the banks of the lower St. Lawrence, twelve miles wide as it draws toward the sea. Behind it lie the Great Lakes, and behind these the many rivers of the West, and further back the mountain torrents and the rivulets which feed them, and behind these the drainage of the far-away hills, and behind all, the rain from heaven. We must get back there to complete the illustration. It was the rain from heaven that began the mighty river. It was God who helped the thoughts and questionings of the child races of earth which after many generations touched the making of the Bible.

4. The world would give a good deal to-day for the recovery of that ancient lore which inspiration caught up afterwards and brought into the Bible. Possibly the explorer's spade may yet find parts of it as it has found much older matter. But in all probability it is lost to us for ever, except what men have been able to discover in the Bible.

Later on we shall examine their methods of discovery and watch them digging, not into the earth but into the strata of the Bible to uncover the old literature embedded there in ancient days. It would be unwise to do this here lest we should break the connection of thought.

Meantime it will be convenient here to indicate what traces they have found. Here is a rough list, partly conjectural, but mainly resting on definite evidence in the Scriptures—a list on which the bulk of modern scholars would agree:

ANCIENT LORE

The old Semitic Legends of the Creation and the Deluge from the cradle of the Hebrew race, not in their crude pagan form, but purified

The Ballads and histories of the Judges preserved at their several centres. *Songs and camp stories* about Saul and David, etc. *Records of the schools of the prophets*, from

The Book of Deuteronomy, 621 B.C., *The Book of the Priests*.

This is all that we can find of the lost sacred literature which was extant in the days of the prophets and kings. What the whole extent of it was no man can tell. It was not "Bible." We cannot yet assume the thought of a Bible. The need has not yet come. Religion was kept alive for Israel by the worship of Jehovah, by the oral teaching of the priests, by the inspired utterances of the prophets. They did not need a Bible.

But the idea of a Bible had already taken root and was growing. Doubtless the Ten Commandments were venerated as Divine. The Book of the Covenant and the Law of Holiness stood prominent amongst the laws. Later we shall see the reverence for Deuteronomy and we know that the prophet's sermons were regarded as inspired. Here already, was the essential idea of a Bible. And surely we are not wrong in thinking that a Divine Providence was guiding the writers of the old history and literature, that unconscious preparation for the Bible that was to be.

CLERGY HOUSE OF REST, CACOUNA, P.Q.

THE Clergy House of Rest, Cacouna, P.Q., is situated on the south bank of the St. Lawrence River, about 115 miles below Quebec. Cacouna can be reached by the Intercolonial Ry. from Montreal, and on personal application to the General Ticket agent at Moncton, a half fare permit is issued to all clergymen enabling them to buy a single fare at half rates over the Intercolonial Railway. A certain number of free tickets are given to each Diocese in proportion to the amount subscribed by the diocese. The Clergy House will hold comfortably 12 clergymen, who pay 50 cents a day for board and lodging, it is open from July 1st to Sept. 1st each year.

The Chaplain, appointed by the Bishop of Quebec, to take charge of the services in the beautiful little church near by, is generally the Master of the House. The attractions are the complete change of air, so exhilarating at Cacouna, the perfect quiet, the salt bathing, and the beautiful walks. This year a tennis lawn has been made in the grounds, and it is hoped will add much to the enjoyment of the visitors at the Clergy House. All who go to the Clergy House of Rest are desirous of returning. For any further information apply to the Secretary, Mrs. Lenox Smith, Ottawa.

The simple heart that freely asks in love, obtains.—Whittier.



Clergy House of Rest, Cacouna, P.Q.

and transfigured after contact for centuries with the religious life of Israel.

Ballads and folksongs of earliest days sung around the camp fires and in the tribal gatherings.

Oral histories of great deeds of the past told by the story tellers at feast and festival.

Cuneiform inscriptions on tiles the probable originals of e. g. Gen. xiv.

Cycles of Legends of the Patriarchs current amongst the people and preserved at the sanctuaries connected

Samuel to Elijah. *Historical notes* by the official recorders.

COLLECTIONS

The Book of the Wars of Jehovah. The Book of Jasher. The Book of Nathan. The Book of Gad. The Book of Iddo the Seer. The Book of Jehu. The Book of Shemaah. The Acts of Solomon. The Chronicles of the Kings of Judah. The Chronicles of Israel.

Sheets of Psalms from the temple choir desks. *Collection of Proverbs* by



St. James' Church, Cacouna, P.Q.

with their names—Shechem and Bethel and Shiloh and Mahanaim.

Codes of ancient laws, oral and written, originating with Moses, amongst them the Book of the Covenant, the Law of Holiness, etc., and prominent above all, the Ten Commandments.

Stories of the Exodus, written records of the desert journeys. *Directions about worship. Teaching of Moses.*

the men of Hezekiah. (Prov. xxv. 1). *The sermons and predictions of the prophets*, some of which were written down by the prophets or their disciples.

BIBLES BEFORE THE BIBLE

The Bible of southern Judah (the Jahvist Bible, ninth century B.C.), *the Bible of Northern Israel* (the Elohist Bible eighth century B.C.),

Sunday Dinner and Sunday Worship

ONE is apt to hear in England very frequently of defects and weakness in our Church life in Canada, very often from those whose knowledge is of a limited character in range of experience and length of time. Such comments, no doubt, are useful for developing the Christian grace of humility; but on the other hand, for our encouragement and to help to overcome the tendency to depression which we must all sometimes feel, it is good occasionally to examine some points in which we in Canada seem to have a stronger life and better possibilities than in England. One such point is found in a sentence in a letter, just received, referring to an engagement for duty on a coming Sunday. "Our morning congregation is composed chiefly of our resident gentry; the evening one more of the working people." The words illustrate one of the most distressing features of English Church life. In a congregation of mixed social status, the Sunday church-going takes the form of almost two different congregations. In a parish composed entirely of working people, especially in country districts, the morning congregation is often so small, in comparison with that of the evening, as to be almost negligible. The whole reason is that wonderful English institution—the Sunday dinner. For the wife of a workingman to come to church on Sunday morning—except to early celebrations—seems quite an unknown thing. She sends the children off to the morning Sunday School at about ten o'clock (which in England is always in addition to the afternoon Sunday School.) Then, usually aided by the older girls of the family, if there are such, the mother devotes the whole morning to the preparation of the Sunday dinner, a quite substantial meal even for those whose ordinary week-day fare is of the simplest. The children, fatherless and motherless to all appearances, are taken by their teachers from Sunday School to church, and too often look forward to the age of emancipation from Sunday School, as meaning also emancipation from morning church going.

A grade higher up in the social scale, the family, if they are church going people at all, will probably be at church together in the morning. The family returns to the Sunday dinner, prepared (at least in its final stages) by the servant or servants. How many domestic servants in England are ever given a regular opportunity of worship other than in the evening? How many

of them, even in clerical households, do what seems an excessively unnecessary amount of labour on Sunday morning? Even the vicarage household often trains the future wife of the labouring man to look upon the Sunday mid-day meal as the all-important duty of the Lord's day.

This problem needs much more consideration than it usually gets. Too many clergy, their knowledge of household difficulties of the slightest, readily accept as insuperable obstacles, difficulties which might be easily overcome.* It is true that our Canadian stoves are more practical than English grates, but even in England a dinner can cook while the family is out. It is true, too, that very often it is the only time in the whole week when the family can all sit down to dinner at once; and in truth when Sunday morning, as is so often the case, is represented by an elaborate and long drawn out matins, attendance at evensong with once or twice monthly at a plain early Eucharist becomes the standard for very many good people who argue, not unreasonably, that after all, the evening service is practically the same as the morning.

But what of those who seek to establish the Lord's own service as the central act of worship on the Lord's Day? Here and there, one finds a choral Eucharist at nine or half past for many of our people undoubtedly a convenient hour. One of my own pleasantest recollections is of such a service in Lancashire, where with no development of ceremonial at all, not even lights upon the altar, the church was thronged at nine o'clock by a congregation who sang a simple choral Eucharist; matins, with a smaller congregation, followed at 10.30. But in many places, especially smaller places, it is not possible to have two services like this; the power of the purse—quite as noticeable and insistent in endowed England as in unendowed Canada—prevents the chief service of the morning being other than matins, or the hour other than eleven, or at best half past ten; and in very few churches, except where elaborate ceremonial prevails, is the Holy Eucharist in any real sense, the chief service of the day.

Now what is our position in Canada with regard to this problem? We recognize that generally speaking, we have much of the Irish and northern English prejudice against elaborate ceremonial—even of a most distinctly non-Roman type—but in nearly all other points our position is much

better. Our simpler life, our lack of domestic servants, the different position of labouring men, the usual willingness of a family to help one another—all these make morning church going, with us, not more easy but more common. In our ordinary congregations in small towns there are few households who have even one servant. There is little doubt that with the late hours of work for many on Saturday, with the bitterly cold or dark mornings of mid-winter, eleven is apt to be the hour at which many of our people will come to church ordinarily for the first time. It is, after all, no later with our modern habits than was nine o'clock for our mediæval ancestors. Therefore, while we thankfully accept and keep our early celebrations, wherever possible, we are surely right in striving to make Sunday morning at eleven the central act of our worship. For many who are obliged to work late on Saturday, often the wisest thing to do is to rise about ten on Sunday morning, and come straight to church at eleven. With our simpler musical service (except at any rate in some city churches), psalms said, not sung, it is quite possible that we should have matins—especially with the permission authorised by the general Synod of closing at the *Benedictus*—and a simple choral Eucharist with hymns and a short sermon, over well before half past twelve; and sometimes, especially on days like Palm Sunday, and during the hot weather of July and August, matins may often be said, plain, a little earlier.

I am quite certain that in a very large number of our Canadian parishes such a service could, in a very few years, become the central act of the Lord's Day, especially if our efforts were concentrated upon the service itself, and not upon ceremonial accessories. But I would at least plead that we should mark the dignity of the Eucharist, if not by its special and ordered vestments at least by retaining a special surplice for celebrating and wearing our coloured stoles then, reserving for the choir offices a long, full surplice with hood and black scarf—a use which one finds growing very markedly in England.

Here, then, seems an opportunity in Canada, not to force our people to communicate each Sunday: not to force them to remain throughout the Eucharistic service even though not actually communicating; but to offer them the possibility and the privilege of doing these things.

Not very long ago I was in a large and handsome church in an English town. It had a stately chancel, an altar with magnificent frontals, and handsome cross and candlesticks.

The choir sang matins splendidly. After the third collect, Hymn 321 (Ancient and Modern), "We pray Thee, Heavenly Father," was sung as an introit. *Kyrie* and Nicene Creed were sung. After the sermon and offertory those who had so lustily sung "we may in pureness offer our sacrifice to Thee," left the choir-stalls. An assistant priest followed them, and dismissed them in the vestry with prayer. Nine-tenths of the congregation followed—the "respectable," suburban type. The Eucharist was offered, without dignity or music with a handful of people, completely stultifying the hymn. I have never seen anything quite so bad as this in Canada, though I have seldom seen so fine an altar.

A. P. B.

The Church, wherever it spread, from India to Britain, from Thraceto to Ethiopia, from Babylon to Spain, was always and everywhere Episcopal. To argue that it was anything else—e.g., Papal or Congregational—is just as absurd as if the American Congress, in the face of the Constitution and the laws, and in defiance of history, should argue that "these United States" were not designed to be a Republic, but an Absolute Monarchy, or, on the other hand, an Anarchy, having no government at all. And yet nothing is more common than to hear well-meaning people say (as was remarked recently by a Doctor of Divinity in the Presbytery of Philadelphia) that the Church of the New Testament was *Presbyterial* in its order and polity. *Presbyterial!* So it was, it *you ignore the APOSTLES* who had the oversight of the Presbyters. So, too, is the Anglican Church *Presbyterial*—if you leave out the *HOUSE OF BISHOPS!* England would be a Republic, were it not for the *Crown*; and Russia, an Anarchy, but for the fact that it happens to be governed by the *Czar*. The early Christians were Quakers forsooth, but with the somewhat important difference that they had the Ministry, the Sacraments, and the Divine Liturgy. The early Church was *Diaconal*, but for those venerable *Presbyters* who out-ranked the Deacons. In like manner the early Church was *Presbyterial*, but for the stubborn fact that *over the Presbyters was an order of Chief Pastors, divinely commissioned unto the end of the world.*—Selected.

President Yuan Shih-Kai, in conversation with Dr. Lowrie of Peking University, said unequivocally: "I am not a Christian; I am a Confucianist; but only Christian ethics can save China. Our morality is not sufficient for the crisis."

The Tiltings of a Free Lance

No. IV.

TWO of your correspondents think me very naughty in my references on a former occasion to Convocation Hall religion and ritual. I confess the function I saw struck me as a bit funny, and since neither writer undertakes the task of vindicating its dignity and solemnity, the presumption is that they silently endorse my estimate of it, whilst they resent my venturing to report the facts. The facts, however, seem to have spoken quite plainly for themselves. Had last week's critic been a little less "frumious" he would have found little occasion to take up arms with such show of valour on behalf of the University sermon and the University preachers. Of the former I had nothing to say, except to regret that the hour chosen for its delivery should necessitate an act of schism on the part of those, my self included, who wished to hear it. As to the latter—theselected preacher—there was nothing to indicate that they were at all responsible for the service and the ritual; on the occasion referred to the contrary was manifest. The Provost of Trinity is quite able to take care of himself. I must therefore leave him to settle with your humorous correspondent for dragging him in as a fearful example of the effect of University religion as a depilatory.

But let us be serious. To avoid further misunderstandings, let me say here that my object in these papers is to draw the attention of Church people to some of the incongruities that have come under my notice in the course of a desultory examination of the trend of popular religion in our day and generation. The "down-grade" as Spurgeon called it. We can hardly close our eyes to the fact that we are face to face with an organized conspiracy to de-Catholicize the Church of England as much as possible, and bring it into line, if not into organic union with certain of the protestant free churches. With this object in view, Catholic faith and practice are set aside, sometimes with scorn and ridicule, often with breezy indifference; oftener still with culpable ignorance

on the part of even some of our clergy, as your editorial notes in this week's issue abundantly testify. Before we get jolted out of the old paths of orthodoxy it would be well for us to ask whether the new paths lead us, under the guidance of the more learned and "fearless leaders of thought," who, for the time being, manage to catch the public ear (itching?) and eye.

As the result of my investigations I beg to offer you this week a few extracts from the religious exercises of another great University, noted with marked approval in a recent number of *The Century*, a magazine which, I think, it will be conceded, is thoroughly up-to-date in every department.

"THE SPIRIT OF THE CENTURY"

"A MODERN PRAYER"

"This spirit of truth-seeking with the open mind which is so strikingly the note of these days of changing convention, this spirit of patient, humble searching for what is real in the chaos of discarded old ideas and untried new ones which surrounds us, has not been more nobly exemplified than in the prayer with which Dr. Francis Landey Patton opened the recent dedication ceremonies of the new Princeton Graduate College. It will be recalled that Dr. Patton preceded Woodrow Wilson as President of Princeton University, and, until recently, occupied an important chair in that stronghold of conservative Presbyterianism, the Princeton Theological Seminary." Thus for the *Century*. Now for the extract:

"Almighty and Eternal God, we come into Thy presence in acknowledgment of our dependence upon Thee. * * * Thou hast made us in Thine image, and the inspiration of the Almighty giveth us understanding. We know in part, but our partial knowledge presupposes Thee. * * * When we think of the true, the beautiful, and the good, we think of Thee, and when we lose Thee as the superlative of our reason, we are left in doubt respecting the reality of knowledge and the worth of goodness. * * * When we feel that knowledge is uncertain, unstable, and contingent, when we are prone to doubt our intellectual integrity, and to challenge the trustworthiness of truth itself. * * * When we search in vain for truth in the heights, when we fail to find it in the depths, let us know that it is nigh us, even in our hearts. For there, in the secret places of the soul, Thou hast set the thought

of the perfect being, than which a greater cannot be conceived. * * * Show us, O Lord, that at bottom our reason is religious; touch our thoughts with emotion, and turn our intellectual activities into channels of feeling. So shall reflection rise up into reverence, and our rational necessities shall minister to devotion; so shall we no longer wander in the dark valley of doubt, but we will lift up our eyes to the hills from whence cometh our help. * * * Vouchsafe, O Lord, to take this college under Thy gracious care. * * * May those who are called to deal with the profound problems of human duty know well the solemn obligations of their office, so that superficial views of social phenomena shall not be taken as sound philosophy, nor symptoms of social change as the signs of a new evangel. Make clear to them the basal truths of moral obligation that underlie all sound thinking in social, economic, juristic, and political morality. * * * We pray Thee, O God, to guide the researches of those who are in quest of new truth, and may this college hold an honorable place among the institutions of the world which make valuable additions to the sum of human knowledge. Save those who seek truth from the prejudice and mental bias that would pervert their judgment, darken their understanding, and make them inhospitable to the evidence that claims to accredit the revelation of Thyself in nature and in history."

Consideration for your overburdened columns must be my excuse for limiting quotation to these few lines. Permit one or two reflections. I agree with the *Century* that this prayer reflects the spirit of the age; Does it reflect the mind of Jesus Christ, *Whose Name is not once mentioned* from beginning to end? Is the truth it shrieks for, in such high literary falsetto, "The Truth as it is in Jesus?" Is this flatulent effort of "conservative Presbyterianism" a prayer at all, rather than an intimation to the great unknown (whom "our partial knowledge presupposes" with becoming condescension) how he conducts himself if he wishes to retain our limited patronage? Several other questions struggle for utterance, but I content myself with only one more. Would the lowest Church man amongst us, who speaks with bated breath the very word Catholic, prefer the spirit which finds expression in this prayer to that which inspires every line of our own incomparable liturgy?

The *Century* gives no hint of the ritual and other observances which characterized this great function, nevertheless we seem to hear the echo of what would have been a

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suitable processional, though composed for another great occasion, but I have forgotten the circumstances.

"Great All! Great Every! Lowest, Most Sublime!

Inverted, introverted, controverted One!

Nature's panergon hyperstatic Sun!

All hail in this our syncretistic rhyme!

—FREE LANCE.

But the term *Bishop* (which means "Overseer") was not at first exclusively appropriated to one order; but was used in its literal rather than its technical sense. Accordingly the Presbyters are often called Bishops, as being Overseers or Pastors of a congregation, although their *Order* was always clearly distinguished from the order of the Apostles, to whom gradually the title of Bishop became limited. How this came about would be easy to surmise even if we had no positive evidence. The word Apostle means *one who is sent*; and as, one by one, those who had received their commission *directly* from Christ ("As My Father hath sent Me, even so send I you,")—those "adamantine Martyrs and Athletes" of the Early Church, went up to God in chariots of fire; their humble successors felt naturally enough that there was a certain propriety in limiting to *them* the name of *Apostle*, and contented themselves with the title of *Bishop* by which the Apostles, the commissioned chief pastors of the Church, have ever since been known.—Selected.

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ALGOMA

NORTH BAY

The Dorcas work of the diocese for which Miss Begg is secretary is receiving worthy help from our branches. The little ones of the Junior Auxiliary are making bandages for the Church Hospital in Honan, China. The members of the Girls' Auxiliary are making work bags also for the cause in China. And the Women's Auxiliary by a recent cooking sale at Mr. Loney's store are able to send a creditable sum of money towards the purchase of a portable organ for mission work in our North-West.

SAULT STE. MARIE

The Rev. W. S. G. Bunbury has been called and has accepted the call to the work of the parish of the Pro-Cathedral of St. Luke. Mr. Bunbury is at present Rector of Richmond, Quebec, where in a short time he has become a great favourite among his people. Previously the future Rector of St. Luke's was at St. Catharines College, Cambridge, and after a short service in England came to the Diocese of Quebec. The new Rector's past work and good name augurs well for the gain of St. Luke's Parish and Algoma Diocese. Many prayers and blessings will greet his coming.

SHINGWAWK HOMES.

At the Indian Homes on Sunday, May 23rd, the Bishop was present at Evensong and gave the blessing. The service was read by the Rev. B. P. Fuller, the Principal of the Homes. The sermon was an address by the Rev. George Bird, Vicar of Danby, Yorkshire, England, who is in the city on a visit. The "little captive maid" must have been truthful as a rule and of a nice disposition to be so readily believed and so willing to help even one who had stolen her from her own home. The ideals of Truth and Forgiveness were driven home by interesting stories, in the telling of which Mr. Bird held the boys as well as the girls.

The Rev. G. Bird, Vicar of Danby,

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Yorkshire, England, preached on Sunday evening, May 24th, in the Church of St. John the Evangelist. Mr. Bird has come to spend a month in visiting Algoma and gave many illustrations from his work as Chaplain on "The Virginian." The joy of reunion in Canada, thanks to the efforts of an elder brother, as anticipated on the voyage, was just a faint impression of our attitude to our Ascended Lord. Mr. Bird is staying with his daughter, Mrs. Johnson, at St. John's Parsonage.

MISSANABIE

Miss M. Twose has arrived to take up educational work. Miss Twose comes to us from Sherbrooke, where she received her call to missionary work and was glad to prove it. Miss Twose has made many friends in Sault Ste. Marie where she has been working at the Shingwauk Homes. Her work at the Indian school on the Reserve will bring her into close touch with the homes of Indian children.

MICHIPICOTEN

There is a want which perhaps might be satisfied by some more fortunate congregation if it were known to them, viz., an organ. Mr. L. H. Kingerley, the student in charge, would be glad to hear of an old one to be dispensed with. A priest will leave Sault Ste. Marie to give the necessary sacraments in a few weeks' time, and would attend to the conveyance of any instrument.

ATHABASCA

ATHABASCA

At a special meeting of the vestry of All Saints' Church, the Rev. A. S. White, who has been rector since Easter 1913, handed in his resignation, to this position, having been appointed by the Bishop, Superintendent of the Indian Missions in the Diocese, with his headquarters at Wapuskow.

The Right Rev. Bishop Robins preached in this church on Sunday the 10th of May, to a large congregation who welcomed the Bishop back to Athabasca after his visit to the Old Country. In his opening remarks the Bishop congratulated the vestry and congregation in so successfully completing their first year of self support. At the Easter meeting of the vestry the Church Wardens reported a balance in hand of \$74.00.

FREDERICTON

ST. JOHN

This summer the two churches, Stone and St. Paul's, will combine for the

months of July and August, so that each clergyman and organist may have a complete month's rest.

GREEK RITE IN MISSION CHURCH.

Rev. Theophilus Spyropoulos, D.D., Lynn, Mass., Archimandrite of the Greek Orthodox Church, held service for the Greeks of St. John in the Mission Church, Paradise Row, on May 28th, at 9 o'clock. Mass was celebrated according to the Greek Rite, and the liturgy of St. Chrysostom was used. The infants whom Dr. Spyropoulos baptized on the previous Wednesday, received Holy Communion with the rest of the congregation. The service was prolonged by the Churching of the women who are the mothers of the infants baptized.

The sermon was preached in Greek. The Rev. Doctor expressed the cordial thanks of the people to the Church of England for the use of the Mission Church. This is the first occasion on which the St. John Greeks have held their services in a church. The sermon dealt with the Ascension of Christ, as this is the feast of the Ascension in the Eastern Orthodox Church. An exposition of the doctrine of the Blessed Sacrament was also made. He exhorted the people to pray that the proposed union of the Anglican and Eastern Orthodox Churches might soon be consummated. Special prayers were offered for King George and Queen Mary and the Royal Family, as well as for the King and Queen of Greece. Negotiations are now in progress for the amalgamation of the Anglican, Russian and Greek (Eastern Orthodox) Churches. A conference will soon be held in London, England, at which representatives from the three churches will be present to further the proposed union.

HURON

GALT

Special memorial services were held on Sunday, 31st ult., both morning and evening, with reference to the sad disaster re Empress of Ireland.

The church was draped, pulpit, lectern and prayer desks, together with appropriate book-marks, etc. Special sermons were preached by the Rector, Canon Ridley, in the morning from Jer. 49:23, "There is sorrow on the sea, it cannot be quiet," and in the evening from St. Matt. 8:24, "The ship was covered with the waves." The rector having crossed and re-crossed by the same vessel, spoke from personal experience as to the ship, etc., and being personally acquainted with its commander, Capt. Kendall, spoke most feelingly and highly of his character, as a manly Christian gentleman and one worthy in everyway of the confidence reposed in him by the steamship company. Large congregations thronged the sacred edifice, a number of the lost having been citizens of Galt. Among them was a tiny little motherless babe, whom the rector baptized prior to its departure. It was being taken to be placed in the care of an aunt in England.

This and other facts of a local nature, made the memorial services all the more impressive and they will not soon be forgotten.

MARKDALE

Rev. E. G. Dymond of Markdale has been appointed rector of Wingham.

PORT LAMBTON

The new church at Port Lambton was dedicated by the Bishop of Huron on May 13th. The Bishop was assisted by Revs. F. Whalen, Dresden; E. Softley, Corunna; A. L. Charles, Wallaceburg, and J. G. White, the incumbent. The new church is a substantial edifice built of cement blocks and has a basement. It will seat about 200. There was a large attendance at the service and the singing was very hearty. The Bishop delivered

an able sermon from the words, "This is The House of God." The building cost \$2,150.00 and there will be a debt of only \$500.00 which speaks well for the liberality of the people and the work of their minister. Among the special gifts was the site, a bell costing \$115.00, communion service of silver, communion linen, prayer desk and Bible. The Ladies' Aid raised \$150.00 and have assumed the responsibility of paying for the chancel furniture.

THE DEDICATION

The new St. Paul's Church was dedicated on Sunday, May 24th, by the Bishop.

NEW WESTMINSTER

VANCOUVER

The Vancouver and District Federation of the Church of England Men's Society held their first annual meeting at St. John's, Central Park, on May 19th. After supper a service was held in the church, when two new members were admitted by the President, Rev. G. F. C. Caffin. An address by the Rev. Hume-Smith, who took as the basis of his discourse, "He gave gifts unto men," brought out the fact that the C.E.M.S. should see that its members made use of their gifts in working for the church. The Secretary presented his report, which showed everything to be in a very satisfactory condition. Officers for the ensuing year were elected as follows: President, Rev. G. F. C. Caffin; Vice-President, Mr. H. Lister, F.R.G.S.; Treasurer, Mr. G. S. Buxton; Secretary, Mr. A. Harding, and Assistant-Secretary, Mr. N. Lidster. It was decided to hold a conference of C.E.M.S. next fall, to form a committee for the welcoming of newcomers to this city and district and to hold a united picnic on one of the national holidays.

LATIMER HALL.

The fourth annual formal closing of Latimer Hall was held in the school-room of Christ Church, Vancouver, on May 6th. The attendance crowded the building. President Cambie presided and with him on the platform were Bishop DuVernet, the members of the faculty of the Hall, representatives of the Council, the speakers of the evening and Drs. Mackay and Chown representing the Presbyterian and Methodist Colleges. Rev. R. Connell of Victoria took the opening prayers and Rev. M. H. Jackson read the lesson, while the singing was led by the choir of Christ Church.

Principal Vance reported a very successful year. The number in attendance during the year was nineteen. The students had been responsible for four Missions and had assisted in nine parishes during the session. They conducted 108 services, assisted in 205 services, delivered 99 addresses, taught 434 classes and made 867 visits.

Four men are to be ordained this year. Mr. W. Minshaw goes to Athabasca. F. Comley will work in connection with the Columbia Coast Mission. B. V. Wardle will have charge of Alta Vista and Lim Yuen will superintend the Chinese Mission.

An increased number of men will take up work during the vacation. Messrs Bolton, Middleton and Walker will go to Holberg, Alert Bay and the C.N.R. camps respectively, in the Diocese of Columbia. Messrs. Luckraft and Frampton will superintend the Howe Sound Mission. F. H. Buck will work



between Prince Rupert and Fort George. W. Dawe and T. L. Wilkinson will work in connection with the Camp Mission.

Prof. Trumppour, as Registrar, read the results of the examinations and drew attention to the fact that in the College examination in Homiletics, Latimer had taken seven of the first ten positions. B. V. Wardle won the prize.

Canon Rix, Prince Rupert, gave a forceful address on the kind of men needed in the West. Dan Crawford, the African Missionary, gave a characteristic address on his work; Bishop Du Vernet pronounced the benediction.

The annual meeting of the Women's Aid of Latimer Hall was held on Monday, May 18th. The reports presented were very satisfactory. The sum of \$175 was spent during the year on furnishings and the Sinking Fund for the new building has reached \$300. Officers for the coming year were elected and plans made for extending the work.

NOVA SCOTIA

The Synod of the Diocese opened with a celebration of the Holy Communion in All Saints' Cathedral at 7.30 a.m. on Tuesday, June 2nd.

The annual meeting of the Women's Auxiliary of the Diocese took place last week at Lunenburg. On Wednesday, Rev. C. R. Cumming was the preacher. At the public missionary meeting addresses were given by Rev. R. P. McKim, of St. John, and Rev. J. D. Hull, of Cornwallis. The devotional address at noon was given by Rev. F. C. Ward-Whate. There was an excellent attendance of delegates.

The Bishop will hold an ordination at All Saints' Cathedral on Trinity Sunday. The preacher will be Rev. W. P. Robertson, of Truro. Rev. Ernest A. Harris, of Spry Bay, will be ordained priest, and P. G. Cotton, Noel Wilcox, A. Ritchie Yeoman and Thomas Pilkington will be made deacons.

Rev. E. W. Florence has been elected Rector of St. George's Church, Sydney.

The beautiful little church of St. Philip at Purcell's Cove, has been destroyed by fire.

President Powell, of King's College, has announced that the Governors of the college hope shortly to build a ladies' residence.

OTTAWA

OTTAWA

A new step was taken in the work and general welfare of the Sunday Schools in Ottawa, May 22nd, when a Sunday School Association of the Deanery of Ottawa was formed and constitution adopted at a meeting of clergy and teachers in St. George's parish hall. This work is in line with that which has been going on for the last three or four months under the inspiring guidance of Miss M. Higham of St. Christopher's College, London, Eng. His Grace, Most Rev. Charles Hamilton, M.A., D.D., Archbishop of Ottawa, was in the chair.

The constitution of the new Sunday School Association provides for the following objects: First, to deepen the spiritual life of the Sunday School teachers, and, secondly, to promote the training and efficiency of the teachers. The membership is open to any member of the Church of England who is willing to promise to keep the rules of the association. The constitution was unanimously adopted, and a nominating committee appointed to name suitable persons as officers.

Prior to the discussion of the proposed constitution of the Sunday School Association brief and inspiring ad-

resses were heard from Miss Higham and Rev. R. A. Hiltz, General Secretary of the Church of England Sunday School Commission. Mr. Hiltz said efficiency and conservation are the real basis of all organization, and in those words were found the fundamental reason for a deanery association. Through lack of system and organization, 60 to 75 per cent. of the boys of the Sunday Schools are lost to the Church. It was the only way to find a common ground on which all could strive and work.

INTERESTING PRESENTATION.

On Friday evening a large gathering of the Sunday School teachers of the Anglican Churches of Ottawa took place in St. George's Parish Hall for the purposes of settling the Constitution of a new Sunday School Association for the Deanery of Ottawa, and of listening to a final address from Miss Higham of St. Christopher's College, Blackheath, London, England. For the last four months Miss Higham has conducted a series of Instruction Classes for Sunday School teachers of the Church of England in Ottawa, her courses including all grades and embracing the most approved modern methods in the teaching of children.

The chair was occupied by the Rev. E. A. Anderson, Rural Dean of Ottawa, and the first business was the consideration of the constitution and rules of the new association, the leading aims of which are (1) To deepen the spiritual life of Sunday School teachers, and (2) To promote their training and efficiency. On the motion of the Rev. W. H. Bayley (St. Barnabas), seconded by the Rev. W. A. Read (St. Luke's), the constitution and rules were adopted and the following officers were unanimously elected: Hon.-President, The Archbishop of Ottawa (Dr. Hamilton); Hon. Vice-Presidents, The Clergy of the Ottawa Deanery; President, Rev. J. M. Snowdon (St. George's); Vice-President, Rev. Canon Kittson; Secretary-Treasurer, Miss Ethel Hamilton; Committee, Rev. G. S. Anderson (St. Matthew's), Rev. J. F. Gorman (St. John's), Rev. Lennox I. Smith (Christ Church Cathedral), Mr. E. R. Eastman, Mr. E. H. Godfrey, Miss Tomkins. The membership fee was fixed at 25 cents, and during the evening about 75 members were enrolled.

Miss Higham took as the subject of her address, "The Making of a Sunday School Teacher," and in the course of her remarks described the curriculum of St. Christopher's College, an institution established about four years ago in London for the training of Sunday School teachers of the Church of England.

At the close of the meeting an interesting ceremony took place by the presentation to Miss Higham of gifts subscribed for by Sunday School teachers of the city churches who had attended her courses of instruction. The presentation was made by Mr. E. H. Godfrey, as Convener of the Committee of Subscribers, and it consisted of an illuminated address, a travelling clock, a pearl and gold brooch in the shape of a maple leaf, and copies of the Canadian Book of Common Praise. The address, which was beautifully illuminated by the Rev. Geo. S. Bousfield (East View), was in the following terms: "The Sunday School Teachers of the Church of England in Canada, in the city of Ottawa, whose names are appended, desire to ask Miss Higham's acceptance of the accompanying gifts as a slight token of their esteem and in grateful recognition of the value of her work amongst them during Lent and Easter, 1914." Altogether about 120 clergy and teachers subscribed to the presentation from the following ten churches: Christ Church Cathedral, All Saints', Sandy Hill; All Saints', Westborough; St. Alban's, St. Barnabas', St. George's, St. John's, St. Luke's, St. Matthew's and St. Matthias'. The pre-

sentation came as a complete surprise to Miss Higham, who in a few well chosen words expressed her heartfelt thanks. Refreshments, provided by the lady teachers of St. George's Church, were then served, and shortly afterwards the gathering dispersed.

BROTHERHOOD OF ST. ANDREW

St. Matthew's Senior Chapter have undertaken the work of organizing all the young people to take a census of the parish. It is expected a complete check of every house within the parish boundaries will be handed to the rector early in September, after the people return from the summer resorts.

On Saturday, May 30, several of the members started this work on a part of the parish, and it is most encouraging to see the results obtained. Several families were found that just arrived from England a few weeks, which appreciated the call by the Brotherhood men, and probably as a result of this visit will become regular attendants of St. Matthew's Church.

The executive committee will hold its regular monthly meeting early in June and will definitely decide on all arrangements for a mid summer conference. It is hoped that arrangements can be made to have a gathering of men and boys a short distance from the city on a Saturday afternoon. All chapters, senior and junior, are asked to co-operate with the executive in their effort to make this conference a success and of benefit to all. Let us offer up our prayers to God for his blessing on this conference.

QU'APPELLE

FLEMING

ST. MARK'S.

Rev. I. H. Lackey has been appointed Rector of this parish to succeed Rev. J. R. Martin, appointed to Esterhazy, at Easter.

The new Church Wardens are Messrs. O. L. Carey and W. J. Hamm, while Messrs. W. W. McDonald and C. H. Wilson are Delegates to Synod. Messrs. T. P. Neville and W. Alford are Church Wardens for Woodlands congregation.

The church population is not large, but contains a number of faithful workers, amongst whom deserving special mention is Mrs. W. Robinson. For the last two years as leader in S.S. work, she has gathered funds for a children's window, which was installed in Ascension week. It is a triple east window, the centre being a beautiful figure of the Good Shepherd with the words, "Feed My Lambs." The sides are representative of the two Sacraments.

The centre was obtained through direct contributions of the S.S. scholars; the sides were donations from Mrs. Dr. D. D. Ellis, Mrs. A. Winters and Mrs. Ed. Ott. The total cost was about \$150.

On Sunday, May 24th, there was a crowded church, on the occasion of the Sons of England Church Parade.

On the afternoon of May 25th the S.S. scholars and friends enjoyed a lawn social at the home of Dr. D. D. Ellis.

QUEBEC

QUEBEC

The Church Unity League held special services and meetings in Trinity Church, on May 17th and 18th. Rev. Dr. Symonds, of Montreal, preached twice on Sunday and addressed two meetings on Monday. Considerable audiences assembled to hear Dr. Symonds. On Monday night the subject was "The Church of England and Church Unity."

King's College, Windsor, N.S., conferred the honorary degree of D.C.L. upon the Rector of St. Matthew's, Canon Scott.

A Conference and Quiet Day will be held at B. C. Lennoxville, from June 23rd to 26th.

Papers, followed by discussion, will be given on "The Priest in his study and in the Church," by Rev. J. W. Wayman; "The Priest in the Parish," by Rev. J. C. Tannar; "The Church and her mission in the world," by Rev. Prof. Vial; "The Church's call to Service," by Rev. Geo. Pye; "Prayer Book Revision," by Rev. W. T. Wheeler; "Prayer Book Revision," by Rev. J. S. Brewer; "The Catholic heritage of the Church," by Rev. A. R. Kelley; "The basis and hope of Church Union," by Rev. A. R. Beverley; "The observance of the Lord's Day," by Rev. W. F. Seaman; "The place of Worship in the Christian life," by R. J. Fothergill. The Lord Bishop of Algoma will be the conductor of the Quiet Day.

RUPERT'S LAND

The third annual corporate Eucharist of the Servants of the Sanctuary was held at the Church of St. Michael and All Angels, Fort Rouge, at 8.30 a.m., Victoria Day. The beautiful liturgy of the Anglican Church was rendered fully choral, Dr. Bush being the organist. The service was the "Missa de Angelis," the celebrant being Rev. G. H. Broughall. The Guild is composed of the clergy and servers of St. Michael and All Angels, St. Peter's and St. Cuthbert's, Elmwood. After the Eucharist, the annual breakfast was held at the Parish House, Miss Beer being hostess. Speeches were made by Rev. G. H. Broughall, Chaplain, and Rev. E. C. R. Pritchard. Votes of thanks were tendered to Miss Beer, for the excellent breakfast provided, and to Dr. Bush for presiding at the organ. The Guild welcomes all who have served at the altar, the Secretary being Mr. Lawrence Frith, 513 McDermott avenue.

On Sunday last a special sermon was preached at 11 a.m. in St. Luke's Church, Winnipeg, by the rector, Rev. W. Bertal Heeney. The occasion was the annual church parade of the One Hundredth regiment (Winnipeg Grenadiers) under command of Col. Mitchell and the muster was 500 men. The choral service was very hearty. Rev. W. B. Heeney (chaplain) officiated, assisted by Rev. Dr. Johnstone, Rev. J. W. Woolfe and Mr. Justice Curran (lay reader). The sermon was most impressive, dealing with the destiny of Canada and striking a high Imperial note.

Very Rev. Dean Coombes celebrated the Eucharist at Stony Mountain on Whitsunday. A large attendance was an encouraging feature of the services in the village and at St. John's, Victoria, and Balmoral.

The Rev. Canon Matheson journeyed to Kelwood for the Whitsuntide services and was assisted by Mr. H. P. Barrett, the student-in-charge. The singing was excellent and the number of communicants large.

Rev. J. J. Robinson spent the week end including Rogation Sunday, at Port Arthur, where he was the special preacher at several services and dedicated a handsome new organ.

Arrangements have now been made for the building of a new St. Jude's, close to the site of the old building. The congregation has been gradually increasing in this western part of the city and the labours of rector and his many helpers find an expression of the results of their work in the enthusiasm with which the parishioners are advancing the church's cause.

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TORONTO

TORONTO

Owing to the rapid growth in their parish, the trustees of St. John's Church, Norway, have found it advisable to enlarge their church and parish hall.

ST. ALBAN'S CATHEDRAL.

A correspondent writes: "The Governor-General and suite attended the mid-day service at the Cathedral on Whitsun Day. The vice-regal party was met at the north entrance by the Bishop and clergy, in their robes, and the lay staff, and conducted to specially arranged seats at the west end of the choir. The only alteration in the ordinary festival arrangements of the day was the substitution of white stoles for the usual liturgical colour. The reason for the change was not apparent, as the altar appointments were in keeping with the season, according to the use of Sarum, always strictly observed at St. Alban's.

"It must have been a little disconcerting to His Excellency to be welcomed by the whole congregation rising at his entrance, as if expecting the National Anthem, after the custom of the theatre. Doubtless it is one of the penalties of Royalty, never to be hid, and not to be permitted even to join in the humble worship of the King of Kings, without attracting the attention of the curious, an attention rendered all the more distracting in the present instance, upon the departure of the distinguished visitors, in the middle of the communion service. A hundred good reasons can be assumed why they should have had occasion to leave before the final blessing, but it could hardly have been in accordance with His Excellency's wishes and his well known ideas of *savoir-faire*, that he should not have been permitted to slip away unobtrusively and without interrupting the service, instead of being escorted to the door by busy functionaries and followed by nine-tenths of the congregation, leaving a bare handful of the faithful to finish the chief act of worship on one of the major festival days of the Church.

"The Bishop of the Diocese preached. A very beautiful anthem was sung, without organ accompaniment, a severe test of the training of the choir and a tribute to the good taste of the choir-master.

"At the evening service a memorial was made of those lost in the Empress of Ireland disaster."

COBOURG

At a meeting of St. Peter's vestry held May 26th, a resolution was unanimously carried that Rev. Dr. T. Stanage Boyle of Trinity University, Toronto, was their choice to succeed the late Rev. Canon Spragge as rector of St. Peter's, and the hope was expressed that Dr. Boyle would accept the rectorship. A delegation from the church here waited upon the Bishop of Toronto last week and it is understood that he approves of the appointment. As Dr. Boyle has sailed for the Old Country his decision is not yet learned.

ALLISTON

The A.Y.P.A. held their annual closing banquet on Wednesday evening, May 27th, in the Young Peoples' rooms. The speaker of the evening was the Venerable Archdeacon Ingles. He took as his subject "Larger Opportunities." It was a most helpful and inspiring address, and called forth a very hearty vote of thanks from the members of the association.

Short speeches were made by the Rector, Rev. B. N. de Foe Wagner, and a number of the officers of the Association; a very enjoyable evening was spent.

PORT HOPE

The Chancel of Trinity College School is to be further beautified by the installation of another stained glass window. It will form part of a connected series of windows, which will, eventually fill all the windows of the chapel, and is a memorial to the late Mrs. Rigby. The entire series is the work of Robert McCausland Limited, glass workers, of Toronto.

NEWFOUNDLAND

The Cathedral Band of Hope, St. John's, held its annual tea and entertainment at the Synod Hall.

The Bishop extended his visit to Brooklyn, Bonavista Bay, in order to confirm a class of men and boys who, within a month, will be engaged in the fishery at Labrador.

Rev. C. M. Stickings, who has been doing temporary duty at Exploits, has been appointed to the Mission of Heart's Delight, Trinity Bay.

Rev. C. W. Hollands has received from friends in England and dedicated for use in his Church at Carbonear, a beautiful red stole, and a red silk chalice veil and burse.

St. Thomas' Band of Hope, St. John's, gave and repeated an interesting concert. The proceeds were in aid of the Quidi Vidi Sunday School.

Major Franklin, of St. John's, inspected the C.L.B. at Trinity East and Bonavista.

The C.L.B. of St. John's held their first church parade for the season on Rogation Sunday, and attended service at St. Thomas' Church.

The east window, altar rail, pulpit, etc., of the old church at Trinity East, have been given to the congregation at Little Harbour, Mission of Trinity, for use in the church now being built there.

A band of young women at Trinity East, under the direction of Miss Pittman, are preparing for a sale of work, to be held in the interests of the local Church Lads' Brigade.

The services of Ascension Day were well attended all through the Diocese.

A new Elementary School—Church of England—is being built at Trinity East.

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IN MEMORIAM

RT. REV. CHARLES SCADDING, D.D.,
BISHOP OF OREGON.

The death of the Right Rev. Charles Scadding, Bishop of Oregon, and a son of the late Henry Scadding, of Toronto, occurred on May 27th at Portland, Ore., from pleuro-pneumonia. Dr. Scadding was seized with his fatal illness while presiding at a diocesan conference a few days ago.

Dr. Scadding was a member of an old Toronto family, the Scaddings having settled in York in the year 1702.

Dr. Scadding was born in Toronto in 1861, and received his education at the University of Trinity College. In the year 1885 he was appointed curate of St. John's, Buffalo, and he later became assistant to Rev. Dr. Rainsford at St. George's, New York City. Dr. Scadding was rector of a number of churches in several states until 1906, when, having declined a nomination for Bishop of Japan, he was elected Bishop of Oregon. He was the author of a number of books, and lectured extensively. We extend our sympathy to the Diocese of Oregon in the loss which they sustain in the death of their beloved Bishop.—R.I.P.



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Women's Work and Social Service

DO you know the difference between City Planning and Town Planning? Do you think that the one is merely the other on a larger or smaller scale?

A very important event of last week was the National Conference on City Planning, held in the Convocation Hall of Toronto University. Under this general heading many matters of serious interest were considered—harbour and transport development, water front protection, control of municipal expenditures, for instance, but the subject of most universal interest was probably that of Town Planning itself.

* * *

In a most valuable address to the Conference, Mr. Thomas Adams, of the Local Government Board of Great Britain, drew a distinction of some importance between the Garden City Movement, Town Planning and City Planning, which would probably be new to many of us who cannot claim any expert knowledge of the subject.

The *Garden City Movement*, he explained, owes its existence to private enterprise, and is directed towards the formation of new towns on agricultural lands situated at some distance from big centres of industry. The profits of such a scheme, after a reasonable payment, 5 per cent. say, to the capital invested, must be returned to the community and used for its benefit. Then too, a garden city is planned as a whole from its beginning, and includes houses and cottages of different kinds, from the workman's six shilling (\$1.50) a week cottage, to more elaborate homes; certain areas will be allotted for factories and workshops, so that the community may be to a certain extent self-contained, and the workmen not obliged to lose the benefit owing to the time and money necessarily spent in transportation, if the sphere of his work is at any great distance from his home.

A *Garden Suburb* would naturally lie in close proximity to one of the industrial centres, like the Hampstead Suburb in North London; it is managed in a somewhat similar way to the Garden City and its dividend too is strictly limited.

* * *

Does not this seem a very delightful idea? The Garden City or Suburb has been proved to be a sound investment: Such enterprises are capable of being carried on on economic principles; there is no reason why they might not attract the capital of many investors of

moderate means who value security rather than high profits, and who would value too the opportunity of investing in a scheme which is not merely above question, but which is actually beneficial in its capacity to provide wholesome conditions of life for people of small incomes. There are delightful possibilities about it all, and would not many of us be glad to receive a lower interest for the sake of putting our money into such a beneficent plan.

* * *

The Garden City and Suburb Movement is not identical with Town Planning, though closely connected with it. Again, *City Planning and Town Planning* are to be distinguished, for there is a difference between them of kind, not merely of degree.

In designing a house, for instance, the purely domestic part must be considered—the bedrooms and kitchen, and all such parts as are continually used by the inmates; and then there is the "show part," where the visitors are entertained. There is not much doubt as to the relative importance of these, and a wise builder will realize that the main thing is to provide for the needs of the family, even if this means that kitchen and bedroom accommodation has to be supplied at the expense of the drawing-room.

Town Planning concerns itself mainly with the domestic side of city life. City Planning mainly with the monumental or ornamental side. Thus City Planning considers mainly the building lines, sky-lines and elevations, thoroughfares and boulevards, open spaces and parks, that is, the "show side" of the city life, and in a big community, this side is very important and must be provided for.

* * *

But the first essential of all is the health and well-being of the people, and Town-Planning strictly speaking, concerns itself mainly, with the question of factories and workshops and homes, with the places in which the people live their lives and pass most of their time. If necessary, it is better to postpone the larger and more ornamental aspects of City Planning till the essentials have been secured. For instance. Town Planning in Germany is by some believed to be the last word on this subject up to the present, yet you realize that the magnificence of the external aspect of Berlin and some other cities of the Fatherland, with their splendid buildings and noble drive ways, may have been purchased too dearly

when you find the conditions under which the people are living. City Planning schemes there have so operated in raising the price of land, that the workmen's suburbs in Berlin—shown in a picture on the screen—are great tenement houses, big, hideous masses of brick, standing in a wilderness of barren fields.

The beauty of a city is too expensive when purchased at such a price as this, when the health and home life of the people is sacrificed to the magnificence of the public places. It is as if in building a house, you secured the provision of richly furnished drawing-rooms for occasional guests, while content that the children of the family should sleep, and do lessons in ill-lighted and ill-ventilated barracks.

* * *

This struck me as a very valuable consideration for us in Canada, especially in view of what Mr. Adams referred to as "the extraordinary situation created in the suburbs of Canadian towns," where, as in Toronto, the difference between the agricultural value and the building value is perhaps ten times greater than it would be under similar conditions in England, owing of course, to real estate manipulation.

Town Planning schemes seem to be inevitably deprived of their value unless this evil is brought under control. People are fond of saying that "everything depends on good transportation facilities," but most of us can see by our own observation, that some control of land speculation is an equally serious necessity.

* * *

A good illustration of the interesting problems offered by Town and City Planning was the experience quoted from the Chief Engineer of Liverpool, who had convinced his council that the making of a street 120 feet wide for tramways would be cheaper than if it were made 80 feet wide. An apparent paradox, but thus explained: On the wider street, tramways could be made to run on rails placed on sleepers laid in grass, while on the

narrower width, granite setts, concrete foundations and other costly items would be necessary; the saving thus effected in construction would be more than enough to pay for the cost of the extra land in the wider street, and think, too, of the probable saving of noise and nervous wear and tear by the running of trams on grass foundations instead of concrete.

* * *

Colonel Jeffrey Burland of Montreal, submitted to the conference the first draft of the proposed Town Planning Act, prepared by a Committee on Town Planning and Housing appointed by the Commission of Conservation, and discussion upon its proposals was of course a feature of the conference. The provinces of Alberta, Saskatchewan, Quebec, and Ontario, have already initiated Town Planning legislation, but curiously enough, Ontario's act does not apply to cities under 50,000 inhabitants, that is, its operations begin only when a city has attained a considerable growth under probably bad conditions. This is not unlike the plan of letting a child run wild for 10 or 12 years, and postponing the beginning of his education until he has acquired a good number of bad habits which you then begin to correct.

We all know that some evils may be avoided, or at least minimized by wise foresight, and the planning of a town from its beginning seems to be the ideal aim, as a mere matter of expense it is often much more serious to cure evils than it would have been to prevent them, besides, some may turn out to be incurable. New York, one speaker stated, "is spending millions today on connections which might have been foreseen," and anyone who has mourned over the destructions of Toronto's beautiful ravines, or watched the appearance, within only the last year or two, of sky scraping buildings, will not need much proof to convince him that town planning should begin at the earliest possible period in the history of a community.

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ban," there are many indications that this will not continue. With the increase of population, and the rapid growth of town centres, certain evils seem almost inevitably to appear, slums, congested districts, and a growing chasm between rich and poor. Of course there is no sovereign cure for these, and kindred evils, yet a rational system of town planning—many members evidently advocated a compulsory one—would go some distance in diminishing and checking them.

The larger a city becomes, the greater apparently is its attraction to population, and when you realize that London, between 1901 and 1911, added 900,000 to its population, you see that there is practically no point at which it is possible to say *ne plus ultra*.

We are trying to keep out "undesirable" immigrants, to see that no unhealthy persons shall come through our ports, but as Mr. Adams reminded us, this is not enough. We need to keep in health our immigrants and our people generally, by ensuring to them proper homes, right conditions of life, where they may have a chance to continue in health, to bring up healthy children, and to develop the soul which God has given to everyone whom He has created.

* * *

A most valuable part of the Conference was the splendid exhibit, gathered from about 300 European, American and Canadian cities. Parts of it perhaps were not wholly innocent of traces of real estate advertising, yet the value of the whole was great. Especially Exhibit 2, under the American City Bureau, was a mine of information, made perfectly comprehensible to the layman by its explanatory charts. Each city is as it were an individuality in itself, each has its own problems, its own natural advantages to be preserved, its own obstacles to be overcome. True Town Planning is true economy; it saves time, it saves money, it saves health and life, and it procures benefits which, otherwise could not be purchased for any price. Let us have it.

* * *

Just over a year ago we were welcoming here Mr. Jacob Riis, and hearing from him of "the battle with the slum." A modern S. George, he has been called, and surely no knight errant was ever a more fearless fighter against greed, darkness and unrighteousness, a more generous champion of social justice and "love of the brethren." He had a wonderful sense of values. He who loved the bodies of men, and strove for good housing and playgrounds and Christmas trees, loved their souls too, and belonged,

among many other activities, to the Church Mission of Help. He who was such an ideal citizen, felt the claims of the world, and the needs of men throughout the world, and knew God's power to meet them. He taught us, too, that "for every dollar you spend on foreign missions, God gives you ten dollars' worth of purpose to fight against the evils at home." There were no limits in the sympathy of this man who loved "to bear a part of others' weakness."

"God rest thy soul! a valiant knight thou wert. Thy victory is gained," and may we not say that through the labours of such as he, our faces are set towards victory.

HONOUR BRIGHT.

THE REASON WHY

The Diocesan Inspector of Religious Knowledge was examining a class in the Midlands not long ago. It was a hot day, and the children were heavy, and slow to answer.

"Why did the Israelites make a golden calf in the wilderness?" asked the inspector.

Dead silence.

The examiner repeated the question, and then a little boy shot up from his seat and brightly said: "Please, sir, they hadn't enough gold to make a cow."—*Church Family Newspaper*.

LANTERNS AND SLIDES

In the last few years lanterns with the proper slides have come into almost general use for Sunday School and mission work. Their usefulness in this regard can hardly be overestimated, while the home instruction of children by this method has greatly increased. Pictures have always played a large part in teaching both young and old. Anyone desiring lanterns or special slides will please communicate with Dr. F. C. Stephenson, 35 Richmond St. W., Toronto, Ont.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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YEARS OF DISCRETION

Smith's Falls, Ont., May 25, 1914.

Editor, *Church Life*:

Dear Sir:—Might I be allowed space to discuss in your paper, what I consider to be a great evil in the Church, namely the deferring of Confirmation till the child has reached the age of fourteen or fifteen, or even longer. It is my humble opinion that as soon as a child learns to distinguish between right and wrong he should be allowed to partake of the Lord's Supper. Now, at the age of nine and ten, any child who has been properly brought up should be able to repeat the Creed, the Lord's Prayer, and the Ten Commandments, and these are the requisites for Confirmation.

I have no doubt there are countless children, who, conscious of some sin they have committed, long for the privilege of communicating.

CATHOLICOS.

THE HOLY COMMUNION

To the Editor:

Sir,—I have no desire whatsoever to extend the controversies of to-day, but the following extract from *New York Post* of some time ago appears most appropriate for the present distress. "Presbyterians" of Maymont, Sask., who wrote in last issue of your paper, makes a grievous mistake when he says the Church of England "seceded from Church of Rome." A school boy of twelve ought to know the opposite is the case. Let him at once read "Lane's Notes of English Church History," Vol. 2, page 94.

C. A. FRENCH.

[Enclosure]

"It is sometimes said," says the *Living Church* (P. E.) of this city and Chicago, "that the Eucharist is the Lord's Supper, and that man has no right to 'narrow' the terms of His invitation. Precisely! And the Church is the Lord's Church, and man has no right to presume to approach the Lord's table except in and through the Lord's house. By what manner of manipulation is it made to seem 'broad' to hold that the one is the Lord's and subject only to His rules, and not the other? Why should it seem 'broad' to maintain that the one is for all men and not the other?" The position is miserably narrow. The Lord's Church is designed for all men, and into it all men are invited. Yes, they were 'invited nineteen hundred years ago.' But they were invited, not to enter in and oust the King from His Kingdom, but to serve as His loyal subjects. There, in the Church, they will always find the Lord's table spread for them; but only when they approach in the humility of the Lord's children, from within His family and according to the family customs. God's provisions for His children are offered alike to all; but they are given in orderly sequence, and in orderly sequence alone may they be received."

THE CHURCH OF ENGLAND AND THE STRANGERS IN OUR CITY

To the Editor:

A letter printed in the correspondence column of your paper at the request of the Senior Port Chaplain at Quebec is liable to create so many false impressions regarding the attitude of the Church towards the newcomer and of the newcomer towards the Church that the inferences which it suggests should not be allowed to go anywhere, especially to the Old Land, uncorrected. And notice first

of all that we may deal intelligently with the subject without using the distasteful word immigrant.

For three years I have been as near as possible to the heart of the work here in Toronto, which city is one of the three largest distributing centres in the Dominion of Canada. That the Christian public need some light thrown on what is being done is made very evident when the Ministerial Association of this city passed a resolution asking the Government to undertake good works that have already been established for some time and calling upon the Christian public to begin a work that has been carried on without their assent or support, yea apparently without even the knowledge of their association for the last seven years, which work is at present in the best condition it has ever been in for meeting the demands made upon it. Parties interested in this work should get acquainted with the Dominion Hostel, The Newcomers' Inn and The British Welcome League before advising the Government or the Christian public.

At the Union Station there is on constant duty an efficient staff of Government officers who are courteous and capable. The stranger is well received and directed to a comfortable and clean lodging house. If the Church of England chaplain is not on hand when a train is unloading, when there is little that he can do in the unavoidable confusion, there is not one of the Government officials or of the housekeepers who is not ready to direct an inquirer to the office a few hundred yards away, or to the rectory, which can be reached in ten minutes, or to a Church, which is in the immediate neighbourhood. The stranger has been directed to the chaplain upon leaving the Old Land, during the voyage and at the port of entry, not infrequently he is accompanied from the port of landing to Toronto by an official of the Church. The work of the chaplain does not end with a hand shake and a warm welcome and such words of sympathy as a homesick stranger always needs and appreciates and a caution lest coming to a new land he grow careless of the Church, but he is always assisted with substantial advice and very often helped into a position and comfortable permanent lodgings. There is no end to the small things that may be done for a stranger in a great city and as soon as these are well done he is no longer a stranger.

The name of the Toronto chaplain also appears in the Red Book supplied by the S. P. C. K. and referred to the letter which provoked this article. This leads to a very considerable correspondence from all parts of the British Isles and also from all parts of Canada. Every letter received in Toronto is answered though the answer to many of them entails correspondence and investigation that has to do with matters foreign to the Church and to the city. It is taken for granted that any one interested enough to write a letter or to have one written by his vicar is worthy of every consideration. Efforts thus spent produce good results almost invariably.

Having said this much about the general work, may we deal with two aspects of the subject suggested by the letter to the Church papers. How much loyalty does the newcomer evidence to the Church of England in the country and in what way is he received here by the Church. These are, after all, the vital questions.

It is a truth that the majority of those who come here from the British Isles profess allegiance to the Church of England; it is equally true that a very small percentage of them have the smallest desire to identify themselves with the Church's work here. Those who think that it is only necessary to leave the Church door open and the rectory door unlocked and these loyal Churchmen will come flocking in are working from wrong information and their illusion will lead to a

great disappointment. With a change of residence many old traditions are broken, the ties which held them to the Old Church have been rent, in a new land they are ready to accept new things. These people are strangers and as such are especially susceptible to the influences of friendship. The Church of England has at times gloried in her cool respectability, but cool respectability does not appeal any longer to the lad or the lass missing for the first time the home protection, and depressed with loneliness. These people will not be drawn in by the name of any Church, but they will be naturally attracted into a Christian atmosphere of welcome. The newcomers present an attractive field for Christian activity, the Church of England has the prior responsibility, and perhaps the prior claim, but the newcomers will be the possession of those who win them.

Now may I remove another grave misunderstanding. The rectors of our parishes and our bishops do not lack interest in these good works. The time given to the care of the passing stranger is seldom stinted by them. There is no slackness in their loyalty to the Old Church. The Bishop of this diocese is one of the busiest of men but his presence may be counted upon whenever the care of the stranger is the consideration. And still I can well believe that many letters do remain unanswered. Some of the letters that we receive are of a very difficult nature to answer. For instance, it is hard for a man living in Toronto to meet a man coming ashore at Halifax, especially if he landed a few days before the letter was delivered in Toronto. It is hard to get in intimate touch with a young fellow working on a farm in Saskatchewan and to tell whether the letters he is writing home are true or not. A man at Toronto cannot be expected to give at a day's notice the state of some particular trade in Vancouver. And I am not sure that he should be expected to meet with cordiality, every man who presents himself at his Church service some months after he has landed with a complaint about the luck he has had and an appeal for assistance.

If some of our dear brother rectors in England would purchase a map of these broad Dominions and a history of this great country which we are now developing and govern their expectations of us with some relation to those things there revealed; much unpleasant worry would be avoided on both sides.

But the fact remains that there is a great leakage manifest in the transmission from the Old Land to the new. The evil will not be remedied by blaming each other. Many, as I have tried to point out, who find a place outside our fold are not our loss because they never were our possession. But there are losses occurring all the time which are to be deplored and some means should be devised to prevent this continuing. Many whom I meet of those who received assistance from us in some way on landing tell me they go to the Methodist Church now or I go to the Presbyterian Church. Notice this, that I have never had one say that that rector of the Church to which he was directed was not kind or that the minister of the other Church sought him out. But the change was wrought by a fellow workman or a fellow lodger who took him by the hand and led him around there and associations have been formed that hold him closer to that church than he has ever been to his own.

The Church of England has her work well organized and her chaplain can almost compel the new people to come in once, but if the promised welcome is not forthcoming further work is most difficult. Is there any means that can be devised for warming up the whole atmosphere of our churches, especially in the aisles and pews. If this is accomplished the Church will hold the stranger, if it is not she won't. It is essential that this should be done at once because there will be several strangers in many of the churches next Sunday whom we have sent there and they will be expecting the promised warm welcome.

J. G. GIBSON,
Immigration Chaplain, Toronto.

THE CHURCH AND SECESSION

Editor *Church Life*:

In your issue of May 21st under the caption of "Lawlessness" I was shocked at the ignorance displayed by a priest of the Church, when he stated that the English Church seceded from the Roman Church. Had he been a well-read priest, he would have known that the Church in England has always been the Catholic Church; that the papal party seceded from the Catholic Church in England, setting up, after many years following the Reformation Period, a rival Catholic altar. The Roman Catholics in England are as much schismatics as the sectarian Protestant bodies. It is certainly most startling for a priest of the Church of England, anywhere, to tacitly acknowledge that his is not the Catholic Church in England. Bishop Fallon (R.C.), London, Ont., unconsciously testified to the fact that the Church of England is the Catholic Church in England, in a speech delivered at a Roman Catholic laymen's banquet, held in April last in Winnipeg. His lordship said,—"Catholic barons headed by Catholic Bishop, wrested from the unwilling John, the Magna Charter, the great charter of British liberty." This, to my mind, is quite true, when I read the first of 78 clauses of this Magna Charter, I find the following reference to the Church of England several hundreds of years before Henry VIII was born, other statutes of the country before and after 1215 refer also to this self-same ecclesiastical body,—"*The Church of England shall be free and hold her rights entire, and her liberties inviolate*" . . . The last clause of the same Great Charter says—"The Church of England shall be free and that all men have and hold the aforesaid liberties truly and peaceably, freely and quietly, fully and wholly in all things and in all places forever." These references are sufficient to a legal mind, to conclude that the Church in 1215 is precisely the same body as in Henry's time, or any period subsequent thereto. When one of the priests goes to the extent of teaching his people that the Church of England is a schismatic organization and seceded from the Church of Rome, he is totally in error, and needs disciplining by his diocesan. No such priest should ever be licensed to teach in a Church of England.

W. J. ROWE.

Manitou, Man., May 26th, 1914.

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CHINA

MEDICAL MISSIONERS HEAL OTHER THAN PHYSICAL AILMENT

In the latter half of November the S. P. G. Mission Hospital at Yenchowfu, in the Diocese of Shantung, North China, was opened under auspicious circumstances. Of the occasion the Superintendent reports:

"On the morning of the 19th, at 7 a.m., Bishop Iliff, who came from Taianfu specially for the occasion, held a dedication service, followed by a Celebration in the waiting room of the Dispensary. Afterwards, at 11 a.m., in the same room, which was gaily decorated with flowers and complimentary scrolls presented by the Chinese officials, the public ceremony was held. It was a most picturesque sight to see the chief officials dressed in long silk robes arriving in sedan chairs, escorted by outriders, standard-bearers, and soldiers with fixed bayonets.

"The large waiting room was crowded to overflowing, when Bishop Iliff, who was in the chair, opened proceedings with a most appropriate speech, in which he explained the object of our work. He was followed by the Chen T'ai, a military officer in command of 5,000 troops, who made a most eloquent and friendly speech. After the Chen T'ai, the Shen Kuan, or City Magistrate, spoke very nicely. Mr. Kao, our native deacon, and myself, completed the list. We then had a group taken by a Chinese photographer. The last event of the day was a feast. The Bishop entertained the Chen T'ai and Shen Kuan in our dining room to a foreign meal, while Mr. Griffith and I dined in Chinese style with the other guests.

"It was, indeed, a strange experience in this stronghold of Confucian

China to meet on such friendly terms with the residents, where only a few years ago foreigners were treated with undisguised hostility or even violence. It is a great step in the right direction, and our friends at home may well feel encouraged to continue to support the work.

"There is, undoubtedly, a great future for Medical Mission work here in Yenchowfu.

"There is very little faith in doctors or medicine, and with good reason, as the native doctors employ barbarous methods, and patients are usually worse after treatment than before; many of my patients are suffering from diseases brought about by the treatment of Chinese doctors.

"Our first object must be to gain the confidence and respect of the people, which can only be done by efficient treatment."

INDIA

SEEKERS AFTER TRUTH

A correspondent of the *Mission Field* in Ahmadnagar, in the diocese of Bombay, writes: "News has just come that the leaders of a Hindu Society for Seeking after Truth have, after a prolonged conference with the Bishop and Canon King, given in their names as definitely wishing to be instructed in the Christian faith. They have been wavering for years. It is only a small local society of caste people in two villages near Karigao, but it might be the real beginning of the gathering in of the caste people.

JAPAN

CHRISTIAN UNITY AND THE FEDERATION OF JAPANESE CHRISTIAN CHURCH

Under this heading a paper has been drawn up and published in English and in Japanese, at the suggestion of and with the council and co-operation of a number of the clergy of the Nippon Sei Kokwai. The purpose of the paper and the reason for its publication are set forth in the opening paragraph.

"In view of the possible introduction at the next General Synod of a motion that the Nippon Sei Kokwai should join the Federation of Japanese Christian Churches, it behoves us all to give long and careful consideration to such a proposal, one which raises questions of fundamental principle as regards our relation as a

Church to other Christian bodies as well as questions of policy of far-reaching importance."

"In the following paper we have tried to consider not so much the immediate objects of the Federation but the principles which are implied in it and we have tried to show (1) what effect they are likely to have not merely upon ourselves, but on the future of Christianity as a whole, and (2) how entirely these Federation principles are opposed to those of the Nippon Sei Kokwai.

1. NATIONALITY AND CATHOLICITY

The Nippon Sei Kokwai recognize of the principles of the whole Catholic Church (see preamble to Canons). Her Prayer Book is that of the 'Rites of the Church according to the use of the Nippon Sei Kokwai.' She must therefore always keep before her her relation to the other parts of the Church of Christ. Whatever takes place in the way of development arising from the special characteristics and needs of the Japanese people—and we may expect a great deal of such development—nothing must be done to cut her off from the love, sympathy and fellowship of the Church in other lands. The history of the Abyssinian, Coptic and Nestorian Churches warns us that national isolation inevitably results in stagnation. Therefore, whatever restatement of the Faith there may be in terms of national thought or adaptation of outward forms to national customs, these

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but for the sake of the whole Church of Christ. Now, though it may appear to some that by joining this Federation a step may be taken towards the unification of Japanese Christianity, if it were to result in anything approaching a breach with the Church in the West, it is extremely doubtful whether the gain would compensate the loss. It is well nigh certain that in the event of the Nippon Sei Kokwai identifying herself with the Federation, widespread distress would be felt by many of her best friends in England, America and Canada. Any weakening of the bonds of sympathy with them cannot be viewed without painful misgiving."

2. UNITY AND UNIVERSALITY

"Christian Unity, if it is to be fully realized, must embrace the historic Churches of Rome and the East. It is either blindness or bigotry to exclude the Churches which comprise two-thirds of Christendom and one-half of the Christians of Japan. The way towards reconciliation with Rome at present may appear from a human standpoint completely blocked, but with God all things are possible, and some day, God only knows how soon, we trust the difficulties may be removed. At any rate, it is not for us to add to them. As regards the Churches of the East the outlook is much more hopeful. Sympathetic study of each other's position is proceeding apace, and misunderstandings are being cleared up. The Anglican Communion, of which the Nippon Sei Kokwai is a branch, has in God's providence been given, with all its shortcomings, a unique position as the possible reconciler between the ancient Churches of Rome and the East on the one hand, and Protestant Christianity on the other. At the present time, when our history, our beliefs and our claims are so little understood by Roman Catholics and Easterns, any identification of ourselves as one of a group of Protestant bodies

CAN HARDLY FAIL TO IMPERIL

our peculiar position and to raise a great barrier between ourselves and the other branches of the Historic Church. The immediate gains that this Federation is supposed to offer cannot be said to compensate for the loss to Christendom as a whole."

The contention of the Nippon Sei Kokwai is naturally that of a visible unity on the basis of Apostolic Orders and the statement of "any schemes which seem to ignore it (the historic Episcopate) must be viewed with the greatest caution."

There are at least two reasons why the Nippon Sei Kokwai cannot enter a Federation such as that of the "Japanese Christian Churches"

which includes non-Episcopal bodies:—i. Such action implies a recognition of non-Episcopal bodies. ii. It means the substitution of the officers of the Federation for the divinely appointed ministry as the basis of Union.

"i. Federation implies the equal status in some sense of all the bodies which form it. You may have a federation between Japan and England, but not between Japan and the Liberal League of England. The parties of a Federation

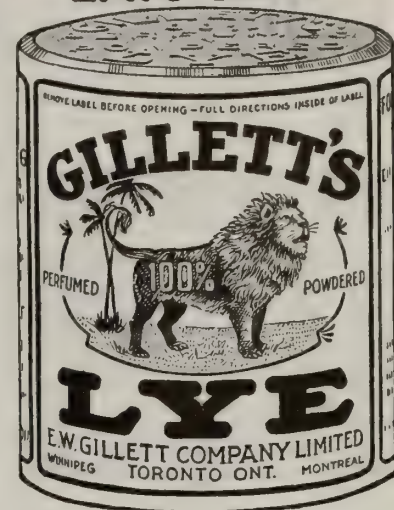
MUST ALL BELONG

to the same class. Therefore, by joining this Federation of 'the Japanese Christian Churches' we should rank our Church as being of the same status or class as the modern Protestant bodies. In other words we should be admitting their claim to exist apart from the Apostolic ministry, an admission which we cannot make if we are to press the necessity of that ministry as of divine authority and as essential to permanent unity.

"We may indeed gladly acknowledge that individual Christians who are duly baptized, by whatever sectarian name they like to call themselves, are as *individuals*, members of the Ancient Church, and that their failure to recognize the historic ministry does not of itself cut them off. We may also acknowledge the right of Christians to form themselves into societies for the deepening of devotion or for spreading the Gospel, but such societies cannot be included under the same category as the Churches which hold fast to the Apostolic ministry.

"That these societies bring forth rich spiritual fruit is no reason for recognizing them. Be it noted that by such a criterion we should have to acknowledge as Churches societies which reject the indisputable ordinances of Christ, Baptism and Holy Communion—and not only these, but movements which own no ex-

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clusive allegiance to the name of Christ. 'The argument from good fruits can indeed be used to prove that God is not tied by His own ordinances; but it cannot be used to destroy the authority of these ordinances, if there is to remain any standard of institutions of Christ which we are constrained to maintain, or to which we are bound to recur' (Bp. Gore, Orders and Unity, p. 186).

"Our aloofness should not be characterized as a lack of charity. On the contrary we maintain our position because we believe that we inherit blessings which should be shared by all. We 'guard the deposit' for their sake as well as for our own. We should be indeed false to the highest charity were we to admit even by implication that one ministry was as good as another.

"ii. In a Federation, its officers are the basis of Union and the ministries of the bodies forming it are in some form and to some degree subordinate to these officers. It would thus be implied that unity is to be sought in man-commissioned officers, and not in the order of ministers commissioned by Jesus Christ. If the historic ministry is an essential

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element in Christianity, as we believe it is, we are bound not to take any step which would imply that the unifying order is to be found elsewhere. Once make that admission, and it would be impossible to press the claims of the Apostolic ministry as the necessary basis of Christian Unity.

"We do not take this line of isolation out of arrogance or belief that we are right in all particulars. It is

important to remember that episcopacy is not so much a system

AS A PRINCIPLE.

For purposes of government or administration it has been organized in an immense variety of forms. Our own system is probably very imperfect, but we must not attribute this imperfection to the great principle for which episcopacy stands that grace is given to us by the order of God."

The Adaptation, Enrichment, and Revision of the Book of Common Prayer

(Continued)

Prayers and Thanksgivings Upon Several Occasions

By THE BISHOP OF KINGSTON

WHITSUNDAY

At Morning Prayer, instead of the Psalm, O come, let us sing, these Anthems shall be sung or said.

O sing unto the Lord a new song: for he hath done marvellous things. *Psalm 98: 1.*

Christ being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost: hath shed forth this, which ye now see and hear. *Acts 2: 33.*

And because ye are sons, God hath sent forth the Spirit of his Son into our hearts: crying, Abba, Father. *Galatians 4: 6.*

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory; even as by the Spirit of the Lord. *2 Corinthians 3: 18.*

Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Transfiguration has been added to the Red Letter Festivals, and a Collect, Epistle and Gospel provided.

**THE TRANSFIGURATION OF OUR LORD
THE COLLECT**

(From the *American Prayer Book* adapted). O God, who on the holy mount didst reveal to chosen witnesses thy well-beloved Son wonderfully transfigured: Mercifully grant unto us such a vision of his divine majesty, that we, being purified and strengthened by thy grace, may be transformed into his likeness from glory to glory; through the same thy Son Jesus Christ our Lord. Amen.

THE EPISTLE. 2 St. Peter 1: 16

(From the *Scottish Prayer Book*). We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

THE GOSPEL. St. Matt. 17: 1.

(From the *Scottish Prayer Book*). After six days Jesus taketh Peter, James and John his brother and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias

talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain. Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

In the Epistles for Trinity Sunday and All Saints' Day, *beasts* is changed into *living creatures*.

THE HOLY COMMUNION

The rubric after the Alternative Collect for the King now appears as follows:—

Then shall be said the Collect of the day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle (or, The portion of Scripture appointed for the Epistle) is written in the—Chapter of—beginning at the—Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel, saying, The Holy Gospel is written in the—Chapter of—beginning at the—verse; and the people, all standing up, shall devoutly sing or say,

GLORY BE TO THEE, O LORD

And, the Gospel ended, the people shall in like manner sing or say,

THANKS BE TO THEE, O LORD

Then shall be sung or said this Creed following, the people still standing as before.

In the rubric after the Nicene Creed the words "the Banns of Matrimony published and Excommunications and other ecclesiastical notices" are substituted for "Briefs, Citations, and Excommunications."

The words "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, Acts 20" are added to the Offertory Sentences.

In the prayer for the Church Militant "indifferently" becomes "impartially."

The rubric before the First Exhortation now reads:—

When the Minister giveth warning for the Celebration of the Holy Communion (which he shall always do upon the Sunday, or some Holy-day immediately preceding) after the Sermon or Homily ended, or else after the Nicene Creed, he shall read this Exhortation following, or at the least the first paragraph thereof,

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the people all standing; provided always, that he read the whole Exhortation upon some Sunday before Christmas Day, Easter Day and Whit Sunday.

In paragraph three of the same Exhortation the word "damnation" is changed into "condemnation," and all the words after "Holy Table" to the end of the paragraph are struck out.

In the rubric before the third Exhortation the word "shall" is changed into "may."

In the same Exhortation the word "damnation" is changed into "condemnation" and "considering" into "discerning." The words "We kindle . . . kinds of death" are omitted.

A Proper Preface for the Epiphany and seven days after is inserted.

Upon the Epiphany, and seven days after.

Through Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth his glory, that he might bring us out of darkness into his own marvellous light. Therefore with Angels, etc.

In the Whitsunday Proper Preface "divers languages" is changed into "tongues."

The following rubric is inserted at the

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end of the Prayer, "Almighty and ever-living God, we most heartily thank thee, etc." Note that at the discretion of the minister both the foregoing prayers may be used.

In the first rubric after the Communion Service the word "shall" is changed to "may."

The eighth rubric after the Communion Service is amended as follows:

And note that every parishioner shall communicate at the least three times in the year, of which Easter to be one. And every parishioner shall contribute regularly of his substance to the maintenance of the worship of God, according as God shall prosper him.

PUBLIC BAPTISM OF INFANTS

The following are the opening rubrics, as added to and amended.

The Ministration of

PUBLIC BAPTISM OF INFANTS

To be used in the Church

The Minister of every parish shall often admonish the people, that they defer not the baptism of their children longer than the fourth or fifth Sunday next after their birth, unless upon a great and reasonable cause.

The people are also to be admonished, that it is most fitting that Baptism should be administered upon Sundays, and other Holy-days, when the most number of people come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church: as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to God in his baptism, for which cause also it is expedient that Baptism be ministered in vulgar tongue. Nevertheless, (if necessity so require) children may be baptized upon any other day.

And note, that there shall be for every child to be baptized three sponsors; for every male, two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers. Nevertheless, when three sponsors cannot be had, one Godfather and one Godmother shall suffice. Parents may be sponsors for their own children, if necessity so require; but no person shall be admitted to be a sponsor who hath not been baptized.

When there are children to be baptized, the parents shall give timely notice thereof to the Minister. He shall thereupon appoint the time for baptism, which shall be either immediately after the last lesson, or after the third collect, at Morning or Evening Prayer; or at such other time as he by his discretion shall appoint.

The sponsors and the people, with the

children, being ready at the Font, the priest coming to the Font (which is then to be filled with pure water), and standing there, shall say,

The words, "God being my helper" are added to the words "I will" in the response to the question "Wilt thou obediently keep," etc.

The words, "in the vulgar tongue," are omitted in the two closing Exhortations. At the close of the Service is inserted.

Here may follow—

The Grace of our Lord, etc.

And the following rubric is added—

When Baptism is administered at Morning or Evening Prayer, then all the prayers after the Third Collect may be omitted, except the prayer of St. Chrysostom and The Grace of our Lord Jesus Christ, etc.

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PRIVATE BAPTISM

The first rubric is omitted, having already appeared in another form in Public Baptism.

The title of the Service is now as follows:—

The Ministration of Private Baptism of Children and the Public Receiving of such as have been privately baptized.

The words, "The Curate of every parish shall warn," etc., are substituted for "And also they shall warn," etc., in what is now the first rubric.

After the prayer "We yield thee hearty thanks," etc., there is added "The grace of our Lord," etc.

In the rubric before the brief certification of Baptism the words "at the time appointed for Public Baptism" are inserted after "brought into the Church." Immediately after the Brief Certification the following new rubric appears.

Then shall follow the Gospel as herein-after provided, the Minister first saying, *Here the words of the Gospel written by Saint Mark in the tenth chapter at the thirteenth verse.*

"With what matter," etc., is changed into, "Was this child baptized with water?"

The response, I will, God being my helper, and the omissions of the words, "in the vulgar tongue" appear in this service also.

The instruction "Ye are to take care," etc., is repeated in this service.

The words, "all kneeling" are added to the rubric before the prayer "We yield thee hearty thanks," etc.

(To be continued)

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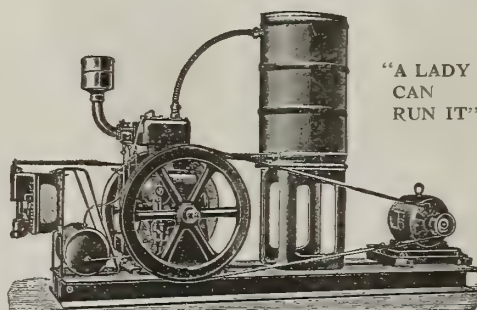
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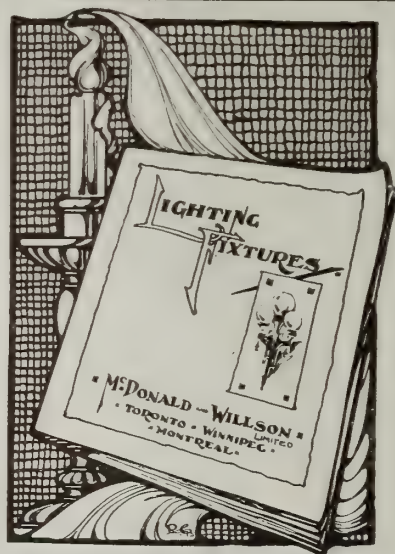
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Church Life.

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TORONTO, THURSDAY, JUNE 11, 1914

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The Week

WE have just celebrated the second anniversary of the moving of CHURCH LIFE from Kingston to Toronto, and its fresh start under

new auspices. As we look back we have cause for great thankfulness that

God has granted us such a measure of success in the effort we are making to furnish Church people with an up-to-date Canadian Church paper. We repeat, as in our foreword of two years ago, that CHURCH LIFE stands for no party; but it appeals to Church people, that is to all those who love our Blessed Lord, desire to do His will, and are willing to accept and use the means of grace which He has appointed and which by His Holy Spirit He has maintained in "the Church which is His Body," for nearly 2,000 years. As we predicted, some (a large number) have welcomed CHURCH LIFE, some are still indifferent, and a few have refused it, for the Church in Canada embraces people of widely separated views and practices. It is to the friends of the paper who have found it useful and who know that it is supplying a real need to whom we again appeal for continued support in helping us to make the paper still more widely known. To show your appreciation in a very practical way,

please send us the name of a new subscriber. And supposing you are a very busy person indeed, and sometimes have not time to read it all, then still support it for the good of the Church at large.

IT has been decided by the Church in England to set apart Friday, June 12th, as a Day of Intercession on behalf of the Church in Wales.

The flagrant injustice which that **A Day of Intercession** Church is undergoing in being despoiled

of the property which it has held for centuries, in spite of the protests of both Churchmen and non-Conformists has quickened all our sympathies. Whatever doubt there may be in the minds of a more democratic people on the question of Disestablishment, there can be none on that of disendowment. Out of the 598 parishes, no fewer than 264 will have every penny of endowed income taken away from them—money which was given to the Church and which it is acknowledged on all sides is being used for the faithful performance of her work. And this plunder is to be devoted to purely secular purposes—County Councils and the University of Wales. It seems that what would be robbery in the case of private individuals, is not robbery when applied to the Church. Of course, the Bill has not yet become law, and as the critical state of politics in England may result in a general election in the near future, it is yet possible that the annals of history may record its defeat. Knowing that what affects the welfare of the Church or impairs her influence anywhere is the concern of the whole Body, the Church in Canada cannot do less than add her prayers on June 12th to those of the Church in England and Wales that this iniquitous bill may never become law.

THE proposed federation of the Nippon Sei Kokwai, the Catholic Church of Japan, with the other Christian bodies of that country, came up for discussion at the recent **Nippon Sei Kokwai** General Synod of the Church which was held in Kyoto. It was decided that the whole subject be handed over

to the consideration of the seven Bishops and six representative Japanese priests who will present their report to the next General Synod in 1917. The debate on the proposed federation was very keen. That it was not brought about is no doubt largely due, under God, to the efforts of the little band of clergy whose reasons for not wishing to further a proposal which they believed could only help to promote a false unity, was published last week in our news of the World's Mission Fields.

IN our issue of May 14th we referred to an article which appeared in the *North American Review* by the Rev. Dr. McKim on

Dr. McKim and Christian Science Christian Science. As the subject is one of such general interest and far-reaching importance, and some of our own Church people are being misled by the term *Christian*, we venture to print the article on another page of this paper, that our readers may have the benefit of Dr. McKim's able exposition of this commonly accepted fallacy.

THE Synod season has opened. In a majority of the dioceses the annual sessions are held about this time of the year. What does the

annual session of Synod accomplish? This is a question that many Churchmen ask one another and what a great many more ask themselves. That it accomplishes something for the good of the Church we do not doubt. The assembling together of a large number of representatives, clerical and lay, for a common purpose should result in added inspiration in pursuit of the common purpose. When the common purpose is more or less obscured by the attention of those present being repeatedly focussed on minor purposes, or by distracting methods of procedure, much of the potential inspirational force of such a gathering is lost. The annual session is not, or at least should not be very largely a matter of presenting reports by innumerable committees and more or less heated discussion over statistics; yet one is forced to the conclusion from the proceedings of not a few Synods that reports and statistics are

alike the standard and the inspiration of spiritual development. Both reports and statistics are necessary as a means of conveying information of various departments of the Church work in parish and diocese, and if the Church were merely concerned with material things and material results there could be no objection to such a preponderatingly large proportion of the time of Synod being occupied with attempt to magnify, and counter attempt to minimize, the significance of statistical results, and which often becomes the apotheosis of statistical achievement. The inspiration the average member of Synod needs, however, is not that of statistical achievement but of fundamental faithfulness. Every rational man will desire that the temporal interests of the Church shall be safeguarded and that Synod shall have opportunity of learning that this is being done, but, be he clerical or lay representative, he wishes to carry back with him to his parish something more permanently inspirational than a confused memory of figures and platitudes. That so little time is available in some synods for more inspirational efforts is due to the antiquated and cumbersome machinery for conducting the temporal business of the Synod or Diocese.

THE charge is sometimes brought against church-workers that while they do a great deal of relief and rescue and corrective work, yet almost nothing is done to create conditions which later would have made a great deal of this work unnecessary. In other words prevention is better than cure in this matter of safeguarding our young people, as in all other matters. It is almost impossible to measure the lasting effect on character of the environment of a home where moral and religious influence prevails. But at any rate the charge of carelessness in preventive efforts cannot be laid against the Mother Church herself. She is ever careful of that, for two of the sacraments of the Church are specially for children. Before the child is old enough to realize anything and without its consent, it is by the grace of Baptism freed from all the inherited sin of its human nature. And again, just

"Forbid Them Not"

as it is blossoming out into a fuller life the Church calls upon it to publicly renounce the world, the flesh and the devil, and to promise to continue a faithful servant of Jesus Christ to the end of life; and gives the child in its Confirmation the gift of the Holy Spirit, Who provides all the strength necessary to enable it to keep these vows. No one who ever

lived had a greater regard for the life of a little child than our Lord Himself. He realized how great were their possibilities. Let those beware who are attempting to belittle the sacramental grace of Confirmation that they do not merit the displeasure and rebuke of Him who said, "Suffer little children to come unto Me, and forbid them not."

and dull assent give place to intelligent apprehension."

* * *

"Summer schools" of many kinds are being arranged for the season. The great gathering of this kind organized annually by the S. P. G. will take place during the last days of June, at Buxton in Derbyshire. A place full of interest and a bracing health resort. "A Summer School of Church Music" will be held in Cambridge the third week of August and its aim will be the same as that which I described to you last year at Oxford—to gather together those who are anxious to raise the devotional and musical standard of worship in parish churches. And a "Clergy School for Sunday School Teaching" has just been successfully conducted in the Diocese of Winchester. Lastly, it is intended to hold the Annual Congress next week of the Association of School Managers and Teachers especially to further the cause of definite religious teaching in public elementary schools.

We in the Home churches attach great importance to this teaching of religion in schools, and deplore any bar to it. We know that, however the matter of the home teaching of religion may be in theory, in practice it is neglected or inadequate in such a preponderance of cases that a Godless nation must result from barring it in schools.

* * *

Our "Navy Mission Society" is one of which you know something in Canada. A very successful meeting for it was held at the Church House, Westminster, last week. The Archbishop of Canterbury presided, and the hall was so full that many people could not gain admittance. The sum of £4,570 had been contributed towards the Canadian Fund, the General Fund also standing well. The interest of the Princess Louise had helped in this result. A pressing appeal was however made for six more missionaries and funds to send them out. An interesting feature was the presentation to the Primate as chairman of a cheque for £121 17s. 4d., contributed in small amounts by men connected with public works, in appreciation of the Mission.

Your Bishop of Yukon, speaking of the Society's work in Canada, "emphasized the vital fact that the Church could reach men engaged in public works in isolated places who could never be touched by her influence at any other time in their lives. Many of them would never go near a place of worship in a civilized community. This he had seen over and over again in Yukon."

* * *

The idea of arranging short "Re-

treats" for busy laymen (which I mentioned to you some months ago) has been of much value, and plans are on foot for extending it. In many crowded and dusty lives such an interlude would seem to breath peace.

* * *

Have you read of the Interdenominational Conference of English-speaking congregations in Switzerland lately held at Lausanne?—One more indication of the spread of a desire after unity in the things of the Spirit.

"SLOWER, SWEET JUNE"

"Slower, sweet June,
Each step more slow,
Linger and loiter as you go;
Linger a little while to dream,
Or see yourself in yonder stream.
Fly not across the summer so!

Sweet June! Be slow.

"Slower! Sweet June!
Oh! Slower yet!
It is so long since we have met.
So long ere we shall meet again.
Let the few days that still remain
Be longer, longer, as they flow.
Sweet June! Be slow.

"Slower, sweet June,
And slower still,
Let all your matchless beauty thrill
My soul! Stretch out this day so
bright,
Far, far along midsummer's height,
Till sunset back to sunrise glow.
Sweet June! Be slow!

"Slower! Sweet June!
Yes! Wait awhile.
The meadow stars look up and smile
That you are here; the grasses bend
Their heads to greet their dearest
friend
And say: 'She taught us how to grow.'
Sweet June! Be slow.

"Slower! Sweet June!
Your footsteps bear
An echoing gladness everywhere.
The robin hears it in his nest
And answers: 'June, dear June, is
best.'
The rippling brooks your presence
know,
Sweet June! Be slow!

"Slower! Sweet June!
Turn on your track
And send your fragrant blossoms
back;
Give me one violet more I pray,
One apple bloom, one lily spray.
Teach one more rosebud how to blow.
Sweet June! Be slow.

"Slower! Sweet June!
Again I cry;
She does not stop to say good-by,
But toward the north or toward the
south
She turns; I seek her rosy mouth
For one more kiss. I press the air
And know, alas! She is not there."
—Julia H. May in the *Boston Journal*.

Our Old Country Letter

May 27th, 1914.

I NEED not tell you that the two dreaded Bills—Home Rule and Welsh Church—have now passed, and for a time left the House of Commons. God send the right. You know all I could add of such possibilities of ultimately defeating them as still remain. It is a sad and anxious time for members of our Church in the two countries.

* * *

Let me turn to Scotland, where a crisis is also proceeding; but one of happy augury. A contemporary writes this week: "It is important that readers south of the border should have an intelligent understanding of the very important religious movement which for some years now has been progressing among Presbyterians in Scotland, with a view to the union of the Established Church and the United Free Church. That this movement does not directly concern either the Church of England or her Scottish sister does not mean that the religious life of either can ultimately remain unaffected by it. Moreover, alike in the method followed and the question of relation to the state, very important precedents will undoubtedly be set up. And the dogmatic articles, which have just been issued, and which will be very much in the public eye, cannot fail to be widely discussed by all who are interested in the attitude of modern thought to the traditional statements of religious truth."

These are called "suggested articles declaratory of the constitution of the Church of Scotland, on matters spiritual." Their intention is "to suggest the removal of certain limitations of freedom in relation to the state, which are objected to by the United Free Church."

Any movement which makes for unity is of great and welcome interest, but of course you remember that the little "Church of Scotland" means the Presbyterian Established Church, and not those who, says our writer, "have adhered to that historic episcopate, which must inevitably be the basis of any union that

is upon really wide as distinct from narrow and local lines."

I cannot here quote the text of the articles, most suggestive as they are, for they are far too long, and also are still under discussion. Perhaps I can epitomise them later.

* * *

I should like to tell you of a very thoughtful paper called "Nature and Supernature," by the Rev. T. A. Lacey (whom you may recall as one of the chosen speakers last Autumn at our Southampton Church Congress) in reply to Professor Sanday's Pamphlet, alluded to last week. It is well worth reading, but too long to give a connected idea of here. The view of miracles presented is very helpful.

* * *

Everywhere thought is stirring and claiming freedom, and truth can only be ultimately aided by it. Here is a short extract headed "Modernism and the Creeds," from a letter relating to those recent pronouncements of convocation, of which I told you: "To assert that Revelation or Inspiration had ceased, or that it was confined to the earliest days of the Church, is to give the lie to Christ's own promise of the guidance of His Spirit, and of His own Presence with His Church, all the days, even to the end of the world. The truths remain the same in their spiritual reality, but the consensus of Christian belief has often in the past had to remodel its ideas about the modes in which the facts have been presented, for its acceptance. The facts are not altered, but the modes in which they are apprehended are different. The present time, thanks to those marvelous revelations God has vouchsafed to us through nature and science and Thought, is pre-eminent by one of such remodelling of our ideas. There are doubtless many truths which could not have been taught at the beginning save in terms consonant with the thought of the age, but which now need restating in view of increased knowledge. We need to teach the old truths in a new way, in order that the light may grow clearer and clearer,

TEMPERANCE

ON Sunday next from many pulpits throughout the land, including not a few of the Anglican Church, "temperance" sermons will be preached. It is not by any means certain, or even likely, that all the "temperance" utterances will be temperate, and it is the intemperate utterances of intemperate men on behalf of "temperance" that provide the greatest hindrance to legislative action that would be conducive to temperance, in so far as this relates to the one bodily appetite under attack, and the efficient carrying out of what legislation has already been enacted. No word has probably been more wrenched from its proper position and made to do duty in a much smaller position than the word "temperance" and its negative "intemperance." As used, and often misused, to-day it is wrenched far from its original significance of self-control. Its detachment from conduct in general, from "all things" to one "thing," is unfortunate in itself, and clearly was not the idea of the writer of the Acts, or St. Paul, or St. Peter, when they exhort to temperance. The tendency of such detachment is to specialize in virtues and in sins; to exalt temperance in one particular at the expense of temperance in all things; to minimize intemperance in many things by, we cannot say magnifying, but by concentrating on intemperance in one thing. The dislodgment of "temperance" from the original idea and from its scriptural position goes, however, beyond detachment and much of the "temperance" oratory and not a little of the temperance work can be called such only by courtesy carried to the extreme of contradiction. It is not self-control but control of the other fellow who lacks self-control in respect of one of his appetites that is very largely labelled "temperance," and in seeking this enforced restraint of others, there is often so much lack of self restraint in language, particularly in denunciation, that, apart from the specialized significance that has unwarrantably been given to the term, there is as much intemperance on the one side as the other. That form of intemperance which has its manifestation, and easily recognized manifestation, in the abuse of alcohol, is undoubtedly one of the greatest social and economic evils of the day, as well as a wide spread sin. We believe that there are other particular sins or particular forms of intemperance just as wide spread and just as great evils socially and economically, although their manifestations or evil results are not so readily recognized. But while we deprecate the tendency to excessive concentration on one form of sin or one form of intemperance, we most heartily and sincerely welcome all earnest and temperate efforts to bring about by sane legislation a more helpful environment for the unfortunates who are prone to intemperance in the matter of drink. The solution, so far as legislation can provide a solution, for a condition of affairs that must make all earnest men and women, who have any Christian love for their fellow creatures, desire to remedy, lies with neither class of intemperates. Sane legislation, legislation that will appeal to the moral sense of and receive the moral support of the community at large will not be the product of the intemperate drinker—the blinded drunkard—or of the intemperate orator, inebriated by passion and verbosity accepting temperance in the limited sense in which it is being used, the legislative solution lies with the really temperate man, the man on the street, the man in the office, the man in the workshop, the man anywhere, who, while he may (or may not) enjoy the moderate or temperate use of alcoholic beverage, is neither intemperate in his use of it on the one hand, nor in his denunciation of all and everything concerned with it on the other hand. The voice of the vast mass of temperate men would be heard and would be listened to in halls of legislature and throughout the country, when it called for legislative action that would entail upon themselves

a measure of self-sacrifice, a sacrifice of their right to temperate enjoyment. In the conscience and spirit of self-sacrifice of temperate men lies the possibility of sane legislation. To them, to that conscience and to that spirit of self-sacrifice should the appeal be made, and not to the conscience of the intemperate, either in drink or in language or in misguided effort, if the greatest potential force for effective legislative amelioration of conditions conducive to "intemperance," is to be roused. But all the sane legislation which the temperate conscience of the temperate section of this generation may succeed in bringing about, will not ensure a temperate generation in the future, if the men and women of the future are as the boys and girls of to-day, left untaught that temperance is not a "condition" resulting from and dependent upon laws of restraint or prohibition enacted by human legislators, but is character resulting from knowledge of and dependence upon God's laws: is self-control through self being controlled by and dependent upon God; and that God and his laws require them to be temperate in all things:—in which His law differs vastly from the laws of human legislatures.

The Brotherhood of St. Andrew

THE annual Spring Assembly of the B.S.A. was held Saturday, June 6th, at St. Aidan's, Toronto. The afternoon session, which was devoted to the various reports, was opened with prayer. Rev. Mr. McIntyre then said how delighted his chapter was to be the hosts of the day. He said he looked to the meeting to be a great inspiration to his people. Reports from the various chapters were then read, all reporting a very successful half year. Several new chapters, both junior and senior have been started lately and appear to be doing splendid work. Mr. Watson, who is to have charge of the Boys' Camp this year, gave a description of the aims and purposes of the camp. The boys are to go for periods of two weeks, for which a charge of \$6.00 is made, including transportation. Rectors and choirmasters interested should apply to B.S.A. Head Office, 23 Scott street. An appeal was made for four seniors to serve on the council of the Junior Assembly and also helpers for Rev. Mr. Berman for his Saturday and Sunday evening open air services for Jews.

At six o'clock the ladies of the congregation provided a most sumptuous tea, the men of the A. Y. P. A. helping to dispense the dainties.

Mr. A. G. Alexander, President of the Dominion Council, was the first speaker of the evening and received an ovation from the Assembly. He referred at some length to the address of Bishop Richardson, delivered at the assembly held in Trinity College in April. He reminded the meeting how his Lordship had emphasized the splendid and efficient organization which the Brotherhood possesses. "What can we do," Mr. Alexander asked, "to make this perfect tool do

its work to its full capacity? First by self-preparation, by prayer, Bible reading and by our Communion. The best way to develop one's capacity for work is to get out and do something. Secondly, we must try to strengthen our chapters, spiritually as well as numerically, so that in the event of a big emergency arising in the parish, the chapter may be strong enough to handle it. In reference to the forthcoming convention in Winnipeg, the president said that its success largely depended upon the delegates from Toronto and he hoped that every chapter would send a delegate. He closed by inviting the Toronto Assembly to join forces with that of Hamilton in a convention next Spring.

Mr. John Harris, the chairman, then introduced the Rev. R. M. Millman, M.A., who has just returned from Japan. Work there, he said, consisted solely in Brotherhood work, i.e., in personal man to man, button-hole methods. Japan differs in this respect from Korea and similar places, where the people are flocking to Christianity. Mr. Millman then drove home the lesson of taking advantage of the little opportunities as they presented themselves. He told of Sasonkisan, the egg seller, who would walk twelve miles each way to make his Communion, who wrote texts on the match boxes he sold, in the hope that some one would ask what it meant and thus give him an opening to preach Christianity. It made some of us Brotherhood men feel ashamed of the way we let slip opportunities for doing work for Christ.

Mr. J. A. Birmingham, our General Secretary for Canada, was the last speaker. He dwelt upon the need of practice, not theory.

The Old Testament in the Making in the Light of Modern Research

(Continued)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

II.—Some Contents of the Lost Library

I

THE CREATION AND DELUGE LEGENDS

NOW we are to seek for ourselves in the Bible, traces of this old lost literature by methods which are explained in a later chapter. And at the very first step—in the very first chapters of Genesis—straightway we are carried back to the old world days, to the infancy of the Hebrew race, when Abram came wandering out of Ur of the Chaldees one thousand years before Moses. For there in the twilight of history in the cradle of the Hebrew race there were around him prehistoric legends of the Creation and the Flood. We have found them and can read them to-day. Abram and the men of his time must have known them. And if so, they must have remembered them. "God did not obliterate the whole contents of the religious consciousness of the Abrahamic family when he called Abraham to leave his country." These legends were primitive, childish, almost grotesque in parts, and they clearly belonged to a people who believed in many gods. That is perfectly natural, just what we should expect in these old Semitic races from which Israel sprang, when "their fathers dwelt of old time beyond the River, even Terah, the father of Abraham and the father of Nahor, and they served other gods" (Josh. xxiv. 2). They were blind guesses of the old child-races long ago, puzzling in wonder and awe over the mystery of Creation—blind guesses about a Creator—may we not say blind gropings after God. At first sight we should feel sure that they could never touch the Bible. But it is hard to judge beforehand what may or may not happen in the mysterious workings of God's Providence. At any rate, if we are seeking truth we must face the facts before us. There are such reminiscences of them in the great epics of Genesis that we cannot escape the feeling that there must be some connection.

2. In 1853, Hormuzd Rassam, assistant to Sir Henry Layard, was exploring the buried ruins of Nineveh and Nimrud (note the name Nimrud, Gen. x. 10, and the name Erech.) Then he came to the large collection of clay tablets forming the library of Assurbanipal, King of Nineveh, which he at once sent on to the British Museum to

await deciphering. In these were afterwards found the now famous Creation and Deluge tablets.

The Creation tablets tell a story too long and complicated to give here in detail. The main thought is that in the beginning was chaos without form and void, from which sprang the gods. Their resolve to create a world leads to a mighty conflict between Marduk (Mero-dach, Jer. l. 2) the sun god, the god of creation and Tiamat the great Deep—the mighty dragon of the slime. Marduk cleaves the dragon in two (see probably a curious reminiscence in Isa. li. 9, "Art not thou he who wounded the Dragon?"). From one half he makes the firmament to keep the upper waters ("the waters above the firmament" in Genesis); From the other half he makes the earth. Then he made the sun and the stars.

"He caused the moon god to shine forth and entrusted to him the night, Appointed him as a nightbody to determine the days."

Then came the plants and the animals, and lastly man—

"He opened his mouth and to Each (he spake)
'My blood will I take and bone will I (fashion)
I will make man that man may . . .
I will create man who shall inhabit (the earth?)
That the service of the gods may be established and their shrines . . .'"

3. The resemblance is much more evident in the Deluge legend. In 1872, George Smith, the famous Assyrian investigator, was working in the British Museum over the tile inscriptions unearthed by Rassam in the Nineveh Palace Library. Amongst them he found the twelve tablets of the Epic of King Gilgamesh, telling the adventures of that mighty hunter the hero of Uruk (compare Nimrod the builder of Erech (Uruk), Gen. x. 10), in his search after immortality. Scholars date it back to about 2000 B.C. The 11th tablet contains a deluge story. It tells that in the city of Surripak on the Euphrates the gods resolved to bring about a flood. Their resolve was communicated to Hasisadra. The gods bade him build a ship whose height should be 120 cubits, and its breadth 120 cubits, and take refuge in it with his family and slaves and stores for subsistence; also to bring in cattle and beasts of the earth to keep seed alive on the earth.

He built the ship as directed, and pitched it within and without. Then he entered in and closed the door. Then came the awful storm and flood at which the gods in heaven were frightened and wept. The flood lasted six days, and he watched the corpses floating by. On the seventh day it began to subside, and after seven days more the ship rested on the mountains of Nizir. Then the poem goes on—

"When the seventh day arrived
I brought out a dove and let it go
The dove went to and fro
As there was no resting place it turned back
I brought forth a swallow and let it go
As there was no resting place it turned back

I brought forth a raven and let it go
The raven went forth and saw the decrease of the waters
It ate, it waded, it croaked, it turned not back.
Then I sent forth, everything to the four winds
I offered sacrifice
The gods smelt the savour
The gods smelt the goodly savour
The gods gathered like flies over the sacrifice.

Then he tells how the goddess Istar lighted up the rainbow, and how the gods pleaded that all should be destroyed, only the sinners, not the righteous, etc.

4. Now when we find poems such as these coming down, it is believed, from Abram's day and from the birthplace of the Hebrew race, and when we notice their curious coincidences with the Genesis story, it cannot but set us thinking. It hardly seems unreasonable to suppose that they represent a version of some widespread Creation and Deluge legends among the peoples from whom Israel sprang; or to wonder if they have not some relation to our Bible.

It seems startling to connect the noble stories in Genesis with these grotesque legends, yet the evidence certainly points that way. That there is some connection is beyond question. The earlier cannot be a corruption of the later. That both should have sprung from an earlier common source does not help us, for that common source in those pagan days would differ little from that which we have found. All probability points to the theory in which most modern scholars are now agreed, that the early wandering shepherds of the Hebrews were familiar with the notions of the race from which they came, that these old legends floated down for centuries in the folklore of primitive Israel, that mingling with the stream of thought of a people impressed by the presence of a holy God, the polytheism and degrading ideas could not remain. The Spirit of God was moving on the face of the waters, working, as it is the economy of the Divine method to work, upon existing materials.

Priest and prophet and pious parent would tell the old story in the light of their religious knowledge. And so while their form remained the old legends were transfigured. Passing through the crucible of faithful souls a Divine touch, and yet a Diviner touch was added as they came down through the years till the simple child story of many gods with human passions became the story of the one God holy and just, who made the sun and moon which the Chaldeans worshipped and the great bulls to which the Egyptians prayed and as the crown and summit of His work made man in His image after His likeness; till the legend of Paradise was touched by inspiration to become a vehicle of deepest spiritual truth, of the rise of conscience, of the coming of evil, of the dread which every man feels in his secret sin when he hears the voice of the Lord God in the garden in the cool of the day and is afraid and hides himself. Where the Babylonian poet saw only the action of defied forces of nature the Hebrew writer saw the working of God. And that insight was Inspiration.

Then when priests and prophets divinely guided began to write their elementary Bibles (see next chapter) naturally they would think of beginning at the Creation. I picture to myself such a writer meditating on those purified creation stories of his people, till they emerged from his hand in that prose poem which has come down to us from the Bible of the Priests, "*in the beginning God created the heavens and the earth.*"

True, this is only a conjecture. But the conjecture has strong facts behind it. And if it be so it need in no wise disturb our faith. If things so happened it was surely by Divine inspiration. If the vague thoughts of the old child-races were thus cleansed from their corruption, it was surely the Spirit of God that cleansed them, and "what God hath cleansed that call not thou common." Therefore none the less we regard the story as inspired in the form in which it has come to us, the form "which it received from devout Israelites moved by the Spirit of God and penetrated with the belief in the spiritual Jehovah." By saints and prophets it was purified and hallowed that it might subserve the divine purpose of transmitting as in a figure to future generations spiritual teachings on eternal truths.

(To be continued.)

"Try to be at least as forgiving toward other people as you are toward yourself."

The Church in the West

WE left Jan on the eve of his departure for Canada. Only stern necessity induced him to leave his much loved home and family. If only he could feel assured of earning enough money to feed and clothe himself, his wife and children, and to pay the heavy taxes exacted, he would have been happy and contented and would have thanked God for his bounteous goodness. If he could pay off the mortgage on his little home, he would feel rich beyond the dream of avarice.

But to make the barest living was becoming increasingly difficult in Galicia. Emigration, on the other hand, held out the prospect of a prosperity that surpassed his brightest hopes in the past. Thus his choice apparently lay between losing his poor home in the land he loved and winning a good home in a land he knew only by name. Of necessity he decided to go. But what his decision cost him was disclosed by the fact that among his poor belongings was carefully packed away a handful of his native soil to be reverently sprinkled upon his coffin when his body was finally committed to mother earth.

Jan's journey to Canada was practically his first lesson in geography. When he set out he only knew that he was bound for a distant land where he would be practically dumb until he learned a new language but where good pay might be expected for hard work. To reach this land of promise, he also knew, it would be necessary for him to cross several intervening countries and to sail over a vast expanse of salt water vaguely described as the ocean.

It would have been hopeless for Jan to attempt the journey unaided. This difficulty was provided for. He and his fellow countrymen who accompanied him were taken in charge at their starting point and placed on the train that carried them on the first stage of their journey. Whenever a change was to be made—whether from train to train, train to steamship, or steamship to train—a guide was always at hand to help them on their way, until the weary journey ended for most of them and they found themselves in Winnipeg.

As Jan and his friends are typical of most of our immigrant friends from Eastern Europe—Ruthenians, Poles and Russians—this is a good opportunity to give a general description of them. To begin with they are not fairly representative of the countries from which they come, being, I am informed by those in a position to know, distinctly below the average of

their countrymen in education and intelligence. They are small farmers who have nominally owned a few acres so heavily mortgaged that it was only a question of time as to when they must be forfeited, or small tradesmen whose methods and training are unsuited to Canada. Through their lack of education Canada is stranger to them than Poland or Galicia would be to the average Canadian.

They are, moreover, entirely ignorant of government as we understand it. To them government is a mysterious power exercised by someone who is master of their lives. In concrete form, government is represented by travelling officials at whose approach they must mend and sweep the roads before their huts, and stand with uncovered heads cheering as they pass; or by uniformed taskmasters who demand heavy taxes and in default will sell their last pillow. At the time when our ancestors had won their political freedom their fathers were still the property of their landlords and horse-whipped servants.

On the other hand the newcomers have many excellent qualities. If they are below the average of their countrymen, they are well above the lowest class. Owing to stringent immigration laws few criminals and few broken men—except in health—gain admission to our shores. My own observation leads to the conclusion that a much larger number of trained medical inspectors is required at our ports.

But it is not the physical or other defects of Jan and his friends that I now wish to speak. It is rather of their good qualities. They are industrious, more than ready for hard work and anxious to make the most of their opportunities. They are hospitable and generous to a fault. They are ever ready to do a kindness, even to their own injury, and thus too often become victims of the unscrupulous. They have, moreover, the capacity for simple hearted joyousness that led men in by-gone days, alas! to speak of "Merrie England."

But, I must stop. I have become so interested in Jan that the pen I hate has run away with me and what I expected to finish in two letters will require at least a third. I crave the indulgence of my readers.

G. H. B.

UNSIGNED LETTER

Will the person from Merrickville who sent us an order for John Wesley's sermon on June 5th kindly furnish his name, as letter was unsigned.

Christian Science

By DR. RANDOLPH H. McKIM

CHRISTIAN Science claims to be a new and improved edition of the Christian religion, resting upon a revelation made in the year 1866. It professes to accept and interpret the Bible, yet it has put forth another Bible of its own for which it claims infallibility. It uses language of the old Bible. It calls Christ "Master." It tells us that Christ practiced Christian Science. Indeed, it says, "Christ is Christian Science."

We must, then, face the question, Is this new religion really a new revelation from God? Is it a new and improved Christianity?

Let us proceed, then, to institute a comparison between the Creed of Christianity and the creed of the system which calls itself Christian Science.

I believe in God the Father Almighty, Maker of heaven and earth.

The Bible. "Our Father which art in heaven."

Christian Science. "God is not a Person." "God is divine principle."

The Bible. "In the beginning God created the Heaven and the earth."

Christian Science. "The translators of this record entertained a false sense of Being. They believe in the existence of matter." "Matter is unreal." Matter is "nothing but a mortal illusion."

And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary: suffered under Pontius Pilate, was crucified, dead and buried: He descended into hell, the third day He rose again from the dead: He ascended into heaven.

The Bible. "The Word was made flesh, and dwelt among us."

Christian Science. "Christ was incorporeal, whereas Jesus was a corporeal or bodily existence."

"Jesus as material manhood was not Christ."

The Bible. "Behold thou shalt conceive in thy womb and bring forth a son." "The Holy Ghost shall come upon thee . . . therefore that holy thing that shall be born of thee shall be called the Son of God."

Christian Science. "The Virgin mother conceived this idea of God and gave to her ideal the name of Jesus."

The Bible. "Christ also suffered for us leaving us an example." "As Christ has suffered for us in the flesh." "O fools and slow of heart to believe . . . ought not Christ to have suffered these things?"

Christian Science distinguishes between Jesus and Christ. It tells us that Jesus suffered, but Christ

never suffered. Christ was "the spiritual idea of divine love" also "suffering and disease are the self-imposed beliefs of mortals and not the facts of being."

The Bible. "This is my blood of the New Testament which is shed for you for the remission of sins." "Christ made peace by the blood of His Cross." "The blood of Jesus Christ His Son cleanseth us from all sin."

Christian Science teaches that "another's suffering cannot lessen our liability." The only atonement it knows is "constant self-immolation on the part of the sinner." "Reformation cancels the crime." "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing through his veins."

The Bible. "Having said thus He gave up the ghost." "When they came to Jesus and saw that He was dead already . . . one of the soldiers with a spear pierced his side." "That Christ died for our sins . . . that he was buried . . . that he rose again the third day." "If Christ be not raised, your faith is vain; ye are yet in your sins."

Christian Science denies that Jesus died on the Cross, it denies that He rose from the dead. Here is its language, "His disciples believed Jesus dead while He was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of spirit to overrule mortal material sense." In fact He was engaged those three days in the sepulchre in resuscitating His wasted energies, healing His torn palms, binding up His wounded side and lacerated feet—and all this "on the basis of Christian Science."

The Bible. "He was taken up and a cloud received Him out of their sight." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Christian Science understands this to mean "He rose even higher in the understanding of Spirit, God." "He rose above the physical knowledge of His disciples."

I believe in The Holy Ghost. . . The Bible. "He shall give you another comforter that he may abide with you for ever."

Christian Science. "This comforter I understand to be Divine Science" which is Mrs. Eddy's term for "Christian Science."

From Dr. McKim's conclusion we quote the following:

And now I ask your readers to consider the result of the comparison

which I have made between the Christian Creed and the Creed of Christian Science. In every instance I have quoted the very words of the authorized writings of the founder of this new cult. And the result is that every article of the Apostles' Creed which expresses the faith of Christendom is denied by Christian Science. The two systems are thus seen to be wholly different—yes, diametrically opposed. They represent two different religions—not two phases of the same religion. So sharp is this antithesis that if one is true the other must be false. They cannot both be true.

Let me also point out that the conclusions I have reached rest upon solid foundation, because I have drawn them entirely from the book called *Science and Health*, which is the Bible of this new religion—declared by its founder to be absolutely without error, and from one or two other authorized writings of the same person. Hence the conclusion is absolutely unassailable, that the Creed of Christian Science and the Christian Creed are mutually contradictory.

A word may be added concerning some of the tenets of Christian Science. Here are some of them:

"Disease is a belief—an illusion. Disease does not exist. Sickness, sin, and death are not realities. Death is a mortal dream. The decomposition of mortal bodies in what is called death arises from a mental illusion."

"You say a boil is painful; that is impossible!" "Suffering and disease are self-imposed beliefs of mortals, and not the facts of being."

"The body would never be weary but for the mind saying so."

"Colds, coughs, and contagions are engendered wholly by human theories." Even poison, though inadvertently taken, will kill only because the majority of people believe it will. It is interesting—and not a little suggestive—that in spite of the boundless healing powers attributed to Christian Science, its author advises that surgical cases and broken bones be left to the surgeons. Here is her language, "Until the advancing age admits the efficacy and supremacy of mind, it is better to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon!"

Here it ought to be pointed out that, contrary to the popular impression, Christian Science does not exalt the power of prayer to heal the sick. On the contrary, it distinctly discourages it. The new Bible of this strange religion definitely teaches that we should not "implore a corporeal God to heal the sick out of his personal volition," but rather we should "understand

the infinitely divine principle which heals." Again, she says, "Prayer to a personal God is a hindrance." "I earnestly advise all Christian Scientists to remove from their observation or study the personal sense of any one." But is it possible to pray without contemplating the Divine personality? Once more, "The prayer of faith shall save the sick, says the Scripture. The only beneficial effect of such prayer for the sick is in the human mind, making it act more powerfully on the body, through a blind faith in God." Yet again, "God is not influenced by man." "Prayer to a personal God hinders spiritual growth." "This common custom of praying for the sick finds help in blind unbelief."

This review of the teaching of Mrs. Mary Baker Eddy inevitably brings to mind the words of Christ to His disciples, "Take heed that no man deceive you, for many shall come in my name, saying, 'I am Christ,' and shall deceive many." And the conclusion is inevitable, also. This new religion is not the Christian religion, and whoever leaves the Christian Church to attach himself to it becomes an apostate from Christianity. Its treatment of the Bible can only be described as handling the word of God deceitfully." Using its phraseology, it evacuates it of its plain meaning, not hesitating even flatly to contradict its statements.

In confirmation of this indictment, the following examples may suffice: The Bible says Jesus died on the Cross and arose from the dead. This woman's new Bible says Jesus did not die, and did not rise from the dead. The Bible says, "When we were enemies we were reconciled to God by the death of his Son." This nineteenth century self appointed prophetess changes this as follows: "When we were enemies we were reconciled to God by the (seeming) death of His Son."

The prophet Isaiah says of the Messiah, "Unto us a child is born, unto us a Son is given . . . and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This sublime prophecy is interpreted to predict the birth of Christian Science—born of a thrice married and once-divorced woman. Accordingly we read in one of her writings, "*The Star of Bethlehem is the Star of Boston.*"

If anyone replies, How can this system be false when we see the wonderful cures wrought by it? In reply, I will not enter into any discussion of the reality of those cures, or the method by which they are wrought, but I will simply say, If every one of them has really been wrought, that does not prove the

truth of Christian Science; for our Saviour warns us that the "false Christs and false prophets shall show great signs and wonders; inasmuch that . . . they shall deceive the very elect."

Christians are commanded to

"try the spirits whether they be of God," to test every doctrine by the Word of God, and, if it cannot stand that test, to know that "it is not of God." This I have done. It is for your readers to judge of the result.—*North American Review.*

Synod of Rupert's Land

(By Our Own Correspondent)

ON Whit Tuesday the first Synod celebration was held at Holy Trinity, Rev. W. Loucks officiating at the 7 a.m. service, while His Grace celebrated at 9 a.m., assisted by the Bishop of Minnesota, Ven. Archdeacon Fortin and Rev. Canon Jeffery. The Rev. C. S. Quainton (of St. Matthew's, Brandon), preached the former of two eloquent and deeply spiritual addresses from St. John xiv. 16 and 17. The Archbishop read his charge to the Synod at 10.15 a.m. on Tuesday at Holy Trinity Hall.

Dr. Matheson's address was marked by its outspoken phrases and strong feeling. Speaking of the pessimism abroad with regard to the Church, he said, "I desire to say frankly that I do not share in this spirit of exaggerated pessimism either about our social and moral conditions or the impotence of the Church in coping with them. The Church was never more alive and active than it is to-day, and I am convinced that wherever it has an earnest ministry and works on the old lines of presenting faithfully the Word and the Sacraments, and the simple Gospel message of salvation through Christ, the Church can and does wield a power—the only real power for the regeneration of mankind." His Grace deplored the importation of questionable and sensational methods of supplementing church work. Referring to the revision of the Prayer Book he characterized the proposed changes as sane and conservative. He favoured a due observance in 1920 of the centenary of the establishment of the Church in the West. He stated that out of more than 100 parishes only 41 had given their views on the question whether women should have a vote at parochial meetings, and that of those 41 there had been 19 pros and 22 cons. The Primate urged once more the need of re-erecting the family altar and restoring family worship in Canadian homes. He suggested the appointment of a committee to consider the establishment of an endowment fund for a new diocese. A committee was appointed.

During the morning His Grace asked the Synod to kneel with him in silent prayer to implore God's pity, support and comfort for those bereaved through the disaster in the St. Lawrence.

In the evening Holy Trinity was filled with delegates and their friends and city people, when at 8 p.m. the Synod service was held. Rt. Rev. Dr. Edsall, Bishop of Minnesota, in a wonderful sermon from St. John xiv. 6, "I will pray the Father and He will give you another Comforter, even the Spirit of Truth," a sermon full of literary beauty and inspiring force, emphasized the need of the Holy Spirit in the life and work of the church. "Our duty," he said, "in these days was to proclaim a renewed emphasis on the work of the Holy Ghost. In these days our religion was not to be merely a hero worship of the Christ, not to be only a complete reliance upon Jesus the Saviour but to be a belief in God the Holy Spirit as living and ever present."

On Wednesday at 8 p.m. Holy Eucharist was celebrated in Holy Trinity and Rev. C. S. Quainton delivered another powerful address. Synod met at 9.30 a.m. and some interesting discussion took place on the subject of the temperance cause. The debate had been

introduced by Rev. G. H. Broughall who spoke eloquently for his motion "that the committee on social service is hereby authorized and requested to investigate the subject of drunkenness in the Diocese of Rupert's Land and to consider any amendments which in their opinion might be desirable for the purpose of improving the laws affecting inebriety and their administration; that the committee be authorized to associate with itself any persons willing to co-operate in this work, with power to the committee to take action." The mover hoped that the committee would study the question of convictions for drunkenness, considering punishment, compulsory hospital treatment, etc. He pointed out that everywhere efforts were being made to find plans for the alleviation of this cause. His Grace stated that he hoped the subject would be fully discussed. The debate was temporarily adjourned.

When Mr. Justice Curran presented the statistical report, he mentioned that several clergy had been delinquent in sending in returns and had thus caused considerable trouble. Canon Matheson brought in a motion "that any parish failing to send in its Easter report by the date mentioned shall be disfranchised for the Synod of the year in which it so fails, unless a letter be sent to the Secretary which is satisfactory to His Grace the Archbishop, or the Statistical Committee. The motion was carried.

The Rev. Douglas P. J. Biggs easily carried his motion "that the present Parochial year do end on December 31st, 1914, and that thereafter the financial parish year be the same as the Synod financial year."

The desirability of having one uniform system of pensions for aged clergy, widows and children of clergy, throughout the Dominion in the present Diocesan arrangement was expressed by a motion of the Rev. G. A. Wells, "that this Synod views with regret the absence of any report in the journal of 1910 of the committee on Professor Mackenzie's memorandum on beneficiary funds and prays the General Synod to appoint a small committee who shall endeavour to reach some definite policy on this important subject without delay." The mover urged that removal from one diocese to another ought not to embarrass any clergyman's standing in a beneficiary fund, but that a nationwide policy should be adopted with complete reciprocity throughout the Dominion. The second clause of the motion was carried.

A motion of the Rev. G. H. Broughall, praying the General Synod to consider means whereby the church may assist in bringing foreign immigrants into closer touch with Canadian life and ideals, was carried unanimously.

During this session the National Anthem was sung in honour of the King's birthday.

At 11 a.m. a delegation from the Brotherhood of St. Andrew, by permission of the Archbishop, addressed the Synod, asking for the prayers and support of the whole Diocese in the coming Dominion Convention to be held in Winnipeg next September.

A feature of the morning was the enthusiastic reception of various reports. Rev. W. A. Fyles (Field Secre-

tary of Sunday Schools) presented figures and facts which spoke well for the work of the past year. Successes in Dominion examinations had been conspicuous, numbers of scholars and teachers showed an all round increase and the work of the Home Department had made head.

Rev. J. J. Robinson brought forward the report of the Diocesan College for the year, which showed the most successful year in the history of St. John's. At the University Arts examinations two medals, eight scholarships and five honourable mentions had been gained and this with the usual small proportion of candidates. The theological classes had been well attended and five men had been accepted for the Diaconate. In athletics St. John's was in the van.

A discussion arose as to why so few Canadian young men enter the sacred ministry. Canon Matheson and Dr. H. M. Speechly appealed to parents to train sons to look forward to a life in Holy Orders.

The report of the General Missionary, the Rev. W. W. Thomas, was given a tremendous ovation. Besides having visited and helped a great many missions during the past year, mapped out and organized new territory, acted as priest-in-charge of many stations, he had secured a guarantee in every parish where there was a married priest, that the stipend should reach \$1,000. He had also arranged that for the Christmas offering to the clergyman there should be special envelopes.

The committee on His Grace's address endorsed Mr. Caldwell's suggestion of forming a small financial committee of men resident in the area of the proposed new western diocese, and also endorsed the proposal to build a Cathedral at St. John's as a fitting commemoration of the centenary of the establishment of the Anglican Church in the West in 1820.

RESUMPTION OF DEBATE ON TEMPERANCE.

This question brought forth conflicting views and eloquent speeches. The Archbishop declared that "we must have a policy." He said "... the trouble is that at present the question is mixed up in politics, and it ought not to be so. I have always prayed for the taking of the question out of politics and the placing of it in the hands of a commission of highly paid men, who shall be lifted out of the mire of politics. But we need a policy so that we shall cease to be told that we are cold on this question or that we are allied with the liquor interests."

After some opinions had been given, Chancellor Machray moved an amendment to the original motion, "that the committee study the laws dealing with persons convicted of drunkenness." Canon Murray asserted that what was needed in this vital matter was both earnestness and knowledge and it was the lack of these qualities that hampered them, but with such a committee they would be better prepared another year. The amendment was carried.

The most animated controversy arose from the third paragraph in the report of the social service committee, which reads:

"In regard to the question of temperance reform now before the people of this province, your committee deplores the passive attitude that to all appear-

ance characterizes members of the Church of England. Four years ago the Synod after a protracted debate by resolution affirmed its policy of temperance reform. Your committee deplores the absence of subsequent action on the part of clergy and laity to give effect to the policy adopted, and recommends that rural deaneries and parishes should take steps to awaken the interest of church people in temperance reform."

The mind of the Synod was finally expressed in the following amendment, moved by Canon Matheson and seconded by Chancellor Machray:

"In regard to the question of temperance reform now before the people of the province, your committee deplores the passive attitude that to all

as to give women the right to vote at the meetings of the parishioners of the churches of this Diocese," which caused the Rev. R. B. McElheran and others to speak eloquently, the ballot showed that the members of Synod were equally divided and the Archbishop gave the casting vote in favour of the motion.

In the debate on the Quebec system of collection of clergymen's stipends much difference of opinion was expressed. Ven. Archdeacon Fortin opposed the proposal and was supported by many laymen. Canon Murray and Rev. W. B. Heeney supported the ultimate adoption of the system in the diocese. Eventually a compromise was reached and there was carried unani-



The Famous Cathedral of Tours, France

appearances has characterized the members of the Church of England; recommends that rural deaneries and parishes should take steps to awaken the interest of people in temperance; and recommends that the Synod appoint a strong and representative committee to take into full consideration the formulation of a programme of constructive work, which will guide our Sunday Schools and our clergy and people in the work of educating the young in temperance and of dealing with the reclamation of those who have fallen victims to the vice of intemperance."

At 11 p.m., after no less than six resolutions had been made, it was decided that a committee of ten (appointed by the Archbishop) should form a constructive programme to guide clergy and laity.

VOTES FOR WOMEN.

After some serious discussion on the Rev. F. W. Goodeve's motion, "that the Canons of this diocese be so amended

mously the resolution that the Quebec system come into vogue in such a form as is best adapted to meet the conditions in this Diocese.

The sessions were well attended by the clergy and more than 200 delegates. On Wednesday evening the laymen of the city gave a banquet to the lay delegates at the Fort Garry Hotel. Many excellent speeches were made by Dr. Speechly, Mr. J. G. Dagg, Chancellor Machray and others, and matters were profitably discussed from the layman's point of view.

Elections for the General Synod resulted as follows: Rev. Canon Murray, Ven. Archdeacon Fortin, Rev. W. B. Heeney, Rev. Canon Matheson, Rev. W. Thomas, Rev. R. B. McElheran, Very Rev. Dean Coombes, Rev. Canon Jeffery, Mr. Justice Curran, Chancellor Machray, Sheriff Inkster, Dr. Speechly, Mr. J. G. Dagg, Mr. G. W. Baker, Mr. E. L. Dewry, Hon. G. R. Caldwell.

Elections for the Provincial Synod were: Rev. Canon Murray, Rev. Canon

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BOOK FOR SALE

The Holy Spirit of God, by the Rev. W. H. Griffith Thomas, is on sale at the offices of CHURCH LIFE, Confederation Life Building, Toronto. The book is published by Longmans, Green & Co.; \$1.75, postage 10 cents extra.

A STORY OF HENRY SMART

The following incident is related of the late Henry Smart, the famous organist, much of whose music is so familiar in our parish churches:—

For many years he was organist at St. Luke's Church, Old Street. One of the Churchwardens complained that the voluntaries were a trifle "too jiggy." Would he restrict himself to music more dignified and ecclesiastical?

The following Sunday the congregation departed to solemn strains. As the organist was about to leave the complaining Churchwarden appeared and expressed his appreciation of the appropriate character of the voluntary.

"What might the name of the lovely piece be?" he inquired.

"I'll play it again, a little faster," said the musician, "and perhaps you will recognize it." And with the tempo livened up it proved to be "Jump, Jim Crow," a recent importation from America.—*The Treasury*.

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ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L.	Co-Adjutor Bishop, Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	London, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

ALGOMA

FORT WILLIAM

On Sunday, May 31st, the Sons of England, marched to St. Thomas' Church, headed by the city band. The Incumbent, Rev. A. A. Adams, sang the service which was fully choral, and preached a practical sermon.

A splendid large Union Jack draped the pulpit and another the lectern; while the altar was beautiful with spring flowers. The Sons of England are growing in strength in the two cities, as was evidenced by the large turn-out on May 24th to St. Paul's, Fort William, in the morning; and to St. John's, Port Arthur, in the evening.

MURILLO

The death took place on Tuesday, May 26th, of an old resident and local churchman, Mr. Joseph Ketteridge, who was in his 73rd year.

RURAL DEANERY OF THUNDER BAY

The quarterly meeting of above Deanery was held on Friday, May 22nd, in St. Luke's Church, Fort William. A celebration of Holy Communion was held at 8 a.m., the Rector, Rev. Canon Burt, being the celebrant. After breakfast in the Rectory, Matins were said by Rev. F. G. Sherring, Port Arthur; at 10 o'clock, Rural Dean Canon Hedley called the Deanery to order; those present being Canons Hedley and Burt; Revs. E. H. C. Stephenson, Schrieber; Rev. P. Bull, Nepigon; A. A. Adams, (Sec.) R. C. Bartels, Fort William; F. G. Sherring, Port Arthur; and the Rev. Dr. Robinson, of Winnipeg, who was the guest of the Deanery.

Rev. R. C. Bartels gave the Greek Exegesis, taking 1 Cor. 15, vs. 35-49, and a profitable discussion followed, in which Dr. Robinson took not a small part. Prayers were said at noon, after which the minutes of last meeting were read and confirmed. The Secretary read a letter from Rev. W. M. Rochester, Western Secretary of the Lord's Day Alliance, in answer to one sent from the Deanery, in which he pointed out the grounds for protesting against

Sunday labour, and the difficulties attending the prosecution of the same. The Secretary was requested to write Mr. Rochester and ask him to send a copy of the Lord's Day Act to every member of the Deanery.

It was arranged that the next meeting of the Deanery be held some time in July at Camp Alexander, the date to fit in, if possible, with the Bishop's visit. Canon Burt was asked to prepare a paper on "Our Separated Brethren"; and Canon Hedley to give a talk on the recently published book "Foundations."

The chairman drew the attention of the members to the approaching Synod and the important matters coming before it.

After dinner at the Rectory, a paper on "Personality—Human and Divine," was given by Rev. R. C. Bartels, which elicited considerable discussion.

Canon Burt spoke briefly on "conduct and ceremonial of the minor offices," dwelling particularly on the burial office—giving some useful suggestions which might be carried out at funeral services by the priest-in-charge.

The evening meeting was held at Port Arthur and took the form of a Layman's Missionary Meeting, at which Canon Hedley presided; a splendid address being given by Dr. Robinson, Warden of St. John's College; and the meeting closed with the Grace.

WHITE RIVER

A successful sale of work was held in the school hall, on May 26th, under the auspices of All Saints' Ladies' Sewing Circle. The sum of \$70.00 was realized, out of which it is hoped that a carpet may be purchased for the floor of the new chancel, the balance to go towards paying off the insurance on the church property. The ladies have worked together during the long winter months, and through their efforts the church has benefitted materially. It is hoped that a branch of the W.A. may be formed next winter.

EDMONTON

The following letter written from Wetaskiwin and addressed to the Bishop of Calgary, gives us an interesting account of the manner in which a priest of this diocese spent his first holiday in Canada:

"Having got leave from the Wardens to be absent on Sunday, May 10th, I left here on Monday, May 4th, at 7 a.m. for Buck Lake. It was the day after that fearful storm of rain and snow and the trails were in the worst state for a long time. When I had

ridden some 12 miles I was overtaken by Wood, of Pigeon Lake, who rode with me as far as his house; in going through a mud hole my horse sank very deep and I had some difficulty getting through. I had dinner and a chat with the Woods', and then continued my journey to Yeoford, 46 miles west. Here I was joined by Sergeant Michell, R.N.W.M.P., and a Mr. Sinclair, of Buck Lake, driving in a rig. I went with them next day some 17 miles over the most dreadful roads, my horse pitched forward on his knees once in a muskeg and he buried his head to the eyes in the mud. We had our lunch at Poplar Creek, 11 miles out. I left them where the trail turns south to Mennechik and had 16 miles of mud and water to go through and in crossing a flooded creek the bridge gave way under the horse and he reared and fell over, and I narrowly escaped an accident. I reached Mennechik post office at 6 p.m., having been 10 hours in the saddle over a journey of 33 miles. The next two days I walked about the lake and did some boating with young Tipping, and on Saturday went four or five miles into the woods with him and saw him set two beartraps. On Saturday I started out with him for Horseshoe Creek, 12 miles south-west of Buck Lake, in the hopes of shooting a bear; it took us 5 hours to travel 12 miles, the wildness of the country beggars description, huge trees lay across the trail all the way. We passed through the richest timber lot in Alberta, over a carpet of glorious green moss with huge spruce and poplars around us; fresh tracks of moose were visible here and there and hundreds of squirrels chattered and peeped at us, and over all the great stillness and silence of the woods, we saw the marks of a bear's claws where he had climbed to eat the spring buds some 20 feet up a poplar tree. After endless windings we came out into an open meadow, through which flows the Horseshoe Creek; here we pitched our camp, picketed our horses and cooked our dinner. Then went to look for a bear; we found the fresh marks of an enormous bear, however as we could not find him we set a trap for him. We returned to Buck Lake in the evening. On Sunday I held service at the Tippings', we sang hymns and chants to the guitar which Mr. Tipping played, and I had five communicants; they all enjoyed and appreciated the service. Next morning I started homewards and young Tipping came with me 12 miles of the way and we camped together that night on the trail. Next morning he went home having warned me of one or two dangerous spots on the trail. It was new to me going south and east to Springdale, so for 16 miles I rode without sign of man or house, the trail was very bad and I had to cross many creeks. About 8 miles from Springdale I came to some houses in which were Scotch people, they told me I was the first clergyman they had seen out there. I then went 6 miles down the section line and had to wade through a swamp; I reached Springdale at 2 p.m. and stayed with the Glydes', Church of England people. I am going to open a mission there as there are five or six church families and some young fellows. I stayed two nights and visited some of the people and arranged for services. The country is open there with lovely Jack pines. On Friday I rode into Ponoka, passing by Ferrybank where I found two Church of England families; the Battle River is very picturesque here and there is solid sandstone rock. The Dakota settlement is here. I stayed about five miles north of Ponoka with a Church of England family. I reached home yesterday having ridden 230 miles in the 13 days.

FREDERICTON

SUMMERHILL

The church, which has been erected



through the efforts of the rector of Gagetown, Rev. William Smith, was consecrated by Bishop Richardson on May 26th. The clergymen present were Rev. Wm. Smith of Gagetown; Rev. Canon Smithers, Fredericton; Rev. Canon Scovil Neales, Sussex; Rev. W. J. Wilkinson, Springfield; Rev. W. M. Whitely, Petersville.

An interesting feature of the morning took place when, after the consecration of the church, the bishop and clergy walked to the church gate, where the petition for the consecration of the grounds was read by the rector. After its acceptance the entire procession marched about the bounds of the new property. On re-entering the church, the congregation listened to an inspiring sermon on "Worship and Reverence," delivered by the Bishop.

In the afternoon, at 3 o'clock, an equally large congregation witnessed the confirmation of twelve candidates in the newly consecrated church. The Bishop's address on this occasion was taken up with the explanation of the meaning and importance of confirmation. The collections for the day amounted to \$68.

St. Augustine's Church, Summhill, receives its name from the first Christian missionary to Britain and was appropriately consecrated on the name-day of that saint. It was designed by the rector and built by George Sutton, of Summerhill, upon whom its excellent work reflects great credit. It possesses a fine tower; the interior is neat and tasteful, and it contains two of the oldest relics to be found in New Brunswick and possibly in Canada. These are two pieces of stone from St. Augustine's Abbey, Canterbury, founded 650 A.D., which were sent out to the rector from his college, St. Augustine's. One piece, of the Roman period, is placed in the chancel; the other, of the Celtic period, is before the font. The building has seating capacity for 120. The cost was about \$2,000 and it is now practically free from debt. The font was a gift of the boys' branch of the W. A. at Gagetown, and needlework has been provided by various ladies. A communion set is still lacking.

The Wardens are William Armstrong and Fred. Dale.

HURON

WALKERTON

The Bruce Rural Deanery was convened by the Rural Dean Perdue in St. Thomas' Church, Walkerton, May 12th and 13th.

On the evening of the 12th Dr. Renison of Hamilton gave a most instructive address in the Church to a goodly congregation.

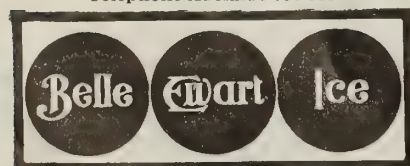
At 9 a.m. Wednesday the Holy Communion was administered by the Rector, the Rural Dean, assisted by Rev. W. Wallace of Chesley. The preacher at this service was Rev. Mr. Wallace.

At 10 a.m. the Deanery business began. At the same time the representative of the W.A. branches of the Deanery held a meeting in the basement. Miss Moore of London, the representative of the Diocesan W. A. gave the ladies much helpful information. A Deanery bale of clothing was packed.

The Sunday School convention of the afternoon was most successful. Rev. C. K. Masters of Warton delivered an address on Missions in the S.S.

Mr. Perdue gave his version of the commission's scheme of lessons, and advocated the Irish system as being much

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superior. Mr. Hiltz, our Dominion S.S. Secretary, endeavoured to shew that our present system though not faultless was very efficient.

The conference by Mr. Hiltz needs no comment. It gave a superabundant supply of information and we trust that our schools will put into practice the methods outlined.

The paper by Mr. Geo. Martin on A.Y.P.A. work was enjoyed by all. Regarding the forming of a Deanery Chapter, on motion a committee was appointed to report at our fall meeting. In the evening two addresses were given, one by Mr. Hiltz, "The Sunday School and the Home," the other by Rev. T. B. Holland of Bervie, on "Mission Work in the North."

The Deanery meeting was a most successful one. And much credit is due to our Rural Dean and his enthusiastic congregation for the kindly and efficient manner in which they planned and carried out all arrangements.

DEANERY OF ESSEX

The eleventh annual convention of the Sunday School and Church Workers, Women's Auxiliary and Session of the Ruri-Decanal Chapter of the Deanery of Essex was held at St. Stephen's Church, Sandwich South, on Thursday, May 28th.

The sessions opened with a celebration of Holy Communion at 10 a.m., the celebrant being Rev. Rural Dean Snelgrove, assisted by Rev. Percy L. Harding.

The convention proper opened with an address of welcome by Rev. H. Dobson Peacock, rector of the parish. The annual statistical report was read by Rev. Arthur Carlisle, Inspector of Sunday Schools for the Deanery of Essex. Addresses appertaining to the work of the Sunday School and A.Y.P.A. were given by Revs. B. A. Kinder of Leamington, W. H. Battersby of Walkerville, W. J. Connor of Colchester, H. Miller of Essex, and Miss Wells of Sandwich, and Miss Sedgwick of Windsor.

Divine service was held in the church in the evening, the preacher being the Rev. Rural Dean Snelgrove. Those assisting in the service were Rev. W. H. Battersby and Rev. Percy N. Harding.

DEANERY CHAPTER AND S.S.A. AT TYRCONNEL

The annual meeting of the Deanery Chapter and Sunday School Association of Elgin was held in St. Peter's Church, Tyrconnel, on Tuesday. A large number of delegates were in attendance from the city and various parishes in the Deanery.

The convention opened with celebration of the Holy Communion by Ven. Archdeacon Hill, assisted by Rev. S. A. Macdonell, followed by the business meeting of the deanery chapter and a conference of the deanery W.A.M.A., which was also addressed by Miss Gower of London.

The afternoon was devoted to the Sunday School and A. Y. P. A. work, including a report by the deanery inspector, Rev. Canon Downie, B.D., and conference of superintendents of various departments, led by Rev. H. P. Westgate.

Excellent papers were also read by Miss Hattie Robinson and Miss Ruby Kane, while E. D. Bennett gave some practical information regarding new methods in Sunday School work.

The work of fostering the missionary spirit among the young people and the call for candidates was ably dealt with by Mrs. Elliott.

Rev. E. Appleyard, M.A., Dominion Secretary, gave valuable information regarding A. Y. P. A. organization. It was also decided to have a Deanery Association for the better unification of the young people's work.

The evening session was devoted to the consideration of missionary problems, when a most able and inspiring

address was given by Rev. J. W. J. Andrew, Diocesan Secretary for Missions.

The officers elected for the ensuing year are: Hon. President, Ven. Archdeacon Hill; President, Rev. S. A. Macdonell; Vice-President, Rural Dean Miles; Secretary-Treasurer, Rev. H. P. Westgate, B.A.

The congregation of St. Peter's Church entertained the members of the convention, serving dinner and tea in the school room.

BRANTFORD

Venerable Archdeacon Mackenzie, rector of Grace Church, and Mrs. Mackenzie celebrated their golden wedding, and also the 35th anniversary of the Archdeacon's coming to Brantford on June 2nd. At a largely attended meeting of the congregation Dr. Mackenzie was presented with a handsome illuminated address and a purse of gold, amounting to \$500. Numerous addresses were made, including those by Rev. John Bushell of St. Clement's Church, Toronto, and Rev. C. H. Purton, of Paris.

STRATFORD

The annual meeting of the Perth Sunday School Association, which met in St. James' Church Sunday School on the afternoon and evening of May 29th. Both the sessions were made up of brief addresses by different officials and experts, Rev. T. J. Charlton, F.R.A.S. and Sunday School Inspector of the Deanery of Mitchell, presided.

MONTREAL

The Bishop has arranged to conduct a quiet day for the clergy of Bedford Deanery at Stanbridge East on June 9th.

TRINITY SUNDAY ORDINATIONS

The following were ordained in the Cathedral on Trinity Sunday:

To the Priesthood, Rev. A. T. Phillips, of Aylwin.

To the Diaconate, Ernest Augustue, Merryweather, who will take charge of St. Aidan's, Ville Emard; Wallace James Hamilton Lummis, who goes to River Desert; John Andrew Rattray, who goes to Alleyne; Percival Samuel Corson Powles, M.A., who is to be tutor in the College, and will take charge of St. Cuthbert's during the summer; Joseph Irvine, who goes to Mille Isles; William James Bradbury, B.A., who goes to North Shefford; Isaac Strowbridge, who goes to Leslie, residing at Otter Lake.

THE *Montreal Churchman* SAYS:—The outstanding feature in our Church work around the City at present is the recognition of the needs of the growing parishes. For some time several of our Rectors have been shouldering unequal burdens. That they have stuck to their posts in the face of apparent indifference on the part of the Church is all the more commendable. We rejoice in the new movement which is referred to elsewhere. Churchmen in committee have rallied to the Bishop's side and now the money is pledged for Assistants in three parishes and the principle has been accepted. There is still a difficulty in the way—magnificent opportunities are open, the financial support is assured, but there is a lack of men. What is needed in these parishes is not stop-gaps, but energetic, common-sense men who will love the day of small things and show themselves worthy of greater responsibilities. The Executive Committee has done one of the best things it has ever done for the Church. Many of us will now take a renewed grip upon our responsibilities.

Through the generous action of the Ven. Archdeacon Paterson Smyth, the Rev. Arthur French and the Rev. A. P. Shatford, who have each guaranteed from their congregation half the stipends of a curate, together with the sum of one thousand dollars voted for the purpose by the Executive Committee, it will be necessary to find curates for a number of the populous city churches. The Bishop is adver-

tising in the Church papers in Canada, England and Ireland for five curates.

Archdeacon Paterson Smyth gives his aid to the church of the Ascension, that congregation supplying the balance of the stipend.

The Revs. A. French and A. P. Shatford, combine to supply a Curate for St. Clement's, Verdun.

St. Thomas' wants a curate, and is willing to pay the whole stipend, if they can find the man.

NIAGARA

The special report prepared by our own correspondent for the diocese has been miscarried by the postal authorities, and while inspectors of the department have been making valiant efforts to trace the letter which they have allowed to go astray, they have not succeeded as yet in placing the longed for copy in our hands or in abating our righteous indignation that this is the third occasion in recent times that the carelessness of some postal official has seriously interfered with the issue of CHURCH LIFE. Under these circumstances we have to depend on excerpts from the daily press for any information concerning the doings at the Niagara Synod. This will, of course, lack the authoritative note that is customary in our Synod reports.

SYNOD NOTES

The Diocese of Niagara opened in Hamilton. The chief feature at the opening session was the presentation of Bishop Clark's annual message. This followed the service in the cathedral at which the holy communion was celebrated by the Bishop, assisted by Very Rev. Dean Abbott, Very Rev. Sub-Dean Sutherland, Venerable Archdeacon Forneret and Rev. Canon Daw.

Synod passed a resolution asking Parliament not to increase the present facilities for obtaining divorces.

A resolution was also passed tendering the A. B. C. mediators a cordial welcome and expressing the hope that their efforts to restore peace would be successful and would also usher in an era of international mediation.

The Bishop spoke with striking common sense upon the drink problem and intemperance. The salient points in his remarks were that whilst he favored abolishing the bar there was no use trying to do so until the churches and the temperance people provided an equally attractive substitute, and that impurity was even more deadly than intemperance.

The standing committee was given power to aid clergymen in necessitous cases, and in cases of temporary incapacity without such clergymen resigning. The committee was also empowered to make special grants not exceeding \$20 to annuitants in necessitous cases.

A vote of sympathy with Adam Brown, who, owing to indisposition, was unable to attend the meeting was passed.

Whether or not the clergy of the Church of England are doing all in their power to attract immigrants to their churches was discussed at length. The discussion was precipitated by a report of a committee on the state of the church presented by Rev. Canon Spencer, in which it was pointed out that in 1911 the parochial returns of the Deanery of Hamilton showed a membership of 12,674 which was 10,172 less than that credited to the church by the Government returns and suggested that a house to house canvass be undertaken by the clergy in order to ascertain what had become of the people. The Bishop thought the real weak spot was organization and he felt sure the church could do much better than at the present. Too many of the church organizations seemed to meet for talk and not for work. He would undertake exhaustive enquiries into the question and embody the result in his address next year.

The Synod listened to an interesting account of the work being done by the missionary, Rev. W. L. Archer, at the Welland Canal.

A delightful informal reception was given at the See House by the Bishop of Niagara and Mrs. Clark for the members of the Synod and their hostesses and friends.

GENERAL SYNOD DELEGATES

Dean Abbott, Archdeacon Davidson, Archdeacon Forneret, Rev. Dr. Renison, Archdeacon Irving, Rev. Canon Sutherland. Substitutes—Rev. Canon Howitt, Rev. L. W. B. Broughall, Rev. E. J. Etherington.

Laymen—George E. Bristol, T. E. Leather, Col. W. W. White, G. C. Copley, J. H. Ingersoll, Hon. R. Harcourt. Substitutes—Charcellor Martin, A. B. Lambe, William Nicholson.

PROVINCIAL SYNOD DELEGATES

Dean Abbott, Archdeacon Davidson, Archdeacon Forneret, Rev. Canon Howitt, Archdeacon Irving, Rev. Dr. Renison, Rev. L. W. B. Broughall, Rev. Canon Sutherland, Rev. Canon Bevan. Substitutes—Rev. E. J. Etherington, Rev. Canon Spencer, Archdeacon N. I. Perry, Rev. G. B. Gordon, Rev. Canon Daw, Rev. Canon Piper.

Laymen—George E. Bristol, G. C. Copley, T. E. Leather, Hon. R. Harcourt, Chancellor Martin, Col. W. W. White, Charles W. Heming, E. Kenrick, Adam Brown. Substitutes—J. H. Ingersoll, W. Nicholson, C. S. Scott, H. H. Champ, P. J. Myler, F. T. Smye.

HAMILTON

The Bishop held an ordination in Christ Church Cathedral on Trinity Sunday, when four candidates—one from Trinity College, one from Wycliffe College, and two from Durham Theological College, England, were

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made Deacons. Canon Sutherland, examining chaplain, presented the candidates; the Litany was sung by the Very Rev. the Dean, and the sermon was preached by the Rev. R. L. M. Broughall, Rector of St. George's Church, St. Catharines. Mr. Priest of Trinity has been licensed as curate to Rev. R. L. M. Broughall; Mr. West of Wycliffe goes to Christ Church, St. Catharines; Mr. Samuel has charge of All Saints', Niagara Falls, under Rev. G. B. Gordon, during the absence of Canon Beven in England, and Mr. Curzon-Jones has been sent to Nanticoke under Rev. Mr. Ross of Jarvis.

The June Board meeting of the W.A. was held at St. Mark's Church on the King's birthday. The Rector, Rev. Mr. Sparling celebrated Holy Communion, and after prayers and singing "God Save the King" in the school room, he gave an address on the last clause in the members' prayer, "Hasten we pray Thee Thy Kingdom." Explaining that the Kingdom of God meant the whole church of God on earth, and also the rule of God in our hearts—and that by faithful, ceaseless prayer, God's Kingdom is hastened.

The President, Mrs. Lattin, spoke most feelingly of the recent disaster to the "Empress of Ireland," and the Corresponding Secretary was asked to forward a letter of sympathy to the Salvation Army in their great loss.

A resolution of sympathy was carried standing, to Mrs. Lowe of St. Catharines, on the death of her mother, Mrs. Carter.

Recording Secretary announced two new life members, Miss Hutton of St. Mark's branch, and Mrs. Feenix of Dundas—both ladies having been long and faithful workers, were presented by their branches, respectively.

Dorcas Secretary has shipped 45 bales and 4 parcels, with an expenditure of \$1,312.00, and \$26.75 on church furnishings. She requests all contributions for foreign bales to be in new central room, 233 1-2 James Street North, by the 15th of June. The school at Moose Fort has been burnt to the ground. Branches who could send quilts or clothing for the sufferers are kindly asked to send to central room as soon as possible. \$25.00 E.C.D. was voted to be sent to Moose Fort at once.

Junior Secretary reports 6 bales and 8 parcels; expenditure \$143.15. Two little girls, aged 7 years, of St. Mark's branch, have dressed dolls themselves, which were especially mentioned.

Literary Committee—Receipts \$77.15, expenditure \$47.16 for March and May. Receipts for May and June \$57.36, expenditure \$27.84. Miss Metcalf spoke of Summer Schools and urged every branch to try to send at least one representative. The Summer School is an invaluable help in work for W.A. girls

and an inspiration to every W.A. worker.

E. C. D.—Receipts \$46.00. United Thankoffering now reaches \$2,255.09 and several branches to hear from before September.

Editor Leaflet.—Receipts \$195.42. Subscribers in our diocese 1,639.

The Secretary for Babies' has a number of new members, and their little boxes are doing a wonderful amount of work.

Mrs. Roy gave a report of the Hospitality Committee, showing 156 delegates had registered during the annual meeting.

Treasurer's Receipts \$1,475.67 for April and May. Expenses \$1,513.50.

The new central room has been nicely fitted up and a caretaker in charge will receive bales or parcels at any time.

An interesting letter was read from Miss F. Spencer, Japan, describing an annual W.A. meeting she had attended there—very like our own.

The work in Hamilton was discussed, in preparation for Deaconess Jacobs, who comes to begin work in October. Workers are asked for in the city. "Personal Service" being urged.

PORT DALHOUSIE

IN MEMORIAM.

On Friday, May 22nd, at the home of her daughter, Mrs. H. P. Lowe, there passed into the Rest and Peace of Paradise a devout and loyal churchwoman in the person of Mrs. John Carter. Mrs. Carter was in her 78th year. The Rector, the Rev. Robt. H. Ferguson, held a short service at the home of Mrs. Lowe, on Friday afternoon. Interment took place in St. James' Cemetery, Toronto, Saturday afternoon, from St. John's Chapel, Major Street, the Bishop of Toronto officiating. A Requiem Eucharist was held in St. John's Chapel by Fr. Hartley, Rector of St. Matthias'. Mrs. Carter leaves to mourn her loss three sons and three daughters. Rev. John, of Pusey House, Oxford; Rev. William, Vicar of Tollesbury, Eng.; Dr. Chas., of Hamilton; Mrs. White, of Niagara-on-the-Lake; Mrs. Hann, of Oregon, U.S.; and Mrs. Lowe, of Port Dalhousie; Canon McNab, of St. Alban's Cathedral, is a brother.

Eternal rest grant unto her, O Lord, And light perpetual shine upon her.

ONTARIO

The many friends of the Bishop of Ontario will be glad to know that he has so far recovered from his illness of a year since as to be able to undertake the visitation of part of his diocese. During the past ten days he has been to the following places: Odessa, Morven, Napanee, Tyendinaga, Deseronto, Shannonville, Point Ann, and Belleville. In the ten churches here included, his Lordship has celebrated the Holy Communion four times, laid his hands in Confirmation upon more than a hundred candidates, delivered thirteen sermons or addresses, and dedicated a number of gifts, including the choir stalls and credence table at Napanee, and a pulpit at Shannonville. After a brief respite the Bishop will set out on a further tour of all the churches in Prince Edward county. He is accompanied by his nephew, the Rev. Sydenham Lindsay of Montreal.

KINGSTON

About 40 members of the W. A. attended the convention in Brockville last week.

ORDINATION AT ST. GEORGE'S CATHEDRAL.

In St. George's Cathedral on Sunday morning Bishop Bidwell conferred the Rite of Ordination on six priests and three deacons. The priests ordained were: Rev. F. Pringle, to Plevna; Rev. R. H. Hurford, to Lombardy; Rev. Ernest Teskey, to Westport; Rev. R. H. Bulteel, to Coe Hill; Rev. F. Wil-

liamson, to Sharbot Lake; Rev. G. Goodhead, to Bancroft. The deacons were: L. B. G. Walker, to Bannockburn; R. C. McGee, a second curate of St. George's Cathedral, Kingston; A. H. Lansbury, to Parham. The sermon was preached by Rev. R. C. Blagrove of Christ Church, Belleville.

OTTAWA

OTTAWA

The Rev. W. B. Morgan has been appointed to the curacy of St. Matthew's, Ottawa. Mr. Morgan was ordained priest on Trinity Sunday.

ORDINATION SERVICE

On Sunday morning two young men were received into the ministry at All Saints' church. They are H. A. E. Clark and G. Hutson, both of whom have just completed their course of studies at Trinity College, Toronto. His grace the Archbishop of Ottawa conducted the ceremony. At the same service Rev. W. Grant Jones, of South Monckton, was admitted to the priesthood. The sermon was preached by Rev. E. A. Anderson, rural dean of Ottawa and rector of St. Matthias' church, Hintonburg.

SECOND REPORT OF SUNDAY SCHOOL WORK IN THE CITY OF OTTAWA.

MARCH 8—APRIL 17.

Your Grace:

This will deal with six weeks' work, following the period covered by my last report.

Teachers' Meetings.—The attendance at these has slightly dropped, from an average of 109 to 102 a week, the enthusiasm has however kept up and several teachers have written papers and prepared lesson notes for my correction. The meetings were suspended during Holy Week. Two lectures on the use of the Blackboard have been given, with an attendance of 70 to 80 each time; 77 blackboards have been sold and are presumably in use by the teachers.

Schools Visited.—Five schools have been visited and reports sent to their various rectors. The chief criticisms refer to class-arrangement; the absence of expression work and teaching through the eye. Till those schools which are lacking in sufficient accommodation can build, I would recommend that a separate session of the infants from 2 to 2.50 be held before the main school session in the schoolroom or basement, so as to allow the movement which is so necessary in this grade. Blackboards and expression work, i.e., work done by the scholars in connection with the lesson—are already in partial or universal use in six schools; new graded lessons in two; and Kindergarten Infants' schools are developing in four parishes.

Lectures for the Clergy.—Four of these have been held with an average attendance of 12. The subjects dealt with were teacher training classes; the Herbartian steps in lesson-giving; Expression Work; Foreign Missions in the Sunday School.

Books.—About \$70.00 worth of books have been bought by the clergy in connection with the Sunday Schools, and a small library of method books has been started in one parish.

Good Friday Service.—It is estimated that about 400 children were present at this mass meeting in St. George's Parish Hall. The behaviour and reverence during the whole hour spoke volumes for those who had trained the children, and showed that an hour's service is not too long for them to attend.

Other Work.—The course of five lectures on Child Study has been completed, and the attention and interest splendidly maintained. Three addresses have been given to the Mothers' Union. An address on Missionary Study has been given to a branch of the W.A.

Four more lectures or demonstrations will bring to an end my work in the city, and it is hoped that a very living Teachers' Association will carry it on.

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QU'APPELLE

An ordination service was held at St. Chad's, Indian Head, on Trinity Sunday, when Bishop Harding ordained the following to the priesthood: Rev. A. C. Swainson, of Regina; Rev. S. C. Gray, of Qu'Appelle; Rev. C. J. Stuart, of Punnichy; Rev. C. P. Orman, of Regina; Rev. T. R. Jones, of Waldeck; Rev. R. J. Montgomery, of Brock; Rev. D. L. Greene, of Carow; Rev. R. Wilson, of Elbow; Rev. E. Sparrow, of Bangor.

Ordained to the Diaconate: E. G. Greenstreet; F. C. Atkin.

The Synod assembled on Tuesday, June 9th (380 delegates attending) and walked in procession to St. Paul's Church, where proceedings opened with a celebration of the Holy Communion. The procession was arranged in the following order:

The Precentor, the choir, the clergy, the general missionary, the head of the Railway Mission, the visiting clergy, the canons of the diocese, the Archdeacon of Moose Jaw, the Archdeacon of Regina, the Bishop, the examining chaplains.

After the Nicene Creed, the Bishop proceeded to the pulpit and read his charge. At the conclusion of the service, the procession was reformed and proceeded to the Synod Hall.

During the meeting of Synod there were celebrations of the Holy Communion at St. Paul's Church, St. Peter's Church and St. Chad's Chapel daily.

Friday, June 12th, will be observed as a day of Intercession for the Welsh Church whose power for good has been much reduced by the robbery of ecclesiastical endowment funds by the present Liberal Government in England, at the request of the Methodist and Presbyterian party in the House of Commons.

Thursday evening's session (was or will be) devoted to the discussing of Sunday School matters, and the promotion of Sunday School teaching in the Diocese.

The annual meeting of the Diocesan W.A. will be held on Wednesday and Thursday, June 17th and 18th, at Moose Jaw.

MEDICINE HAT

ROGATIONTIDE AND ASCENSIONTIDE IN THE NEW PARISH NOW DEDICATED TO THE HONOUR OF THE HOLY TRINITY.

The observance of these seasons was an indication of the church life of the new parish. There was an average (Continued on page 16.)

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Women's Work and Social Service

THE lecturers and speakers of the Women's Institutes are now busy with the work of the summer session. Good luck be with them. There is, perhaps, no organization doing a more active and beneficent work for the country than that of the Institutes or Home-makers' clubs as they are sometimes called in other provinces.

They seem to have had their origin in the work of the Farmers' Institutes, but while these were organized in Ontario twenty-eight or thirty years ago, the Women's Institutes did not begin till some years later. They are now established through Eastern and Western Canada and in British Columbia, always working on the same sound, useful lines.

The Institutes grew out of the necessities of rural life and so, naturally, are more especially, though not exclusively, adapted to its circumstances. In early days the subjects considered were mainly, if not solely, practical in nature—food preparation and values, methods in household work, laundry work and so on. A splendid object, if there had been nothing more, to help women to a better understanding of what may be called the mechanism of home life, but it is noticeable how the area of subjects under consideration has widened, until it has come to include nearly every subject which has a direct bearing on the daily life of the home and its inmates.

It is a great mistake to identify institute work with cooking and dressmaking, and to narrow its object in one's imagination, to the furnishing recipes and patterns, or the planning of menus. "The objects of its organization," as stated in the constitution, are "the dissemination of knowledge relating to domestic economy, including household architecture, with special attention to home sanitation, a better understanding of the economic and hygienic value of foods, clothing and fuels, and a more scientific care and training of children, with a view to raising the general standard of health and morals of our people"—a fairly comprehensive aim, is it not?

* * *

For purposes of organization the province is divided into about one hundred districts, each with its central Institute; branch institutes may be organized in cities, towns, villages or townships within their district, each to hold four meetings at least, besides the annual, within the year. Members of the Institute pay an annual fee of twenty-five cents to the branch, and have the privilege of

attending all meetings and receiving literature published by the Provincial Department of Agriculture, under whose aegis the whole institute movement has been developed.

District Institutes are financed by grants from the Department of Agriculture and from the County Council, and by a proportion of profits from joint excursions with the Farmers' Institutes while branch institutes have their membership fees, grants from the department and from the local authority, and also receipts from any entertainments which may be held under their auspices. The last report shews some interesting figures:—22,042 members within the province; 7,581 meetings held; 9,909 papers read or addresses given; \$5,728 received in members' fees; \$6,534 received in grants, and \$19,674 received from various sources; while the total expenditure—including ordinary expenses of meetings, officers' salaries and expenses, payments to lecturers, postage, stationery, printing and advertising, books and periodicals and a large number of miscellaneous items—amounted to \$27,872.

* * *

It is easy to realize that there are many benefits from the Institute Movement. There is the purely practical benefit from the qualified instruction given by lecturers on practical everyday subjects, such as the 'Chemistry of Cooking,' 'Water Supply and the Danger of Impurities,' 'The Selection of Meats,' 'The Preparation of Vegetables,' 'A Week's Work for a Busy Housewife,' 'Sunshine as a Disinfectant,' 'Labour Saving Garments,' and a great many more kindred topics. These and other subjects are treated by qualified speakers, nearly all of them women holding appointment under the Department of Agriculture. The broad scope of Institute work may be gathered from the more ideal and ethical subjects which are also presented at meetings. Here are some specimens—"Discipline as a Character Builder," "Poetry in Everyday Life," "The Stranger Within our Gates," "The Power of Influence," "The Child and the Story," and so on. Another benefit of the Institute is the social opportunities of meeting people from one's own neighbourhood, irrespective of their opinions or position. You would have no place in a Conservative or Liberal Club, or in a suffrage or even a temperance society, unless you were qualified by holding the right kind of opinions, but everyone may belong to the local Institute and membership

in it is one of the best ways of developing in oneself a spirit of local patriotism, or of giving one a field for its exercise. Everyone naturally has at heart the improvement of the neighbourhood, and everyone can be appealed to for co-operation in its development.

A further benefit of Institute work is the opportunity it affords to members to develop their own talents; this may be in the carrying on of the Institute work by the officers, in the preparation of programmes and papers, in the arranging of entertainments, above all in the openings for discussion which follow the address or programme. Members can then tell others what their own experience has taught them; they learn to express their ideas and to have confidence in their power to do so.

And then, too, there is the presence of the Department speakers, many of them women of wide experience, who are able to give wise and valuable help to many a perplexed mother or daughter, perhaps, struggling with the seemingly conflicting duties of life. We all know the difficulty of laying our problems before one of the people whom we are constantly meeting, but it is often possible to unburden the heart with a sense of complete security to a visiting speaker, whose personality inspires confidence and whose remoteness from the scene of our everyday life makes the relief of telling her seem a safe one. I have an idea that many of the institute speakers could relate some interesting and touching experiences in illustration of this point.

* * *

The Institutes bring together not only women of different opinions and positions, but women of different ages too; mothers and daughters are very likely members of the Institute; and the possession of this common interest outside the home will prove a wonderful pleasure, especially if, as may very likely be the case, "Mother is quite a leader." As girls are growing up to womanhood, there is often a certain cleavage between them and

their mothers; the mother is apt to think that the daughter cannot enter into *her perplexities*, and the daughter to imagine that her mother is a complete stranger to *her* interests and pleasures. To see her mother exchanging ideas with everyone else, looked up to and consulted by them, is often rather a revelation to the daughter, and while girls gain of course by the experience and wisdom of the older members of the Institute, the latter will gain in acquiring a knowledge of the young point of view, and of its hopes and ambitions and interests, as much as they will gain from contact with the brightness and merriment which is one of youth's prerogatives.

The programme meetings of the Institutes give the girls a good opportunity; they will often be able to provide music and readings and to write good papers; then, too, they may be encouraged to shew their skill by having competitions in needlework—not merely in dressmaking, but in embroidery, hem-stitching, button-holing and the ornamental side. So too with cookery which girls often love if they are not obliged to drudge at it, and at which they often excel. Institutes ought to aim at attracting the girls of the neighbourhood, and one of the best ways of doing this is by providing them with something to do.

* * *

"Women's Institutes are transforming the face of the country," says the head-line of one of our daily papers, over an article which speaks particularly of the benefits which have resulted in many places to the rural school. "They have bloomed forth into attractive social centres, with lawns and flower beds without, and comfort, aided by art, within, and with sanitation written large over the whole. Curtains and flower pots for the windows, pictures on the walls, libraries and even an occasional piano, have been introduced since the advent of the Institute. The school has now many uses besides the traditional one; in many schoolhouses now the men and women meet and discuss

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things of mutual interest, and plan for greater social intercourse and local development."

The rural telephone is valuable here as in so many other ways. In the good old days people might be

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excused from thinking that, if roads were bad, nobody would be going to the meeting and therefore they would stay at home. Now, by means of the telephone, it is easy to ascertain who will be going, and to ensure a good attendance. In some of the most scattered and least developed districts, however, there are many obstacles, and women make great efforts, and overcome many obstacles, rising "while it is yet night" and walking miles in order to be present. One speaker thus records her experience: "Very early in the day I saw lumber waggons coming in, filled with women. The District Secretary had walked four miles the evening before over trail, logs, water and brush, with rubber boots and raincoat, and the next morning drove the remainder of the way, eight miles, in a lumber waggon, a mode of travelling which has to be experienced to be understood."

* * *

An unsolicited tribute to Institute work was once given me by the keeper of a sort of decorative art shop in some small town. In her locality she said the Institute had had a marked effect in improving the taste of the customers, as seen in the kind of wallpaper, pictures, frames, and so on which they now asked for in comparison with the kinds most in demand a few years earlier. I believe this may fairly be taken as typical of the improvement in standards of living which is taking place in many parts of our land and which may be attributed largely to the educating, refining, stimulating influence of the Institutes.

Better taste, a higher standard of home life, a more exalted conception of public duty—are not these well worth while? "It takes an ideal to lift the dust but an inch off the actual," and the best way to improve the life of our homes; to raise the standard of home-making, and of all that is included in that comprehensive and most lovable term, is the opening forth of an outlook wider than the four walls of the individual home; so that our home-maker, whose sphere will be in the kitchen, the dairy, the dining-room, the nursery, the garden, and whose busy life will be fully occupied with their claims, may yet look out, first upon a world where

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other women are working at the solution of problems like her own, and next into a realm of ideas from which she may draw the principles that are needed to give meaning and coherency to the daily round of her own life.

* * *

Institute work is conducted upon very broad lines, because it is meant to be a unifying force, hence some subjects, like Equal Suffrage, which arouse intense and divided feelings, are not allowed to come within its direct scope, but are left to be dealt with by their own societies. Some may consider this a weakness, yet it is probably one cause of the strength of the Institute Movement.

We are all interested in the improvement of our neighbourhood, still more in the effort to make the homes of our land the best places in the world for the training of character, so that when our boys and girls go out from the sheltered vale of Hebron into the toils and temptations of Egypt, they may take with them vigorous bodies, strong minds, and the standard of a home life rooted in the faith and fear of God. It is by its faithfulness to the home ideal that the Institute Movement is above all characterized, and the ideal which it sets before its members is the "Type of the wise who soar yet never room, True to the kindred points of Heaven and Home."

HONOUR BRIGHT.

THE PRAYER OF THE NATION

GOD give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honour, and who will not lie;
Men who can stand before a demagogue,
And scorn his treacherous flatteries without winking.
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking!

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ECCLIESIA ANGLICANA

Editor Church Life:

Apropos of the paragraphs on "Ecclesia Anglicana," appearing in your issue of May 28th, I wish to draw attention to the statement of Rev. Spencer Jones, M.A., who, I think, has been something of a student of such matters, that "an Ecclesia Anglicana not in conscious dependance on the See of Rome in spirituals was a phenomenon unknown to history until the sixteenth century." (Introduction, "Infallibility": Longmans, Green & Co., London, 1905).

A fact of that kind, if it be a fact, and this frank Anglican clergyman says it is, must detract somewhat from your deduction from the mention of "Ecclesia Anglicana" in Magna Charta. The "Church of England," I take it, is not quite the same thing.

LAIC.

June 1, 1914.

THE GUILD OF ALL SOULS

410 Kenneth St., Winnipeg,
30 May, 1914

To the Editor of Church Life:

Dear Sir,—As a member of the "Guild of All Souls," I throw out this challenge to "Credo"—to produce a single passage from the Bible, not isolated from its context, in support of his attacks on the ancient and Catholic practice of Invocation of Saints. I am quite willing to give up praying to the saints, however helpful and stimulating I may have found it, if "Credo" will show me where Holy Scripture says I am wrong in doing so. As with the sceptic or agnostic and fools who say to themselves there is no God, the burden of proof lies with him. Invocation of Saints was common among the Jews, as we learn from the Apocrypha, and would, of course, have been denounced by our Lord, had it been the harmful practice "Credo" claims. There is no mention, strangely, of any such denunciation. Further, the whole Church, East and West, for hundreds of years invoked the saints, without protest or dissent, from any Christian or body of Christians. So, God left Himself without witness amongst men and Christ forsook the church he promised to be with always, even unto the end of the world. And what does "Credo" mean by "saint worship"? Is it possible "Credo" thinks we worship the saints because, in a sane and reasonable way, we pray to them: or is this merely a spasm of polemical bitterness, in which fairness and a sense of proportion have been lost sight of? For "Saint worship" (whatever that may be) is not the issue. Does "Credo" wish to obscure the issue by the use of absolutely misleading and inaccurate phraseology? However, although I feel very strongly about such misrepresentation, I have no doubt it is just prejudice on his part which prevents him exercising, what I have already mentioned, a sense of proportion, the lack of which has been the cause of all the false teaching, additions and negations, that has ever disturbed the faith. As for the state of the departed, "Credo" does not seem to realize that death (so called) means a separation of soul and body. To talk of the dead being deaf within the tomb is sheer nonsense. As if a tomb could inclose a soul! Does he mean our souls sleep? If so, where? And what about our Lord's parable of the selfish rich man who died and in torment looked up and saw the beggar Lazarus in Abraham's bosom? Was the parable uttered so as to mislead us as to the state of the departed? The faithful departed are at rest—but when the Saviour said, "Come unto me all ye

that travail and are heavy laden and I will refresh you" (or as in another version "give you rest") did he mean he would put people to sleep? Sleep is a physical process, a bodily necessity only. Rest and sleep are not identical. If "Credo" believes that a soul freed from the encumbrance of the body, falls into unconsciousness, again, the burden of proof lies with him. Proof to the contrary is forthcoming in the Book of the Revelations with its story of the never-ceasing cry of the Church expectant awaiting the end of the world—"How long, O Lord, how long?" According to "Credo" it should be the "Church dormant" not the "Church expectant." I hope I am guilty of no irreverence in pointing out the absurdity of "Credo's" views, their lack of scriptural authority, and their untenableness for a member of the Church of England, which accepts the authority of Ecumenical Councils which never forbade invocation, in spite of the widespread existence of the baneful practice. I think if "Credo" were to read a little book entitled "The Communion of Saints," by that eminently sane and moderate writer, Dr. Percy Dearmer, he would be less inclined to pick a quarrel with the Guild of All Souls. Like the Bishop of Oxford, Dr. Charles Gore, we have been taught to invoke the Saints, and cannot see our way to giving up a practice having so much authority for it and no scriptural authority against it. When "Credo" talks of Romanizing, is it just to scare and frighten ill-taught or untaught Church people? He has done no service to the Church if he has aggravated party spirit. He may have done some by advertising a useful society. Finally, I would suggest that, seeing "Credo" holds defective views on an article of the creed, he should either change his views, or failing that, his *nome de plume* and make it Non-Credo.

P. E. Wright.

THE RIGHT OF SECESSION

June 2, 1914.

Dear Church Life:

You do not argue reasonably. To "Presbyteros" you say the 16th century trouble between Rome and England was over the issue, "the Church of England shall be free." You leave your readers to assume broadly that the stand for freedom was straight against continued subjection of England to Rome in Church government. The evidence you were bound to produce was that previous to the 16th century the Roman Church was subject in Government to the English, whereas you have left no other impression than that the boot was on the other foot, viz., that the English revolt was against Roman authority.

In these days of negation of all authority outside the Roman Church, the swapping of contradictions on the subject appears to the lay mind a harmless vanity at best, and so I pass from it to ask, why do you go for the Methodists? They had as good a right to throw off any objectionable burden of authority as England had in the 16th century. Why belabor the Roman Catholics? They go on bearing a burden of authority which proved too heavy for the rest of us. On the one hand you are dissatisfied because these also did what the Church of England claims credit for having first done. On the other hand you repudiate those for what they have left undone, though in the latter event no church authority would be left on the earth. If authority be what you contend for, would it not be the better way to show a reasonable amount of respect for whatever may be left under heaven of that ancient institution? Furthermore, in our day mutual respect seems to cut more ice than mutual recrimination. Whether religion shall continue in human society in the form of more or less defined groups or denominations and find a logical conclusion in individualism, or whether

re-union be ever again brought about, I make no pretence of prophecy. But, threshing over the old straw of four centuries can be neither a useful nor amusing occupation for Christendom in its present shattered state, and while the people are starving for the bread of life, I feel so sad in the reflection that I beg you not to be displeased with this letter, but give it publicity as a sincere expression of a constant reader.

GEORGE CLARK.

PRAYER BOOK ENRICHMENT

Editor, Church Life:

Dear Sir,—In a May issue of a Church paper I note a remark as to the comparative insignificance of remedying the omission of a comma in the work of revising or enriching the "Book of Common Prayer."

This brings to mind one instance which has always seemed a regrettable oversight, but, as it occurs in both Matins and Evensong daily—or oftener, weekly—may, through habitual usage, have passed by unnoticed; but, if only for the sake of euphony, should there not be a comma added in the General Confession in the sentence—"that we may hereafter live a godly," etc. It would seem that this should follow the word "hereafter," or else put the word in parenthesis. It's a mouthful to say the least of it as it is said usually and not unfrequently "gabbled" by the average choir and congregation; and on somewhat similar lines the first clause in the latter half of the "Gloria"—after the Psalms is too often turned into an incoherent gabble—especially when sung—the eight syllables in "As it was in the beginning" are sung as though there were but five, or, at the most, six, and the last one indistinct. I do not think that in the latter case any Rubric could remedy the trouble,

but surely the other might have been adjusted?

From what I have read of the changes or enrichments, there has been nothing done towards making more clear and definite the fact that the "General Thanksgiving" is a prayer of thanksgiving for things in general and not, as the General Confession—to be repeated audibly by the congregation. This latter method is a mistake, of course, as there is a place left therein for reference to any special blessing—no words being supplied which would fit all occasions—this being left to the priest who offers the prayer on behalf of the congregation. I am pleased to note that "Palm Sunday" is to be added to the title of the Sunday next before Easter; but I see nothing said as to "Whitsun Day" substituted for Whitsunday as it now stands in one place in the Prayer Book.

The former is the true form according to good authority. I would also suggest that it might have been made explicit and definite that the people should kneel to receive the Blessing at the conclusion of Divine Service.

ANGLICAN.

"And what is so rare as a day in June?"

Then, if ever, come perfect days;
Then Heaven tries the earth if it be
in tune,

And over it softly her warm ear lays."

"Every noble life leaves the fiber
of it forever woven in the works of
the world."



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The Church in Canada

(Continued from page 12.)

congregation of 30 present on each Rogation day at a service of intercession and on Ascension Day a good number of communicants; over 35 children at a children's service and a congregation of over 50 at evensong.

The observance of Whitsunday was also very encouraging. There was a good attendance at the first choral Eucharist at 11 a.m., and in the evening the church was crowded, many being unable to gain admission.

The parishioners are doing their utmost to raise funds for a larger building, but the present financial stringency and the situation of the parish in the industrial centre necessitates seeking help from outside sources.

QUEBEC

Quebec paid her tribute to the Empress dead on the Thursday morning after the accident when a public funeral was held for twelve members of the Empress of Ireland's crew. Two services were held simultaneously, one for the Roman Catholics and one for the English Church members. At the Cathedral the service was most solemn and impressive. The seven coffins covered with flowers lay in the middle of the nave. The Bishop of Quebec was present, also the Dean, the Archdeacon, the Rural Dean, Canon Scott, the Chaplain of H.M.S. Essex, and eight other clergy.

The Cathedral was well filled with mourners, friends and survivors of the wreck. After the service, the seven coffins were borne out of the church by surviving members of the ship's crew whose faces told the tale of what they had been through. Outside the Cathedral the two funerals met and made one long procession. Those taking part in it were the sailors and marines of the H.M.S. Essex, the Royal Canadian Artillery, the Infantry, and others of the permanent corps, the military and naval officers, representatives of Royalty, the Captain of the Empress of Ireland and other surviving officers and crew and passengers, the City Council, various public bodies and the general public. Arrived at the Cemetery the two funerals separated the one to Roman Catholic Cemetery, the other to Mount Hermon.

At Mount Hermon, all the clergy robed

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and took part in the committal. Hymns were sung, including "God be with you till we meet again."

The entire city was profoundly moved by the solemn spectacle.

Day after day grief stricken mourners arrive to identify the dead and heart-rending scenes are daily being enacted at the morgue. It is expected that in a few weeks time another much larger public funeral will have to take place.

The Rev. W. S. G. Banbury is leaving the diocese to become Rector of S. Luke's Pro-Cathedral, Sault Ste. Marie, much to our regret in this diocese.

The Rev. H. S. Laws is the Rector of La Tuque, P.Q.

The new Church at Thetford Mines, P.Q., was dedicated by the Bishop on Low Sunday.

Absolutely nothing but the awful wreck that occurred Friday morning, May 29th, is in the minds of everyone in the city. Occurring at our very door, it is impossible to dismiss the thought and on Sunday, Whitsunday, in all our churches, in spite of the festival, the feeling of profound grief hung over the services.

AT THE CATHEDRAL OF THE HOLY TRINITY.

At the Cathedral of the Holy Trinity in the morning, Very Rev. Dean Williams, in his sermon referred to the appalling tragedy, which had stunned all by its suddenness, awfulness and far-reaching effect. It affected us, he said, even more than the Titanic disaster of two years ago, awful as that disaster was, inasmuch as many of those who had been known here, had perished. No less than eight members of the Cathedral congregation had lost their lives. It was not a time for words, hearts are too full of grief and sympathy.

"It is just such a crisis as this when our reason falls back baffled and beaten in our attempt to understand why such an awful catastrophe should be allowed to happen, it is just at such a crisis that our faith must show itself, that we must cry to God, 'Lord, increase our faith; Lord, I believe, help thou my unbelief.' Cling to the hand of God in unwavering truth. We may not be able, all are not able to explain these mysteries of suffering and sudden death. But we do know and believe that whatever may be the explanation, it will be revealed to us some day. We do know and believe that God does care. We know that God so loved the world that he sent his only son into the world to save us. The life and suffering and death of Jesus Christ prove to us, beyond all question that God is a God of love—and we look up to Him in faith and say with Job, 'Though He slay me, yet will I trust in Him.' The sympathy of the whole Empire from the King downward, nay, the sympathy of the whole civilized world has been aroused by this sudden and awful calamity, and I am quite sure that your prayers have been offered and will continue to be offered for all those who are in distress, suffering and bereavement. May God the Holy Ghost, the comforter, console and cheer them with His Divine consolation, and strengthen them to bear their heavy burden of trial and sorrow."

On the conclusion of evensong, the organist played the "Dead March in Saul," clergy, choir and congregation standing throughout.

AT ST. MATTHEW'S.

At St. Matthew's, special references were made to the great disaster at both services. Preaching in the evening, Canon Scott referred to the fact that just as everyone was looking forward to the glad rejoicings of Whitsunday, the festival of the birthday of the Church, this great cloud of sorrow had suddenly fallen upon them and filled the hearts of all with deepest grief. But yet the message of joy would after all return to them when it was remembered that the Holy Spirit whose festival they were keeping, was the comforter and would console the hearts of those in sorrow. To God's infinite mercy, we could safely leave the souls of those who had so suddenly perished, knowing that His love and power had no bounds. The sympathy of all went out to those who were so suddenly plunged in grief. Reference was made to the homes of those who were now mourning the lost, especially to one home in the parish where the bereaved husband was now mourning his wife and only child.

At the evening service, after the regular Whitsunday service, and following the presentation of the offertory, the "Dead March in Saul" was played and a special memorial was held. The solemn prayers of the Burial Office were said for those who perished and the choir sang "Lord, all-pitying, Jesu blest, grant them Thine eternal rest." The benediction was followed by the singing of the hymn "God be with you till we meet again." Many of those in the congregation were visibly affected.

On the days following the arrival of the government steamer bearing the dead, several funerals of the victims



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until 4.00 P.M., on Monday, July 6, 1914, for the supply of coal for the public buildings throughout the Dominion.

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Department of Public Works,

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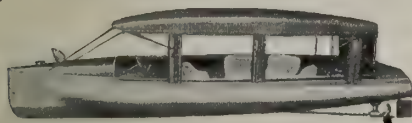
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took place at the Cathedral and St. Matthew's Church. On June 4th a public funeral of nine members of the ship's company took place to the Cathedral and to St. Patrick (R.C.) Church. This was made the occasion of a public demonstration of sympathy on the part of the entire community, including the Lieutenant-Governor and the military and the sailors from the H.M.S. "Essex" now in port.

A memorial service was held on board the H.M.S. "Essex" as she steamed up the river shortly after the accident.

COOKSHIRE

On the morning of Whitsunday the Lord Bishop of Quebec held a service of Confirmation in St. Peter's Church, when more than thirty were confirmed—and immediately before the Confirmation, there were dedicated a handsome brass lectern and silver christening bowl which had been given to St. Peter's Church in memory of the late Rev. Alex. Hume Robertson, by members of the congregation and many other friends who mourned his death.

RUPERT'S LAND

On Trinity Sunday a confirmation of eight candidates presented by Mr. E. J. Secker, took place at St. Barnabas'. His Grace spoke to the confirmands on their duty towards life and the church. A great many could not gain admittance into the little mission hall which has been the scene of so many bright services, many of a similar nature.

On Monday, June 1st, Mrs. A. M. Warner, of St. John's Cathedral parish, was honoured by being made a life member of the W.A. The presentation of the outward symbol of this was made by Mrs. Fortin. Mrs. MacFarlane read the address.

Rev. C. G. M. Littler has resigned the parish of Waskada and will shortly take up his duties as rector of Woodlands, Man.

Rev. W. W. Thomas, General Missionary, went to St. Stephen's, Glenboro, and Stockton on Trinity Sunday in order to celebrate the Eucharist. He was accompanied by the Rev. C. H. Bristoll who takes charge of the parish as deacon under Rural Dean Anderson of Rathwell.

William Vincent, first warden of St. John's Cathedral, is lying dangerously ill.

The funeral of the late Mrs. Robt. Gallagher took place on Thursday, June 4th, in St. John's Cemetery, His Grace reading the burial service, assisted by Rev. W. B. Heeney. A touching reference was made to her decease and the fate of her ill-fated fellow-travellers at Sunday services in St. Luke's.

In St. Thomas', Lockport, a new stained glass window has been erected. The painting is after Holman Hunt's "The Light of the World." On Friday evening special addresses are being given by Mr. W. H. Boyd on "The Church's means of Grace." Last Friday at this service the Rev. F. C. Chapman, of Selkirk, baptised no less than eight children, and the subject of the meditation was "Baptism."

ORDINATION AT ALL SAINTS'

An ordination service was held at All Saints' Church at 11 a.m. yesterday, when Rev. J. J. Robinson (Warden of St. John's College) presented to His Grace the Archbishop of Rupert's Land, five candidates for the Diaconate and

six for the Priesthood. After Keble's hymn, "When God of old came down from Heaven," had been sung in procession Dr. Robinson preached a powerful sermon from Revelation iv. 21, exhorting the candidates to watchfulness against the special forms of temptation to which they were peculiarly liable. At the conclusion of the sermon he presented the candidates, the litany was recited by the Rev. W. Loucks and another Whitsuntide hymn was sung. His Grace read the communion office up to the Epistle, which was read by the Rev. R. L. Johnston, and then followed the questioning and laying-on-of-hands. The singing of "Veni Creator" and "Agnus Dei" was most beautiful.

The Deacons are to be stationed as follows: Rev. W. Cowans, Waskada; Rev. C. H. Bristoll, Glenboro; Rev. C. F. A. Clough, Carroll; Rev. H. C. Cox, B.A., St. Charles (as curate); Rev. O. H. May (Gospeller), Plumas. The priests will have charge: Rev. W. J. Hatter of Minto, Rev. T. Dewhurst of Griswold, Rev. D. Pierce Jones of Russell, Rev. W. Ellison of Posen, Rev. W. Singleton, B.A., of Westbourne, and Rev. E. K. Moffatt, B.A., of a mission not yet appointed.

WOMEN'S AUXILIARY.

On Tuesday at 11 a.m. in Holy Trinity Church the annual W.A. service was held and an impressive sermon preached to a large gathering by Rev. W. Loucks.

At the convention on Wednesday the Deanery reports claimed much attention, as follows:

Deanery	Branches	Members	Am't raised for Local Work	Am't raised for Missions
Dufferin	12	173	\$2,636	\$217
Souris	12	130	2,621	185
Brandon	14	265	1,918	674
Dauphin	6	92	\$1,954	
			(for all purposes)	
Minnedosa	15	195	2,217	259
Portage	20	218	1,507	300
Selkirk	13		1,605	119
Turtle Mountain	108		\$1,927	
			(for all purposes)	
Pembina			1,200	400

These reports were decidedly encouraging and the Association was congratulated by Rev. G. H. Broughall (who brought greetings from Synod), on its continued and progressive activity. Dr. Robinson gave a brief address, taking for his subject the healing of St. Peter's mother-in-law and insisting on the importance of ministry in the home, which should be prompt, persistent, occupied with homely things, yet done directly for Christ. "In this ministry," he said, "women have ever excelled, and I urge every member to pledge herself afresh to life-long and happy service in the work of the Master."

H. J. Tomkins recounted the substance of some of the addresses recently delivered at the Students' Volunteer Movement, Kansas City. With great earnestness he pictured the religious crisis in the Orient and pleaded with the W.A. members to let their influence, money and life go towards furthering the cause of Christianity.

Mrs. Murray gave a splendid report



of the work done by Dynevor Hospital, among ill, aged and infirm Indians. During the year 1,273 out-patients and 70 in-patients had been treated, though the staff consisted only of Mrs. Gill (superintendent), Mrs. Kerr (housekeeper), and two assistants.

The Organizing Secretary, Miss Milidge, in a faithful account of her itinerary, bore witness to the devotion, kindness, earnestness and liberality that existed in the country branches. Contributions had more than covered travelling expenses. New branches had been formed, old ones revived.

Miss Richardson, Thank-offering Secretary, reported \$1,000 collected. Miss Alloway, Librarian, reported that 41 branches had used the library and a new catalogue had been issued.

S. S. WORK.

On Tuesday the 8th annual Sunday School conference was held at 2.30 p.m., in Trinity Hall, the Archbishop presiding. The meeting was an unqualified success. After His Grace had briefly welcomed the delegates a striking paper on "The Sunday School and Citizenship" was read by the Rev. W. B. Heeney, in which he said, "the social question is at bottom a question of character and society will be regenerated through the regeneration of the individual. The paper provoked a powerful speech from Canon Murray, who stated that those who grumbled at the church's indifference to social reforms were not always fair, but often had grounds for their statements. There was too much denunciation and the duty of the church was positive reconstructive work through her individual members. He declared that the love of money was the root of much of the evil. "It is our great work, especially in Western Canada, to hold up an ideal higher than the pursuit of dollars."

Dr. Speechly of Pilot Mound, spoke on the upbringing of boys and laid stress on a father's duty to his son. "The cultivation of the religious side of a boy's life is a man's job right through."

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A strong appeal for definite gradation
of church teaching was made by Rev.
Wm. Loucks, who gave a paper on
"The Sunday School as a preparation
for Confirmation." Rev. W. A. Fer-
guson threw out some helpful hints and
(to many) new ideas on the methods
of teaching the New Testament.

On Wednesday evening the annual
meeting of the Diocesan S. S. Asso-
ciation took place. The Archbishop was
in the chair. The Rev. Percy Heywood,
of Boissevain, gave a forceful address
on "The power of example in Sunday
School teaching," followed by another
address by Rev. C. S. Quainton on
"The dangers, limitations and aims of
the Sunday School"—an address which
appealed by humor, eloquence and
spiritual favour. Reports of com-
mittees on Summer School for 1914,
Temperance policy and Scholars' Ex-
aminations were then heard. It was de-
cided that the Summer School should
be held in St. John's College, July 27-31.

TORONTO

TORONTO

The Synod of the Diocese is in ses.ion
this week.

At a service in St. Alban's Cathedral
on June 3rd, the Bishop set apart two
women to work in the Order of Deacones-
ses.

S. Andrew's Anglican Mission, Tod-
morden, has been raised to the dignity
of a Parish by the Lord Bishop, the
Rev. A. A. Bryant, who has been in charge
for about 3½ years, has been made its
first rector.

St. Andrew's Church at Centre Island
commenced its Summer series of services
on Sunday.

On Sunday evening Rev. P. L. Berman
was presented with a gold chain with
engraved gold piece attached, by the Jews
of the Mission, in appreciation of the help
he has been to them, and of the good he has
done and is doing their Jewish brothers.

It read: "Presented to Rev. P. L.
Berman by the Jewish brethren of the
Church of England Mission to the Jews,
on his ordination to the priesthood at St.
Alban's Cathedral, Trinity Sunday, 1914."

Mr. R. W. Allin thanked them on be-
half of the M.S.C.C. for their kind act to
Mr. Berman, who though the Jews call
him proselyte, teaches them of a Saviour
who is their Messiah and ours.

DIOCESAN MONTHLY BOARD MEETING OF W. A.

In spite of rather unpropitious weather,
the Diocesan Monthly Board Meeting,
held in St. John's Norway, on June 4th,
was very well attended. The Rev. J.
Baynes Reed, in a kindly little speech, wel-
comed the members of the Society, to his
parish, and wished them "God speed"
in their work.

The officers reports were read. The
Corresponding Secretary reported twelve
new life members: Miss O'Meara, Mrs.
McMann, Mrs. Grundy, Mrs. Wm.
Griffiths, Mrs. P. Seager, Mrs. E. A.
Thompson, Mrs. B. Duff, Mrs. F. E.
Powell, Mrs. Sisson, Mrs. Milne (Lindsay),
Miss S. Pexton (Brampton), Mrs. Pippen
(Pickering).

Mrs. Charles Fleming, was made a life
member of the General Board, by the
Church of the Redeemer Branch. The
Treasurer's receipt from April 1st to June
1st were \$1,814.52 Expenses \$3,307.53.

Mrs. H. C. Rae, has been appointed
assistant-treasurer.

96 bales were sent from the Dorcas
Department, also a set altar linen, 1 set
communion busets, 2 surplices, 1 font,
1 stole, and some hospital furnishings,
and 9 bales, and 13 quilts, were sent from
the Junior Department.

Nine new books have been added to the
W. A. library. It was announced that the
text books for "Mission" study this year,
are "India Awakening," and "The
Kangra Mission," by Dr. Archer.

Both books are on sale at the M.S.
C.C. office.

A Summer School will be held in Port
Hope from June 29th to July 6th.

In the Babies' Branch 45 new members
have been enrolled.

4390 "Letter Leaflets" were distributed
in Toronto Diocese this month, an in-
crease of 17.

The E. C. D. fund, amounting to \$141.-
77, has voted for a store, and other fur-
nishings for the school at Moose Fort,
which is being built, after a most disas-
trous fire. At the noon hour, the meeting
adjourned to the Church, where a short
devotional service was held.

The Rev. J. R. H. Warren, gave a very
helpful address on the clause, from the
W. A. Member's prayer, "Have pity on
those who know Thee not—on those who
are from the church of their fathers in
a strange land."

During the afternoon session attention
was directed to page 252 of the June
"Letter Leaflet," where full particulars of
the trip to Vancouver (in September),
are given.

A number of interesting letters were
read. Several of them being acknowledg-
ments of grants of money, sent after the
annual meeting.

A resolution of congratulation was pas-
sed to Miss Alice Turner who has recently
been elected President of the Columbia
Diocesan Board.

Another resolution was sent to the
Salvation Army.

The next meeting will be held in St.
John's, West Toronto, on Oct. 8th.

ORDINATION AT ST. ALBAN'S CATHEDRAL.

A large congregation witnessed the
Ordination of a number of priests and
deacons at St. Alban's Cathedral on
Sunday morning, the solemn ceremony
being performed by the Bishop of To-
ronto. Among those who have dedi-
cated their lives to the service of the
Church were nine deacons and nine who
were created priests.

The following constitutes the list of
deacons ordered and the dioceses to
which they have been assigned:

Alfred John Arthur, Albe t Norman
Barclay, to West Hamilton; James
Henry Barnes, to St. Peter's, Toronto;
Lawrence Alfred Cooper-Ellis, to St.
Alban's Cathedral, Toronto; Reginald
Mills, Fairbairn, to St. Matthias', Toron-
to; John Henry Carr, Piran William
Astley Roberts, to Weybridge; John
William Storey, to the Church of the
Resurrection, Toronto; Alexander T.
Weir.

The following were ordained as
priests: William Robert, Ramsay Armi-
tage, M.A., to the Church of the Mes-
siah; Paul Lewis-Berman, to Holy
Trinity, Toronto; Thomas Reginald
Houghton, George Lester Inglis, B.A.,
to St. George's, Toronto; Victor Ral-
ston Jarvis, to the Church of the Epi-
phany, Toronto; George Weston Bypers
Jones, to Athabasca; Harold Smartt,
Frederick Ellis, to Fredericton.

NEWFOUNDLAND

King George Brigade, of Carbonear,
numbering 200, attended service at St.
James' Church on Sunday after Ascen-
sion Day. Rev. C. W. Hollands con-
ducted the service and preached an ap-
propriate sermon.

Over 200 members of the Sons of
England attended church parade at St.
Mary's Church, St. John's, on Sunday
after Ascension Day. The Rector, Rev.
H. Uphill, was the preacher.

The Disasters' Fund will probably
total \$250,000.

The new C. L. B. Armoury at Bell
Island was formally opened on May
25th. It is a fine building.

At a recent Confirmation at Car-
bonear, a candidate was presented who
had been prepared for the Apostolic

Rite thirty-six years ago; but who,
owing to his being at the Labrador
fishery every year, was unable to be
present at a public service before.

At the Clerical Association Meeting
at Harbour Grace, on May 26th, the
members of the association presented
Canon Noel with an address and a

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purse on his attaining the jubilee of his ministry. At the meeting, and at Evensong, a paper was read by Rev. F. P. Law, and Canon Colley was the preacher.

ARCHDEACON OF SYRIA

The Ven. Archdeacon Dowling, D.D., Archdeacon of Syria, has resigned his office of Archdeacon which he has held during many years, under Bishop Blyth in Jerusalem and the East, owing to advancing age and physical infirmity. The Ven. Archdeacon who is a graduate of St. Augustine's Missionary College, Canterbury, England, spent 25 years of his early ministry in the Dio-

CAUTION

CAUTION is suggested in dealing with two foreigners, one dressed in clerical garb, who are armed with numerous so-called credentials, and are soliciting funds for a feigned orphanage in Chaldea. They solicit from all denominations and business men. Two of the organization are now in Ontario. Further particulars may be had by addressing, Rev. O. E. Newton, Mount Pleasant, Michigan.

The Adaptation, Enrichment, and Revision of the Book of Common Prayer

(Continued)

Prayers and Thanksgivings Upon Several Occasions

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BAPTISM OF THOSE OF Riper YEARS

The amended rubrics appear as follows:
When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves with prayers and Fasting for the receiving of this holy Sacrament.

And if they shall be found fit, then the Godfathers and Godmothers shall be ready to present them at the Font at the time appointed for Publick Baptism.

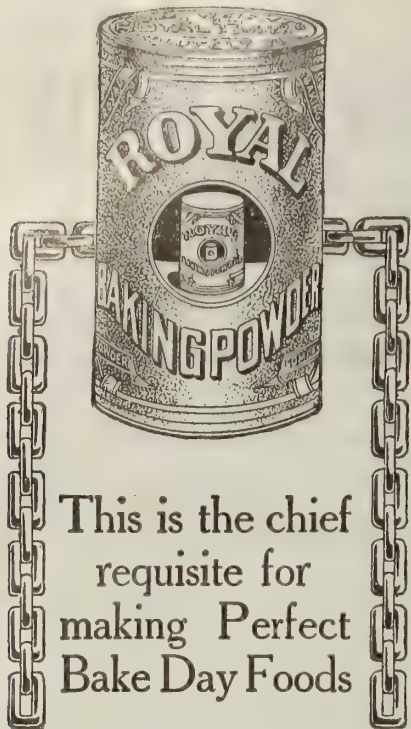
And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer, No: then shall the priest say thus,

The following rubrical additions are made at the end of the service.

If it is doubtful whether one that is of riper years hath been duly baptized or not, the Priest shall baptize him in the form here appointed: Saving that he shall use this form of words,

If thou art not already baptized, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

When an unbaptized person of riper years is in immediate danger of death, if he have satisfied the minister as to his repentance, faith, and desire to be baptized, then Baptism may be administered on this fashion. First, let the minister, with them that are present, call upon God, and say the Lord's prayer, and so many of the Collects appointed to be said before in this form of Baptism as the time and present exigence will suffer



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And then the Minister shall pour water upon him and say.

I Baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, all kneeling down, he shall further say the Thanksgiving beginning We yield thee humble thanks, and The grace of our Lord Jesus Christ.

THE CATECHISM

The Note to the Apostles' Creed is appended as in the M. and E. Prayer regarding the Descent into Hell.

The first three rubrics at the close of the Catechism are amended as follows:—

The curate of every parish shall diligently upon Sundays and Holy-days, or at such other times as he shall think convenient, instruct and examine the children of his parish in this Catechism; and it is most expedient that this should be done openly in the Church, from time to time, either after the second Lesson at Morning or Evening Prayer, or at some other fit time.

And all fathers, mothers, masters, mistresses and guardians shall cause their children, servants, apprentices, and wards to come to such instruction at the time appointed.

The third rubric remains as at present with the addition of the words, "to be confirmed." And where possible, after the word "Bishop" and before "every one."

ORDER OF CONFIRMATION

The following Enrichments and Additions are proposed:—

THE ORDER OF CONFIRMATION or laying on of hands upon those that are baptized and come to years of discretion.

Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop, the Minister shall present them unto the Bishop, and say,

Reverend Father in God, I present unto you these persons to receive the laying on of hands.

Bishop. Take heed that the persons whom ye present be duly prepared and meet to receive the laying on of hands.

Minister. I have instructed them and enquired of them and believe them so to be.

Then the Bishop, or some other Minister appointed by him, shall read this Preface following.

Dearly beloved, To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order that none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer and the Ten Commandments, and can also answer to such other questions as in the Catechism are contained,

and forasmuch as these persons present, being by Baptism members of Christ's Church, are instructed and prepared as aforesaid, we are assembled together here to pray for them and to bless them by the laying on of hands. This order is very convenient to be observed for divers' reasons.

THE ORDER OF CONFIRMATION

First. Because it is evident from sundry places in holy Scripture that the Apostles prayed for and laid their hands upon those who were baptized; and the same is agreeable with the usage of the Church since the Apostles' time.

Secondly. In order that by prayer and laying on of hands they that are to be confirmed may be strengthened by the Holy Ghost.

Thirdly. In order that persons, having now come to the years of discretion and being mindful of their bounden duty to acknowledge openly the vows made by them, or by their Godfathers and Godmothers for them, in baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise that by the grace of God they will evermore endeavour faithfully to observe such things as they by their own confession have assented unto.

Then the Bishop, or some Minister appointed by him, shall say,

Hear the words of Holy Scripture written in the eighth chapter of the Acts of the Apostles, beginning at the fourteenth verse, and also in the nineteenth chapter beginning at the first verse.

(Then follow printed in full Acts 8: 14-17 [inclusive], and Acts 19: 1-7 [inclusive]).

Hear also the words of Holy Scripture written in the sixth chapter of the Epistle to the Hebrews, beginning at the first verse.

(Then follows printed in full Hebrews 6: 1-3 inclusive).

In the bishop's question to the candidates the words "ye made, or that" are inserted between "vow that" and "was made;" and the words "ye then undertook, or which" between "things which" and "your Godfathers."

The rest of the service remains the same as before.

(To be continued.)



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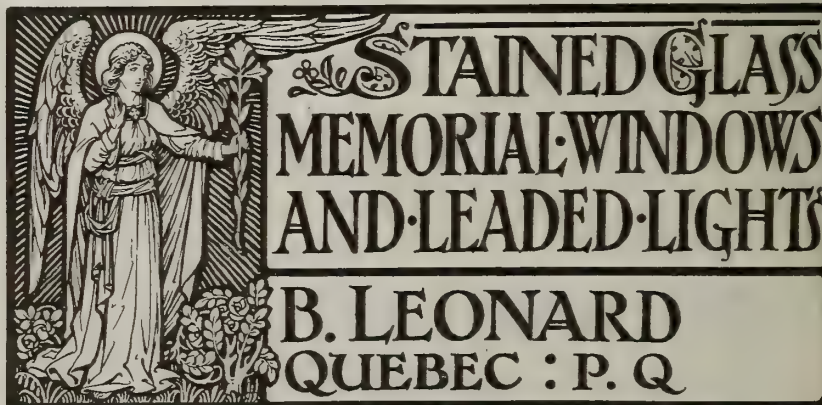
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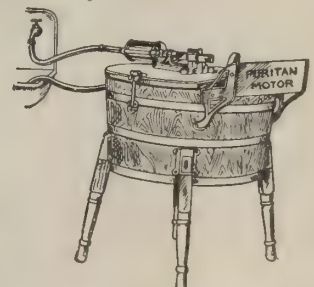
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VOL. VI. No. 25

TORONTO, THURSDAY, JUNE 18, 1914

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The Week

A DETERMINED effort is being made in England to make the sale of advowsons illegal. An advowson is the right of presentation to a living in a parish. Private patronage is not ideal,

but at least it had its origin in private persons building and endowing churches. It does not seem illogical that when a man or woman is moved to such good works as building and endowing a house of God, he or she should have the right to nominate the minister thereof. An advowson being in law real estate and the absolute property of the patron, the right to appoint to a cure of souls may by inheritance be vested in one utterly unfitted, an atheist or drunkard or other notorious evil liver. These instances are rare, but the few provide scandal. In the sale of advowsons much as any other property would be sold has been another source of scandal. The ideal, of course, is that patronage should lie with the Bishop, with possibly a council or advisory board of impartial members which is very nearly approached in the Church of Ireland. In practice private patronage in England, like the Erastian appointment of Bishops, is generally wisely and conscientiously exercised. We certainly do not think that private patronage works greater injury to the Church or greater injustice to the clergy at large than the combina-

tion of episcopal and congregational system of patronage in vogue in most Canadian dioceses. While the right of appointment nominally lies with the Bishop in most cases, after consultation with the representatives of the vestry, the exercise of this right by the Bishop when his judgment is contrary to the desires of the representatives of the vestry, would result in most instances in the pastoral life of the appointee being made burdensome for a time.

THE scene was the British House of Commons, and the matter under discussion one concerning British politics in which, on local points, we are not deeply

Apologies

interested. Suffice it to say that under provocation the Speaker spoke unadvisedly with his lips and uttered words better left unsaid. Next day in the House he frankly apologized and admitted that under the stress of circumstances he had said what he should not have said. His apology was met by the leader of the Opposition in the same generous and open manner in which it was offered, to which were added the words: "Mr. Speaker, such an admission as you have just made before this House could be made only by one *conscious of his strength*." (The italics are ours.) And the speaker was quite right. Only a strong man can make an unequivocal apology. And by a strong man we do not mean one who is strong in position, but one strong in mind and character. The weak man offers an apology in a grudging manner, or in a way which betrays his fear of the consequences, so that often his apology becomes only a fresh cause of offence. If an apology is to be offered let it be done in the frank, generous, ungrudging way of one who realizes his own strength as well as his own weakness, and liability to err.

A LITTLE over a year ago in response to our request for information as to the eligibility of women to vote in vestries, we ascertained that the Dioceses of

Votes for Women

Calgary, Caledonia, Nova Scotia, and New Westminster allowed women to vote, while Yukon had no set rules, but a custom prevailed of always allowing them to

take part in the annual congregational vestry meetings and to vote the same as men. In our issue of last week, we were pleased to add that of the mother Diocese of Rupert's Land. There the ballot shewed that the members of the Synod were equally divided and the Archbishop gave the casting vote in favour of the motion. This week Toronto Diocese has granted them the right by a large majority. These constitutional changes will not, however, allow women to vote for lay representatives. We are glad to see the incongruity of allowing and welcoming women in the fighting ranks of the Church, where no work is too arduous or too trivial for them and at the same time denying them the right to vote on matters of purely parochial concern, is being gradually but surely wiped out.

IT has been said that a man is physically what he eats. We believe it is the method of eating more than what is eaten that is the factor, and if our surmise

Eat That We May Live

be correct we are heartily sorry for the standard of physique that is being built up, or eaten up, in our cities. Most business and professional men have their mid-day meal away from home. Call it luncheon or dinner, and be it light or heavy, the meal should be eaten amid conditions that tend to aid digestion. The old-fashioned restaurant has almost gone beyond recall. Of course there are the clubs for the favoured minority and there are for another comparatively small section the really first-class and high-priced hotels and restaurants where a meal may be partaken of leisurely and in quietude. But for the many, and the many after all determine the average, there is a large variety of quick lunch rooms where the hungry and hurrying customer has the privilege of carrying a tray, which has been loaded according to his desire, to a small table or to an arm chair equipped with a book rest to do duty as a table. Amid the endless clatter of dishes and the staccato calls of the servers in quick-lunch phraseology, the average business man of to-day bolts his trayful, and then bolts back to office or warehouse. It is said that in these bolting houses we are copying the Americans. From the point of view of high patriotism we protest against the displacement

of the age-long British custom of eating a meal in comfort and in a leisurely manner. We have sacrificed too much in emulation of American commercialism. Let us at least preserve our digestion.

A GOOD chairman counts for much and in no assembly has he greater opportunity, or greater need, to exercise his special gifts, than in an annual Diocesan Synod. The Annual Synod is the opportunity for letting off steam by those who

are afflicted with *cacoethes loquendi*, *cacoethes faciendi*, or *cacoethes pugnandi*. There is always a good sprinkling of each class among clergy and laity at an Annual Synod, and as enthusiasm is common to all of them there is invariably a tendency to drift from the straight course of a simple issue into the whirlpool of elocutionary generalities. The skilful chairman is he who can detect the signs of drift at its inception and gently but firmly keep the discussion away from the whirlpool. In commending the skilful chairmanship of the Bishop of Toronto, at the close of the session Archdeacon Cody said that Archbishop Magee once stated there were two additional questions he thought ought to be put to Bishops at their consecration: "Wilt thou answer thy letters?" "Wilt thou suffer fools gladly?" The Archdeacon added that it was sometimes hard to suffer the wise gladly and as Synod was a combination of both, the chairman had to suffer a good deal, and, in this particular Synod, did it gladly. While there will be general concurrence in the Archdeacon's witty presentation of the case, there will be a divided house on the question, who are the fools and who are the wise? And yet the answer is very easy. The fool is "the other fellow," of course.

ONE of our Bishops in his charge to Synod deplored the displacement in many parishes of "those most useful officers, the Churchwardens," and the substitution thereof of an uncanonical official termed "treasurer,"

"Nominal" Officials

or the performance of the churchwardens' duties by the clergyman. The failure in many parishes to keep proper accounts was also adversely commented upon. We believe that

in far too many parishes the offices and duties of Churchwarden are not taken seriously by the Churchwardens themselves or by those who elect and appoint them. A "churchwarden consciousness" needs to be developed and much of the slackness that is prevalent in this connection would probably be removed if Churchwardens were formally instituted or installed by their Archdeacons, as they are in England. There might be and are difficulties in the way of this in the large dioceses of the West, but in the older and more settled dioceses it should not present any great difficulty. The installation of Churchwardens could be done by deaneries. On an appointed day soon after Easter, the Archdeacon could assemble the Churchwardens of all parishes in the particular deanery and

with a short and suitable service, including a practical address, institute or install them for their respective parishes. Possibly one reason that churchwardens in smaller parishes are often merely nominal officials, and that proper accounts are not kept from year to year is due to failure of other parts of the ecclesiastical machinery to work; in other offices being merely nominal in respect of some of the duties belonging thereto. It is one of the duties of rural deans to periodically visit all the parishes in their deanery, inspect the books and other Church property and report thereon. Were this most important duty of a rural dean faithfully carried out there would be little likelihood of a continuance of the topsy turvydom which is the accepted order of things in not a few parishes.

hard discipline and continuous work entailed have involved a vast amount of very real self-sacrifice. Amusements have been given up. . . . Busy men of all classes give their evenings, sometimes their nights, and all their holidays, to military training. And all these acts of self-denial have been inspired by pure devotion to a high ideal, in which the most sacred associations of religion and patriotism are involved. The result is that the whole movement is marked by a singular moral elevation. . . . This influence seems to be passing downwards, even to the lower grades of the population. Magistrates and police speak with astonishment of the decrease of drunkenness and of offences which spring from drunkenness. . . . The wonderful peace which has been kept during a period of unexampled stress is entirely due to the discipline and high sense of honour which have been maintained among the Volunteers. No police could have done what has thus been accomplished.

"With sincere faith, and in no self-seeking or truculent spirit, the men of Ulster are contending for that which is for them, the charter of truth, of liberty, of clean government, and of progressive civilization. . . . Let Englishmen realize that if war is made upon Ulster it will have all the effects of a war of religious persecution, and that the Ulstermen who fall will be held to be martyrs, as truly as Ridley and Latimer."

And yet, alas, the direful business, as you know, is unchanged in its threatenings. The heads of our Church in Ulster, and also of the Presbyterians, are agreed as to the expediency of having no celebration of the "Orange" anniversary next month. This will certainly be felt as a trial, but no one doubts that it will be agreed to.

* * *

I remember describing to you the constitution of "The College of Grey Ladies," which has just opened its seventh branch house, though only twenty-six years have elapsed since a small and tentative beginning of the work was made under the leadership of the then Bishop of Southwark, now of Worcester, his sister being the first head. These ladies have the spiritual aids and other advantages of community life without the vows or the strict rule of a sisterhood. They have skilled and kindly guidance from their head and their episcopal warden and many city clergymen are most thankful for two or more of the ladies as workers in their parishes, by request and under clerical direction. This new house is at Dudley, in Worcestershire. It was a large private

residence and recently purchased by a gentleman who has generously presented it, with its grounds, for the use of the Grey Ladies. They have for some years been doing an admirable work in this large and growing town (as in the various other centres) but were very inadequately housed, so this valuable gift is most timely. The donor modestly withholds his name.

* * *

The fund for the preservation of St. Paul's Cathedral has now reached £20,000, but, as you will recall, £70,000 are needed. The Archdeacon of Kingston, whose own Cathedral is Southwark, nevertheless appeals strongly for St. Paul's as an asset of the nation. He says: "One must not forget the grave and serious needs of the great Cathedral church on the north of the river. St. Paul's Cathedral has national claims, and disaster to it would be a national disaster. It ought not to want long for the £70,000 needed to make its fabric secure. Every member of Christ's Church in this land should without fail make some offering towards the work that must be overtaken and done if it is to continue to stand secure. Our ideas and our witness would be much impoverished, as we phrase it, if 'anything were to happen to St. Paul's.' We have every reason that is good for taking heed that its power for righteousness and its testimony for truth shall suffer no diminishment, and feel no hindrance and take no hint. All we English Churchmen must surely make its cause our own."

* * *

The Women's Health Society" is less well known than it deserves. It has just been holding its annual meeting in the Church House, London, and its work has been warily commended. It works in befriending women and little children, on its own lines, especially giving "place for repentance." With the G.F.S. no girl not strictly moral can be admitted or retain membership, and this is so, as far as possible with the Mothers' Union also. But the W.H.S. pardons and holds on.

THE NUMBER OF HER PERLICEMAN

There is a story told of a London Vicar, who liked to have a hymn sung at family prayers. In order to interest his servants he allowed them to choose the hymns. One day his wife complimented the cook on her selection. "What a nice hymn you chose." "Yes, mum," she replied, "it's the number of my perliceman."—*Church Family Newspaper*.

Our Old Country Letter

June 3rd, 1914.

THE Bishop of Down has written another of his interesting and thoughtful articles about Ulster. It is entitled "The Religious Side of the Ulster Movement." He says: "I was standing at a window of an historic Ulster house looking out on the ranks of the volunteers as they marched past in their thousands. Near me were two distinguished men of letters who had come from England to see things for themselves. In silence we watched the men as they passed, noting their fine physique, their strong, steady step, their stern, set features expressive of unbending resolution, and of something else not so easily defined. One of my neighbours turned to the other, and said: 'I know what these men are—they are dervishes!' I was indignant—then I saw what he meant, and that he had caught a glimpse of the truth. . . . I discerned that it is not easy nowadays to realize that a whole population can be knit together into a living unity and moved to one supreme purpose by a great Faith. . . . It was clear that he did not perfectly apprehend its nature, for all he could think of as a parallel was the wild fanaticism of the hordes who fell in swaths before the guns at Omdurman.

"The men of Ulster are not fanatics at all. None of the marks of fanaticism are to be found amongst them. . . . But if there is no fanaticism there is a very intense faith. It is of this that I desire to write. . . . My conviction is that there is more of living, active Christian faith among the people of Ulster at the present time than anywhere else.

"The Ulster movement has been

accompanied by an extraordinary deepening of religious consciousness. . . . The example set on the first Ulster day, when, all over the Province, solemn services, attended by vast congregations, preceded the signing of the covenant, has been followed in public and in private ever since. It is not too much to say that the whole movement from beginning to end has been permeated in prayer. The consequence is, that there has come to the people of Ulster a new sense of the presence of God, a new realization of responsibility to Him, a new conviction that they are trustees of a heritage of faith and of freedom which they dare not barter away.

"Let me illustrate. In Belfast we have just concluded a series of annual meetings at which the principal missionary organizations and charitable societies in this diocese present their reports. It has been an extraordinary revelation. At all these meetings, without exception, it was reported that the contributions for the past year surpassed all previous records. In some cases, the increase was quite astonishing, and this during a year in which unexampled demands were made upon our people for political purposes, as all the world knows, Ulster people have been spending vast sums on their organization.

"The Volunteer Force has drawn into itself the brain, the heart, and the soul of Ulster. All that is noblest, purest and best among our men and women is enlisted in its service. . . .

"But what of the moral side? It is perfectly true that something like a moral regeneration has taken place in the Province. The long course of

THE CROSS OF THE DISTANT COUNTRY PARISH

THERE are country parishes and country parishes. There are country parishes which are so near to towns or cities that they entail neither isolation for the parson and his family nor subjection to physical conditions which will wear out a parson, not to mention a parson's wife, in a few years. With this kind of country parish and its parson and the wife of its parson we are not at the moment concerned. The country parish, the country parson and the country parson's wife that loom large before us and lie heavy on our conscience are very differently situated. We have no sympathy with a priest of the Church, who, having been called to the sacred ministry, when he finds his sphere of labour is not what he desires, or even is very far removed therefrom, whines about his trials and hardships; and we believe there are very few who whine. We were much surprised a few days ago when during a discussion on the undesirable state of affairs which leaves experienced and capable priests almost for a lifetime in "distant" country parishes, while newly ordained men are appointed to the charge of city and town missions, the suggestion that at least a partial remedy might be found in requiring all men to serve for some time after their ordination in the country Missions, was met by no less an authority than Bishop Reeve of Toronto with the declaration that such action would result in many young men leaving the ministry in Canada. We do not question for one moment his lordship's judgment, or that it was based upon facts that have come to his knowledge, but on the other hand we fail utterly to see how the Church is to be strengthened and how she is to be expected to fulfil her mission if, in manning her ministry, she adopt a policy of conciliation and consideration of those who will not offer themselves for the ministry unless guaranteed immunity from hardships incidental to "distant" country parishes or missions. Not assurance of immunity from, but exhortation to, endurance of hardness was the Apostolic plan of securing a strong ministry. There could not be greater contrast than that between those young men who would leave the ministry if they were called upon to endure the hardness of distant parishes, and the one who deprecated action that he declared would have such result; the contrast between the young men of to-day who would shrink from enduring for two, three or four years the hardness incidental to a distant parish in their own diocese, and the young man who, in England over forty years ago, counted not the Arctic Circle too distant, nor endurance of its hardness and hardships for four decades too great a sacrifice. No Bishop or priest in the Canadian Church to-day is in his life work a greater inspiration to those entering the ministry, to endure hardness, or a greater reproach to those who would shrink from enduring hardness, than Bishop Reeve. While he is the authority for the statement that there are many young men who would leave the ministry sooner than endure the hardness of service in distant missions within their own diocese, there are many men in every diocese who have endured, and who are enduring hardness and hardships in distant missions in our own dioceses, much of which hardship at least could be lessened if the Church at large in the respective dioceses realized and rose to a sense of its responsibility to those thus doing the work from which so many men of to-day shrink, even to the extent of leaving the ministry in preference to undertaking it. Few, we believe, of those who are doing faithful work and enduring hardness in distant parishes make any complaint on their own account. So far as they are personally concerned, they may regret, at times, that their sphere of labour after a lapse of ten, fifteen or twenty years continues to be one which, apart from the work, has no

attractions for them. They may have hoped it might be otherwise; if they have not realized that hope deferred maketh the heart sick it is because they were immune from heart sickness. They took up the Cross and are willing to bear it manfully, but when they find, as is so often the case, that they or others have *made* a cross for their wives which will nigh crush the latter, they would be less than men if they did not seek to lighten the burden by desiring a parish less isolated, less likely to crush the life and spirit out of a faithful wife and mother who is more frequently than not, of necessity, her own general servant and washer woman, and is expected to be, and too frequently is, her husband's curate.

We hear a great deal of the clergy of the distant parishes "not reading" and so losing much of their power and of their fitness for "promotion" to the city and town parishes. Our wonder is that under the circumstances many of them accomplish as much reading as they do. The demands of parish and other legitimate work may encroach upon the set hours for reading of any man, but if that be all he can yet find a couple of hours at one end or other of the day to give to this important part of his personal work. But when in addition to extra demands and calls, his mind is burdened with the constant and will-not-be-banished thought of how to make both ends meet, how to avoid the nightmare of a household in debt, how to save his wife from being domestic and parish drudge, his reading power is reduced to a very low point:—choked not with the pleasures but the cares of the world. There are many men in every diocese too impoverished in time, power, and financial means to read to the necessary extent. To seek relief from such conditions after years of endurance is a vastly different thing from declining to endure a lesser measure of hardness for two or three years. While relief, for parson and for people, by a change of parish may not be possible in all or very many such cases, a not inconsiderable measure of relief could be afforded if little groups—of three or four—of the clergy in cities and large towns united with ten or a dozen of the clergy of distant country parishes and so formed associations of workable dimensions for keeping the clergy of the cities and the clergy of distant country parishes in closer touch with each other. A circulating library in each association at the cost to each member of only one volume per year would remove a great contributory cause to many a man's reading not being up-to-date. Systematic exchange of parishes for a couple of weeks or more—impossible apparently with a unit that is merely territorial, and not personal—and the extension of hospitality during synod week to the wives of the clergy of the distant parishes, would be among the workable opportunities of each association for diminishing the contrast between the conditions of life in the distant country parish or mission and that in the large centres.

The Blessed Trinity

A SONNET

*"We worship one God in Trinity,
and Trinity in Unity.*

—Athanasian Creed.

"A SPRIG of clover in my hand I
hold,

Whose three green leaflets joined
in unity"

Do typify the truth which quickens
me.

For so St. Patrick Irish converts told.

Thrice Holy Godhead, in one faith
enroll'd:

The stern, just Father, clothed with
majesty,

The tender Saviour, whose death
set us free:

The loving Spirit, Who our prayers
doth mould.

Great Judge, Redemeer, Giver of all
life,

Whose form no man can ever hope
to view,

Pardon, grace, peace, within our
souls renew,

Grant us Thy help in this our earthly
strife,

To let us learn that we may dwell
above

The triple lesson of law, light and
love. T.

The Old Testament in the Making in the Light of Modern Research

(Continued)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

II.—Some Contents of the Lost Library

II

THE AGE OF SONG AND STORY

IN our Lost Library was much of ancient song and story.

There is no doubt that the ultimate beginnings of the Bible history and literature were mainly oral, ballads and folk songs recited among the people; stories of the distant past told in shepherds' watches and around the camp fires, and afterwards collected in groups in literary form: laws and judgments, some of them written, most of them handed down orally for generations by the priests at the various sanctuaries.

The literature of almost every nation begins with easy alliterative verse, songs of famous men and famous deeds sung by the people in the early days when writing was not known or the people could not read. It seems to have been especially so in Israel. Most of the direct quotations from ancient sources are in verse and are so printed in the English Revised Version. The way in which they are introduced suggests that they usually represent the older original sources used by the Bible writers which, by the way, may be the explanation of the poetical rhythm in much of our Old Testament prose.

We can almost see the writer using his originals. They are apparently in poetry which he is condensing into a prose story. But some times his poetical instinct is too strong for him and he gives us delightful little glimpses of the sources before him by lifting direct into his book a bit of the historic song which is running in his head or which is written in his ancient manuscript and so enables us to reproduce in part the primitive "song and story literature."

2. Here are some of the extracts, amongst them being a couple of pages copied direct from the Book of Jasher and one extract at least from the Book of the Wars of Jehovah.

This is now bone of my bone
And flesh of my flesh.
This one shall be called Woman
For from Man was she taken.

Cursed shalt thou be above all animals
And above all the beasts of the earth
On thy belly shalt thou go
And dust shalt thou eat.

Adah and Zillah hearken to my voice,
Wives of Lamech give ear unto my saying,
For I have slain a man for wounding me,
And a young man for bruising me.

If Cain shall be avenged sevenfold,
Lamech shall be seventy and seven.

Blessed of Jehovah be Schem,
Let Canaan be a servant unto him,
God enlarge Japhet,
Let him dwell in the tents of Schem,
Let Canaan be a servant unto him,

Two nations are in thy womb,
Two nations shall be separated from thy bowels,
The one people shall be stronger than the other,
And the elder shall serve the younger.

May God give thee of the dew of Heaven,
And of the fatness of the earth,
And plenty of corn and wine,
Let peoples serve thee,
And nations bow down to thee,
Be lord over thy brethren,
And let thy mother's sons bow down to thee,
Cursed be everyone that curseth thee,
And blessed be everyone that blesseth thee.

Assemble yourselves and hear ye, sons of Jacob,
And hearken unto Israel your father,
Reuben, thou art my first born.
(etc., etc. A poem of twenty-seven verses)

I will sing unto Jehovah, for he hath triumphed gloriously;
The horse and his rider hath he cast into the sea.
Jehovah is my strength and my song,
And is become my salvation.
Jehovah is a man of war,
Jehovah is his name.
(etc., etc. A poem of eighteen verses)
And Miriam answered them,
Sing ye to the Lord for he hath triumphed gloriously,
The horse and his rider hath he cast into the sea.

Vaheb in Suphah
And the valleys of Arnon
And the slope of the valleys
That inclineth towards Ar.
(Copied from the Book of the Wars of Jehovah to insert in Numb. xxi.)

From Adam hath Balak brought me,
The king of Moab from the mountains of the east,
Come curse me, Jacob,
Come help me, Israel.
(etc., etc. Three extracts from the Song of Balaam.)

Sun, stand thou still upon Gibeon,
And thou, moon, in the valley of Ajalon.
And the sun stood still and the moon stayed
Until the nation had avenged themselves of their enemies.
(Copied from the Book of Jasher to insert in Josh. x.)

Awake, awake, Deborah!
Awake, awake, utter a song!
Arise, Barak! Lead captivity captive.

The river of Kishon swept them away,
That ancient river, the river of Kishon,
Then did the horse hoofs stamp
With the pransings, the pransings of the mighty ones.

Blessed above women shall Jael be,
The wife of Heber the Kenite,
Water he asked, milk she gave,
Curdled milk in a lordly dish,

She put her hand to the nail,
And her right hand to the workman's hammer
Yea she pierced and struck through his temples,
At her feet he bowed, he fell, he lay down
At her feet he bowed, he fell
Where he bowed there he fell down dead.

Through the window she peered and loudly cried
The mother of Sisera through the lattice,
Why is his chariot so long in coming?
Why delay the clatter of the hoofs of his horses?
The wisest of her ladies answered her
Yea she answered her own question
"Are they not finding, dividing the spoil?
A damsel or two for each of the men,
For Sisera a spoil of dyed stuffs
A spoil of dyed stuffs embroidered
A piece or two of embroidery for his neck."

So let all thine enemies perish, O Jehovah
But they who love him shall be as the sun in invincible splendour.

Thy glory, O Israel, is slain on thy high places;
How are the mighty fallen!
Tell it not in Gath
Publish it not in the streets of Askelon.
Lest the daughters of the Philistines rejoice
Lest the daughters of the uncircumcised triumph, etc., etc.

This "Song of the Bow" was first taught orally to the people and afterwards preserved in the Book of Jasher, from which it was copied for use in 2 Sam. I.

All this gives us a glimpse of the way in which by means of verse, history was transmitted orally from generation to generation. But this does not by any means indicate the amount of poetical composition. All the prophecies before the Exile were poems, and the majority of those later. Job is a great dramatic poem. The deeds of national heroes were commemorated in verse, the conqueror came from the battle to the sound of singing, "Saul hath slain his thousands and David his ten thousands" (1 Sam. xviii. 7). The digging of the well of Heshbon is celebrated in a ballad (Num. xxi. 17). There are harvest songs and drinking songs and wedding and love songs (see an exquisite collection in the Book of Canticles). The Book of Jasher seems to have been such a ballad collection as also the "Book of the Wars of Jehovah."

3. Ballad history has the advantage of being easily remembered and transmitted, and also of being less liable than prose to changes in transmission. And beside the ballads would run the stream of oral tradition; the legends of the patriarchs which gathered round their chief centres, Schechem and Hebron and Bethel and Shiloh; the stories told in the lonely pastures "when shepherds watched their flocks by night," or recited by practiced story tellers at the feasts and tribal gatherings. We must put ourselves in their place to realize the position. Picture the crowds going up to worship in any of the sanctuaries, and hearing every time its patriarchal legends. Picture the

village girls in the evening at the well loitering over the tale of the Wooing of Rebecca; and the rude rough shepherds laughing in their delight over the oft-told story of Samsón tricking the stupid Philistines.

Thus would the common people learn the brave deeds of old, some times lightly in heedless mood, sometimes more seriously as the thought of God came in, in His dealings with Jacob, in the deeds of the Judges, in the solemn days when Moses led their fathers through the Wilderness.

This is a common phenomenon of life to-day in the unchanging East. Eastern history mainly springs from such sources. We can hardly be wrong in transferring it to those older days. Life was dull; there were no newspapers or books. There was not much to talk of. So the old stories would be greatly prized and memory with no books to lean on could perform feats impossible to us, and carry on history through many generations.

(To be continued.)

HOME INFLUENCE

SPeAKING at the Masonic Hall, Camberwell, on Wednesday, in aid of the Baptist Union Sustentation Fund, Mrs. Lloyd George impressed upon her hearers the fact that they owed more than they could tell to the smaller churches, from which some of their greatest preachers had come. Her husband was a great Baptist, and although she herself was a member of the Calvinistic Methodist Church, she was very regardful of the Baptists. We had always supposed Mr. George belonged to the small but interesting sect known as "the Dippers." At any rate, it is pleasant to know that Mrs. Lloyd George is "very regardful" of the religious body which claims her husband as a member. But Mrs. George went on to throw further light on the religious divisions of the family. It seems the children are left free to observe their parents and then to choose their own sect. Three of them, after weighing their father in the balance, have elected to become Baptists, but one independent child has plumped for the mother's creed, and is now a devout Calvinistic Methodist. Mrs. Lloyd George remarked impartially that she considered it a feather in her husband's cap that the majority of the children had decided to be Baptists.—*The Tablet*.

"God does not desire that we should pitch our tents in the valley of repentance and humiliation. He is satisfied if we only pass through on our way to the happy heights of peace beyond."

Giving—Intelligent or Otherwise

"CHURCH people who come from England do not give to the support of the Church." This cry, so often heard in Canada, deserves examination. In its baldest form, it ignores two facts—first, that a very large number of those who do give most in proportion to their means are English people who have been a few years in Canada, and secondly, that among the English immigrants are a large number of quite nominal Church people who have never been in the habit of going to Church, but have merely sent their children to Sunday School and accepted the ministrations of the clergy in visiting, largely for their own profit. It must be owned that, in one sense, we receive fewer nominal dissenters than nominal Church people. Their dissent may be vague and nebulous, but there has been some kind of real attachment to their services and they have learned much more about giving.

It seems to be an undoubted fact that many of the best givers among our Canadian Church people are English men and women who have learned to support their Church since they crossed the Atlantic. If this is so, it is quite worth while to see how they have been taught the lesson. Is it by the teaching of the clergy? Hardly so. Clergy in England preach and exhort frequently about giving, and they themselves set a noble example in many cases. As a matter of fact, there is probably much less teaching and exhortation of this kind in Canada than there is in England.

Again, is it because these English immigrants are receiving higher wages than they were in England? This may account to some extent for the higher standard of giving to which they attain in the new land, but it is only partly the reason for it. I was once told, in no spirit of boasting, by a good type of English artisan, a regular communicant, that his wages were three times what they had been in England, but that the regular contributions to the Church from himself, his wife and children—he himself being the only wage-earner, children quite small—amounted to *twelve* times what they had been in the Old Country. To that, allowing for higher wages, there was still a fourfold increase. And then came what is, I think, the true explanation: "Here I know exactly what the need is, what money must be raised, and what is done with it. In England I never did."

The more I have seen of English parishes the more I am convinced that this is the real solution. There is no attempt, and usually no desire, on the part of the clergy to make the

attempt to put before the people the real needs and the actual financial position of the parish. Innumerable balance sheets are published—the sheet of "Church Expenses," so called, by the Churchwardens; the Sunday School, the choir fund; the assistant clergy fund; the altar fund; the funds of this, that and the other organization—but nothing at all in the nature of a real balance sheet of the parochial finances as a whole.

Surely parishioners who are asked, urged and expected to give to the support of their parish, have a right to do so as an intelligent duty, not as a series of spasmodic efforts when their emotions happen to be specially

in many cases, it is much more than sufficient for their maintenance in comfort, the laity have a right to know how it is expended. Some few of them say so, not many; they fear the snubbing which they might receive from the incumbent—and still more from his wife!—so they simply do not give.

Of course there are in England many legal claims upon the incumbent which we in Canada hardly know of. He is liable for the upkeep of his parsonage and grounds, for repairs, insurance and taxes, often a heavy burden; he is often liable for the repairs and insurance of the chancel of the church. If the endowment is large he may pay from it a stipend to an assistant curate, very often on a quite inadequate scale, as compared

ments are large, people know how great a sum of money is collected in tithe. They do not know what the outgoings are, and they say, not unnaturally, that the parson is much better off than they, and can well afford to keep the church going. Nor does this seem an unreasonable attitude when they find, as is so often the case, that the Rectory is the largest house in the parish, and that there are more servants and more comfort there than in any other. I have heard the rector of such a parish addressing a meeting of his parishioners at Easter-tide, and explaining that he was in the position of the Chancellor of the Exchequer introducing his budget! That the Churchwardens were more in that position never entered the good man's head. He had



Salisbury Cathedral, a beautiful specimen of Gothic Architecture

aroused. They can only do so intelligently if they really understand the finances of the parish. So we come to the first great stumbling block—the parochial endowment. Our unfortunate legal complications in England make these endowments payable to the parson, and in most cases to be collected by him, either personally or by an agent. A large number of the clergy belong to a class who manifest the characteristic English reserve and reticence as to their private concerns, and especially as to their income. They too often quite fail to see the difference between a parochial endowment paid to them and a private income. The endowment is surely a trust paid to them officially, and if, as

to his own standard. These things are not personal expenses and therefore the people in the parish ought to know of them. Yet the average priest would simply think it hopeless impertinence that they should enquire as to what was left for his own pocket. I have never yet heard of an incumbent who published a business-like balance sheet of the endowments entrusted to his care—or, better still, associated the laity with him in expending them. When those endowments are small, if only he would trust his people, throw off reserve, abandon mere appeals, they would in all probability respond well, because they would know and feel the need. On the other hand, when the endow-

set his head on certain improvements, and appealed for aid in carrying them out, not only to his own flock, but notwithstanding the large endowment, to a considerable number of non-parishioners. I know for a fact that neither of the Churchwardens, nor the assistant curate, had the least idea of the parochial finances.

So there is much to be thankful for in Canada, despite our undoubtedly very small stipends in so many places, and the undoubtedly unpleasant possibilities in payment of stipend direct by the people. Our surroundings conduce to a much more real, a much more intelligent, and a much more sympathetic standard of giving than is at all common in England. A. P. B.

Synod of Nova Scotia

(By Our Own Correspondent)

THE thirty-seventh session of the Synod of Nova Scotia opened on June 2nd, with a celebration of the Holy Communion at 7.30 a.m., the celebrant being the Lord Bishop of the Diocese. The first business meeting took place at St. Paul's Parish Hall, the opening prayer being said by Canon Hind, the Bishop's domestic chaplain. The Synod being duly constituted, Rev. V. E. Harris was appointed clerical secretary, and G. E. Nichols, lay-secretary of Synod, and Rev. V. E. Harris, treasurer of the diocese.

The report of the executive committee was adopted and their action in the purchase of the Clark House, 11 Lucknow Street, as a residence for the Bishop, was confirmed by the Synod, as was also the action of the executive committee in making the stipend of the Bishop \$4,500, with an allowance of \$300 for travelling expenses and the free use of the See house.

The reports of the D. M. B., Superannuation Fund, Parish Endowment, Synod Expenses, Working Expenses, Audit and Investment Committee, Church Endowment Fund and other funds were presented and received.

The following resolution in sympathy with the Salvation Army was moved and carried:

Resolved that in the light of the fact of the appalling disaster which has recently happened through the foundering of the R.M.S. Empress of Ireland in the River St. Lawrence, and of the loss thereby to the Salvation Army of Canada of so great a number of its leading officers and men and women,—

This Synod of the Diocese of Nova Scotia representing the Church of England membership in the said Province of Nova Scotia and Prince Edward Island, being most deeply touched by this catastrophe, hereby extends to this great body of Christian workers its profoundest sympathy thereat, and assures them of its heartfelt sorrow in their loss, praying that the great Captain of our Salvation who at such times leads His people through the "Vale of Tears" will in His time cause them to behold a "vision of peace."

THE BISHOP'S CHARGE

Then followed the Bishop's Charge to the Synod, marked by the spirit of optimism, the thoughtful discussion of matters of chief moment, and full of practical suggestions. The Bishop expressed his profound sympathy with the Church in Wales in its opposition to the "mean little Bill." Having discussed the growth and development of the diocese, the Bishop pointed out that Episcopal Government means Episcopal supervision. If that cannot be effectively given the great practical benefit of Episcopacy is somewhat lessened. To meet the need, three proposals have been made: 1st, the division of the diocese; 2nd, the appointment of a coadjutor; 3rd, the creation of a suffragan. None of these seem to the Bishop to be possible nor likely to be so for years to come. He, therefore, proposed that a Missionary Diocese should be formed in the Gulf of St. Lawrence to be composed of Prince Edward Island, Cape Breton, the Magdalene Islands and the Quebec Labrador, and that the M. S. C. C. should be memorialized to take charge of this in the same way in which Algoma was nursed into its present condition.

During the past twelve months more persons have been confirmed in Nova Scotia than during any previous twelve months.

Speaking of the needs of the diocese, the Bishop pointed out that there were many parishes whose condition cried out for sub-division, and many fields in which work needed to be opened up.

The Bishop is of the opinion that an endowment is badly needed for someone who, as an officer of the Church, should give his whole time to organizing and

reorganizing parishes, supplying vacancies, and generally aiding in keeping the parishes active. He also advocated the formation of a Diocesan Building Society to aid in the erection of churches, rectories and parish halls. The Bishop strongly advocated the making of a special effort to improve the condition of the Widows' and Orphans' and Superannuation Funds.

His lordship referred to the splendid work done by the Woman's Auxiliary, to the series of parochial missions held in the diocese, pointing out that no mission can leave an indelible impression if it lacks either the evangelical or the didactic element.

His Lordship told in an interesting way of the World Conference on Faith and Order, of the work done in connection with it in Halifax, of the efforts to secure religious instruction in the public schools, of the need for the better supply of candidates for Holy Orders, of the General Synod, of the Cathedral, and of the parish work of the clergy.

THE SYNOD SERVICE

The Synod service was held in the evening at All Saints' Cathedral. The clerical and lay members of Synod, the Dean of Chapter, of the Cathedral and the Bishop, preceded by the Cathedral choir, entered with the processional hymn, "Christ is made a sure foundation." The service was taken by Canon Hind, with special lesson read by Archdeacon Draper, and a magnificent and thoughtful sermon preached by the Dean on the text, "The Spirit of the living creature was in the wheels," pointing out that the Spirit of Christ must be present within the wheels of His Church if effective work is to be done.

Rev. Rural Dean Andrew, who was to have been the special preacher, was, unfortunately, unable to do so from an attack of throat trouble.

REPORT OF EDUCATION COMMITTEE

At the opening of the second day's session, the report of the Education Committee was presented by Dr. Willetts. It referred to the efforts being made to secure religious instruction in the public schools, to the progress at King's College, the successful clergy school there, and work at Edgehill and the Collegiate School. It asked the question, 1st, Are our Church schools under proper inspection? 2nd, Do they conform to the requirements of the public school law? 3rd, Do the delegates of Synod appointed as members of the governing bodies of our Church schools make an independent report to Synod. The report was discussed in an exceedingly interesting speech by Canon Powell and others, and on the motion of Canon Simpson, the representative of Synod on the Board of Governors of King's College and on the Board of Trustees of the Church School for Girls, were requested to inspect these institutions, including the Collegiate School, and to report fully at the next session of Synod as to whether they come to the requirements of the Public School Law.

CONGRATULATORY MESSAGE TO THE KING

The day being His Majesty's birthday, Dean Llwyd and Mr. Justice Fitzgerald were appointed a committee to send a congratulatory message to His Majesty, King George V.

The necessary resolutions arising out of the report on the Bishop's Charge were carried. On the motion of Rev. G. M. Ambrose and Rural Dean Warner, it was resolved that the matter of appointing a financial agent for the diocese, whose duties shall include those outlined in the Bishop's Charge, should be referred to a committee consisting of representatives from the diocesan Mission Board, the Widows' and Orphans' and Superannuation Committees to be appointed by the Bishop.

At the afternoon session the debate on the report of the special committee on the W. and O. and Superannuation Fund was continued. Rural Dean How, Rev. J. E. Warner, Rev. R. F. Dixon and others ably advocating the placing of the age of superannuation at 65. After considerable discussion the report of the committee was adopted, and will come up for confirmation at the next session of the Synod. Under it a twenty-five per cent. increase will be made in the pensions at present given by the Superannuation Fund.

On motion of Canon Powell and Judge Forbes, the W. and O. and Superannuation Fund Committee were asked to take into consideration the question of graded annuities and group insurance to report at the next session of Synod.

REPORT OF THE SUNDAY SCHOOL COMMITTEES

Archdeacon Armitage presented a very comprehensive report on the Sunday School Committee of the Diocese which reflected much credit on the chairman, the general secretary, Rev. F. C. Ward-Whate, and the superintendents of the various departments. The report stated that, as a result of the fact that incumbents are realising the enormous latent power of the Sunday School, aided by the good work of the Sunday School Commission, the Sunday Schools of the diocese have made a marked advance in efficiency, equipment and teaching power. The report also referred to the good work being done by the Deanery Associations of Halifax, Lunenburg, Sydney, Prince Edward Island, Amherst and Avon, and urged the formation of similar associations in the remaining deaneries of the diocese.

After the adoption of the report an exceedingly interesting and helpful address on Sunday School work was given by Rev. R. A. Hiltz, the general secretary of the Sunday School Commission.

REPORT OF DIVINITY STUDENTS' FUND COMMITTEE

Archdeacon Armitage then presented an interesting report on the committee on the Better Observance of the Lord's Day. Canon Simpson presented the report of the Divinity Students' Fund Committee, the committee recommending that a circular should be sent to all the clergy of the diocese asking—1st, for the names of persons from their parish now in Holy Orders; 2nd, for the names of any preparing for Holy Orders; 3rd, the names of boys who are possible candidates for the ministry; 4th, the reasons which, in their judgment, account for the small number of young men offering for the ministry; 5th, asking whether the parish contributes to the Divinity Students' Fund; 6th, whether they would be willing to receive a deputation to lay before their people the needs of the Church in respect to the supply of candidates for Holy Orders.

REPORT OF COMMISSION ON SOCIAL SERVICE

Canon Vernon reported for the Commission on Social Service. It referred to the need of definite instruction in purity, to a legacy left by the late Bishop Binney towards the establishment of a House of Refuge, recommending this matter to the charitably disposed for further legacies and donations; to the establishment of the Home for delinquent girls in Truro; to the matter of providing for the social well being and amusement of the people under satisfactory auspices, especially in the country parishes.

On motion, it was resolved that as matters of temperance and purity are so intimately connected, the Committee on Temperance should be merged in the commission on Social Service.

SYNOD MISSIONARY MEETING

In the evening an inspiring missionary meeting was held in St. Paul's Church at which the Bishop presided, and at which two splendid addresses were given, one by Canon Powell on "The Call to Work in the Foreign Field," and the other by Dean Llwyd on "The Missionary Opportunities presented by the Home Diocese."

A very satisfactory report of the com-

mittee of the Brotherhood of St. Andrew was presented by Mr. A. B. Wiswell.

REPORT OF TEMPERANCE COMMITTEE

The report of the temperance committee was submitted by Archdeacon Armitage. It stated that there had been great improvement in the temperance sentiment in the provinces of Nova Scotia and Prince Edward Island. There has, however, arisen a most serious condition difficult to deal with, in that there has arisen a widespread illicit trade in many districts, and a large amount of secret, and indeed, unsuspected indulgence in stimulants. The amount of public drinking in bar-rooms is enormous, and the ravages of drunkenness is appalling. Educational work along temperance lines is of so much importance that it should never be neglected. The committee is glad to learn of a movement amongst boys. In one parish thirty-five boys are banded together and pledged to total abstinence. The committee stated its opinion that the extension of the franchise to women in connection with all moral and social enactments for which their is a growing sentiment, would aid all such endeavours, would be a great help along temperance lines. It was moved in amendment that the report be sent back to the committee in order that the section advocating the extension of the franchise to women should be eliminated. After a bright, but brief debate the amendment was defeated and the report adopted.

SOCIAL SERVICE MATTERS

Dean Llwyd presented a report of the special committee on the Maritime Home for Delinquent Girls, and proposed the following resolution, which was carried: "That the Diocesan Commission on Social Service be requested to make a full enquiry with the proposed Maritime Home for Delinquent Girls, calling to its assistance any other members of the Synod whom it may see fit, and to make a report upon the whole subject to the executive committee of the diocese at the earliest possible date.

This was duly carried, and on the motion of the dean the Social Service Commission was also asked to appoint a deputation for the purpose of waiting upon the Government of the province and urging upon the authorities the imperative duty of making such provision for defectives as the conditions now existing render necessary.

REPORT OF IMMIGRATION COMMITTEE

Rural Dean Cunningham, who is the honorary S. P. C. K. chaplain at the Port of Halifax, presented a report of the Immigration Committee. During the winter season from November to May, 4,557 Church of England people were recommended by the chaplains to the clergy at the places of their destination. Report stated that the Rev. J. V. Young, the chaplain, cannot be too highly praised.

RECEPTION AT THE BISHOPS

On Thursday afternoon the Bishop and Mrs. Worrell held a delightful reception for the members of Synod and their hosts and hostesses at their new residence, 11 Lucknow Street.

KING'S COLLEGE MEETING

In the evening an interesting meeting in the interest of King's College was held at the Church of England Institute under the auspices of the Alexandra Society. The Bishop presided, Miss Waugh, M.A., read an admirable paper on the "Outlook of the University from a Woman's Standpoint," and Canon Powell gave an interesting and inspiring address. The president is anxious to have an Alexandra Hall erected at King's as a residence for girl students, and the Alexandra Society has undertaken to furnish the rooms, the executive committee of the board of governors having undertaken to erect as the first step a house for the purpose which, when it becomes too small, will be used as a professor's residence.

"Not to enjoy life, but to employ it, should be our aim and inspiration."

The Synod of Toronto

The Bishop's Warning Against Individualistic Positions —Women Granted Votes in Vestries—Representation by Congregation

OUR Synod this year has been an unusually interesting one. From beginning to end it was marked by an optimistic vein, and a strong desire to act and legislate in such a way that advantages or seeming advantages to individual parishes might be set aside in the larger consideration of what would enable the Church to move forward as one body. In fact, if we may say so, it was just these two points, first that of *moving forward* and then that of *acting together* that characterized the whole session. We do not propose to go into the details of all that transpired during the four days but merely to give a brief account of the main facts and larger issues that were brought forward and discussed.

THE BISHOP'S CHARGE.

To begin with, the Bishop's charge was an inspiration in itself, strong, clear, forceful, and with just that note of needed warning against taking up any individualistic position that might weaken the work of the Church. "It is to be feared that some, overlooking this weighty responsibility, have need to be instructed as to which be the first principles of the doctrines of Christ, and the earliest practices of the Church sanctioned by Him, and oblivious to the ethics of subscription, imagine themselves free to proclaim only such portions of the counsel of God as they themselves may select, and by voice and plea they weaken the Church's hold upon the community by depreciation of her ordinances, and so create a sentiment of indifference which is fatal to the fulness of her life, and the effectiveness of her ministry."

SYNOD SERVICES

The services on the opening day in St. James' Cathedral were among the most helpful that have been held on such occasion. Rarely, indeed, is it given to a congregation to receive in one day two such powerful messages as those delivered by the Venerable Archdeacon Warren at the morning service, and by the Bishop of Kingston, in the evening. Basing his address upon the power that overcometh the world, Archdeacon Warren called earnestly for those of the household of faith to continue united in securing the integrity of the soul and its freedom from the thralldom of the ideals of the world. Dispassionately but with intensity of conviction, Bishop Bidwell pleaded for recognition that "a house divided against itself would surely fall," was not the danger suggested in different sections of those in the Church, laying greater emphasis on some truth or practice than on others, but in thinking that where the emphasis desired was not, the truth was not, and in men within the Church illogically belittling and

proclaiming of not much moment truths and ordinances that are essentially part of the system of the Church...

MISSIONARY GIVINGS

The report of the Church Mission Board showed the shortage on apportionment over \$3,000, and the Chancellor very earnestly urged the members of the Synod to take up the matter of raising the mission fund. He said that the Church should not be put in the position of undertaking work which it was unable to carry out. Later, when the Rev. D. T. Owen, chairman of the Jewish Work Committee, asked the Synod for a grant of over \$4,000, to help carry on the work among the Jews in Toronto during the coming year, the Synod, after a good deal of discussion, and bringing forward the well-worn platitudes of the futility of trying to convert the Jew, of even the drawback of his intellectual superiority (a strange reason), and his increasing numbers in the city, decided to grant the money.

LAY REPRESENTATION

A complete change has been made in the system of lay representation for the diocese. In the past every parish, irrespective of its size, was entitled to three lay delegates to the Synod. The larger congregations did not receive any additional rights in proportion to their size. Neither did the parishes which had established missions reap any benefit therefrom in the way of representation. Indeed, they were penalized to the extent that if they elected a lay delegate to represent the mission it cut down the parent church to two representatives. It was Chancellor Worrell who brought forward the proposals of the Executive Committee. He said that the old system was obviously unfair. It meant that if a parish tried to extend the work of the Church, and established several mission congregations, it either had to give up one lay member or else the mission congregation went without representation. The diocese of Toronto would only be following the lead of other important dioceses if it adopted the principle of "representation by congregation." He did not fear a large or unwieldy synod. Every member who came to the meetings would go back to his community with a live and vital knowledge of Church affairs. Instead of having excessive members in their councils they would be stirring up fresh interest and increasing possibilities of extended Church work.

Under the amended constitution every parent church in a parish will be entitled to elect three lay delegates to the synod. In addition to the delegates of the parent congregation, each mission connected with the parish may also elect a lay representative, but the total number from one parish must not exceed six, including the lay delegates from the parent congregation. The change was also made to affect the larger churches. Any congregation that possesses a larger number of duly qualified voters in the vestry than 150 men, will be entitled to an extra representative, and one more can be added for every additional 50 names after that until the total of six lay delegates is reached. It was also made law that at least two representatives from every parish must be members of one of the congregations in that parish. This was done for the purpose of trying to bring the country churches into closer touch with the central powers of the Church in the diocese.

WOMEN AND VESTRIES

Another important change in the constitution was made in the matter of votes for women. After a prolonged discussion and the airing of the usual facetious and, from those belonging to the order of Benedicts, self-conscious remarks, it was

decided that since women do the greater part of the work of the Church, from henceforth they are to be given a vote in vestries in all matters dealing with purely parochial affairs. This will not, however, become law until it has been confirmed by the synod of 1915.

CHURCH EXTENSION

The question of Church extension was discussed at length. The report of the committee showed that there was no improvement along this line during the past year. The Chancellor said, in regard to this, that he had framed a new canon which could go into effect immediately, which would render effective two propositions: One that the Bishop should have his thumb on all movements for Church extension; and the other that a committee of the Synod should have the general supervision of the work, and to this end appoint committees in the rural deaneries with the Bishop at the head, who would make reports to the Synod. It was urged that the extension work of so large a diocese as Toronto could never be successfully coped with by a sub-committee, and further, that as the proposed canon dealt with one of the most important practical questions in the diocese it would be establishing a very bad precedent to rush it through; it was decided to refer the matter to the executive committee. The Bishop pointed out that the Church was handicapped because they had no money to use in the building of churches in new districts, and they could not look after their people as adequately as those bodies that had more complete equipment.

NEED OF YOUNG MEN

The report of the Committee on the State of the Church made references to the shortage of ordained men in the diocese. Bishop Sweeney said the clergymen would have to use their energy to find new recruits for the ministry. They should do something to influence the Canadian young men to take up the work. He had been very much distressed to hear figures which showed that there was a terribly small percentage of Canadian born young men in the theological colleges of the Dominion. He hoped that the members of the Synod would look for promising lads in their own community who might be influenced to take Holy Orders. Figures presented to the Synod showed that 60% of theological students in Eastern Canada were Canadian-born, but in the West only 8% first saw the light in Canada. Lack of promotion in the diocese of Toronto was stated to be one reason for the shortage of men on its staff. The men who started to work in the country parishes frequently had to remain there all their lives because the diocese offered no decent system of preferment. He described the way the Archbishop of Ottawa rewarded faithful service by promoting men to better churches. That, he said, was never done in Toronto. The Bishop said the city of Toronto was the happy hunting ground of western Bishops who wished to find rectors for their vacant charges.

THE ASSISTANT BISHOP

Among the many measures that were introduced and passed, we are sure none gave greater pleasure to all than that which added \$1,000 to the salary of the hard-working and beloved assistant-Bishop. Bishop Reeve was accorded an ovation that left no doubt of the high esteem in which he is held by every member of the Synod, both lay and clerical.

SUNDAY SCHOOL WORK

An earnest appeal was made for the greater support of the Sunday School. Here again, more money is needed. A splendid address was given by Canon Tucker of London, Ont., on the question of teaching religion to the young. Canon Tucker said it was not being done in the homes and very little in the schools so that it threw greater responsibility upon the Church. The matter is fundamentally important as on it a great deal of the future of our country depends, for none will deny that the manhood of our country is all important and character can find a solid foundation only in religion.

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"OUR EMPIRE"

Canon Downie spoke most enthusiastically about this splendid little paper, and urged the clergy to promote its further use in their schools. Apropos of Canon Downie, a little anecdote related by him will bear repetition and help to lighten a somewhat tedious Synod report. In a public school examination in America the pupils were asked to define first a Republican and then a Democrat. One knowing youngster defined a Republican as a *sinner mentioned in the Bible* and a Democrat as a *vessel for holding liquor*.

RELIGIOUS INSTRUCTION IN SCHOOLS

There is no question of greater moment to the welfare of the Church and the nation than that of the religious instruction of the young. In no Synod has the question been more emphasized than it was for several years in the Diocese of Toronto. Over seventeen years ago a committee was appointed to consider in this connection the question of voluntary schools, of schools, which while complying with all the requirements of the Educational Department in respect of secular subjects, should provide opportunity for definite religious instruction. The champion of those voluntary schools was Mr. L. H. Baldwin, who as chairman of the committee for several years, presented to Synod reports embodying a vast amount of information and data which he acquired by diligent study of the problem and of conditions in different parts of Canada and elsewhere. In spite of the incontrovertible arguments from the point of view of Christian Churchmen that were repeatedly presented to Synod, this body was dominated by the bogey of de-Canadianizing our "Splendid School System." After seventeen years wandering in the darkness of interdenominational prejudices and governmental fears, the light of the voluntary schools is becoming welcome to not a few of those weary of their wandering. There is not in the Synod of Toronto one more free from the suspicion of Church exclusiveness and one who commands from his work and abilities a larger following than the Venerable Archdeacon of York, who speaking on the matter, said on Wednesday night that he believed Mr. Baldwin had hold of the right end of the stick.

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RT. REV. W. D. REEVE, D.D., Assistant Bishop,	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

ALGOMA

Synod opened on June 10th with a celebration on the Holy Communion at 10 a.m., when the preacher was the Lord Bishop of Niagara.

The Women's Auxiliary of the Diocese are meeting concurrently.

There was a great missionary meeting on Thursday night, the 11th.

The Rev. Canon Allman, B.Sc., Incumbent of Burk's Falls, has kindly sent to your correspondent and perhaps to others of our clergy, "A Compendium of Six Lectures" delivered during Lent, 1914. The quotation on the inside of the cover by the Right Rev. the Lord Bishop of Algoma, reads, "A concise, telling, and fair statement and summary of Church History." Though obviously condensed the little hand book will often be a ready finger post to many of our clergy, pointing the way of Truth.

SAULT STE. MARIE

On Trinity Sunday at the Pro-Cathedral Church of St. Luke's there were three men ordained to the diaconate and three to the priesthood, by the laying on of hands of the Bishop of Algoma. The deacons are the Revs. E. Montirambert at Torrance, F. W. Colloton in temporary work at Cobalt, G. Harper-Read at Blind River.

The priests are the Revs. P. A. Paris of Powassin Mission, P. J. K. Law, assistant curate at the Pro-Cathedral, J. E. Graham at Falconberg.

They were presented by the Venerable Archdeacon Gillmor, D.D. The Rev. W. C. Balfour, M.A., Rector of North Bay, also took part in the laying on of hands.

The Rev. Canon Burt, Rector of St. Luke's, Fort William, preached from the words of the first lesson, "Whom shall I send? . . . Here am I send me," God's call; and both the men of God and the people of God were edified.

In the evening the sermon was preached by the Rev. P. A. Paris and his message was drawn from Barnabas the "Son of Consolation," and breathed the spirit of "Exhortation" most suitable for an ordination day. The services were choral throughout. The anthem, at Evensong being "I was glad when they said unto me we will go into the House of the Lord."

At Evensong on Trinity Sunday the Rev. G. Bird, M.A., Vicar of Danby, Yorkshire, preached to the congregation of the Church of St. John the Evangelist, and to the Sons of England Lodge,

Royal Standard, No. 112, who were present on parade.

His subject was that of "Fools," and though frequent smiles flashed across many faces the irony of the Bible message, the pathos and the stern denunciation of "The Fool" and his career left a message not easily forgotten.

HARRIS AND BUCKLEY

The people of Steelton West were delighted to hear once more the Venerable Archdeacon Gillmor, D.D., on Trinity Sunday at evensong. Mr. W. J. Howes, student-in-charge, conducted the service. The attendance was excellent.

KORAH AND GOULAIS

The Rev. W. H. Hunter entertained the Rev. G. Bird on Saturday and gave him an idea of a country parson's Sunday. They drove out eighteen miles to Goulais Bay, the other Church which with Christ Church, Korah, is served each Sunday. The Rev. G. Bird preached at the service of morning Prayer and Holy Communion from Psalm 116:16, "O Lord truly I am Thy Servant." Mrs. McLean kindly entertained the clergy. The road from Korah to Goulais still bears signs of the wreckage by flood in which the Rev. W. H. Hunter nearly lost his horse, not to say his life.

SHINGWAUK HOMES.

The Rev. B. P. Fuller and Mrs. Fuller have a helper in the person of Miss Botterell, who arrived a few weeks ago to do missionary work amongst Indian children. Miss Botterell comes from Ottawa and is a life member of the Women's Auxiliary.

COBALT

From St. James' Church Magazine we learn that the Rector, Rev. John Leigh, leaves for England on June 18th, and during his absence the (now) Rev. F. W. Colloton, will be in charge. Rev. H. A. Sims of New Liskeard, celebrates on the second Sundays in the month at 8 a.m., and the Rev. J. C. Popey of Haileybury, will celebrate at 11 on June 28th, July 26th and August 30th. The Sunday School make their excursion on June 3rd to Latchford.

A beautifully bound Bible, inscribed on the inside cover, "To the glory of God and in memory of Frederick Flowers, by his son F. S., Anno Domini, 1914"—has been placed on the lectern.

A Gospel Mission Service held after Evensong on June 24th, in the Grand Theatre, was attended by about 200 people and promises to develop into a

monthly service with lantern slides in use later.

ATHABASCA

ATHABASCA

On Whitsunday, May 31st, the Bishop held an ordination in All Saints' Church. The candidates were the Rev. R. Little of Montreal Diocesan College, who was admitted to Priests' Orders, and Mr. W. Minshaw of Latimer Hall, Vancouver, who was ordained Deacon. The candidates were presented by the Rector the Rev. A. S. White, who also preached the sermon.

The Rev. R. Little has been working in the district around Athabasca since last October, and will continue in charge of this work. Mr. Minshaw enters the diocese for the first time, and will work in that portion of the district which lies to the north of the town of Athabasca.

PLEASANT VALLEY

On May 23rd Holy Trinity Church was burnt to the ground. The cause of the fire is not known. The country around had been on fire for weeks previously, and the bush was still burning at no great distance and there was a high wind blowing at the time, but the Church had been safely fire guarded. It was concluded, however, that a burning ember had been carried by the wind and alighted on the roof of the church.

Only twelve months previously the Bishop had dedicated and conducted the first service in this Church, since that time services have been held there every Sunday without intermission by a lay reader, a homesteader of the district, and occasionally as opportunity would allow by the clergyman. Arrangements had been made for the Bishop to again visit this Church on the Sunday after



the fire occurred, this of course had to be postponed. The sympathy of the people in Athabasca for this rural congregation was so genuine, that within a few days the Church Wardens found themselves in a position to rebuild the Church without going into debt. Over \$300 was promised in cash, and much more in voluntary labour from the homestead. It was decided that rebuilding should be started immediately, on a safer site, and that the new building be larger than the one destroyed. Many of the Church furnishings destroyed in the fire were gifts from the Old Country. Among those who contributed to the rebuilding fund was the W.A. of All Saints', Athabasca, who donated \$25.00.

WINDEMERE

Services were commenced in this district last winter by the Rev. R. Little. Now an earnest appeal has been made to the Bishop for help to erect a Church. A deputation waited on the Bishop, a site was chosen. His Lordship promised assistance, and it was decided to commence work in the fall as soon as the ground was frozen enough to permit the hauling out of the logs.

EDMONTON

Since his return from Toronto, the Bishop of Edmonton has had his hands



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full in filling his various engagements in this new diocese. On Sunday, May 10th, His Lordship preached at Christ Church, and on the following Sunday he held confirmation at St. Peter's and St. Mark's, two of the mission churches in Christ Church parish. Sunday, May 24th, was spent at Viking, where Mr. Reeve, a lay-reader, has been placed in charge for the summer. The last Sunday in May was spent at Lacombe, where the church is making substantial progress.

Rev. Canon Webb, Rector of All Saints' Pro-Cathedral, has been appointed by the Bishop, Archdeacon of Edmonton. A well attended reception was held in All Saints' Schoolroom early in May to welcome to the parish the new assistant rector, Rev. Edward A. Baker, who comes to Edmonton from St. Matthew's, Ottawa.

Bishop Lucas, of Mackenzie River, spent a week in Edmonton en route to his far-northern diocese. In his sermons at All Saints' Pro-Cathedral and Holy Trinity Church as well as in his excellent address to the children of Christ Church Sunday School, he gave his hearers a very vivid picture of life among the Eskimo. In his address before the Diocesan Board of the W.A. the Bishop drew largely on his twenty-three years' experience in his huge diocese of 600,000 square miles.

Rev. W. G. Boyd, head of the Edmonton Mission, is spending a short holiday in England, but will return early in August. Mr. Boyd's term of service has expired but we have learned from authoritative sources that the Council desire him to remain as Head of the Mission, and rector of St. Faith's. Two new clergy are joining the mission, Mr. Brown, who has been working in Derbyshire, and Mr. Harkness from Somerset. Two others are to come out later on.

Holy Trinity Church is steadily progressing towards completion. The beautiful memorial window of the Ascension has arrived and will shortly be put in place. This window will be the most elaborate church window in the city. The church grounds have been put in order, and when the Rector, Rev. C. C. Carruthers, returns from his vacation in the East he will be highly gratified with the surroundings of this first permanent church in Edmonton.

The congregation of St. Paul's parish are making plans for building, as the present Church is already proving to be too small for the growing numbers present at the various services.

A confirmation service was held at St. Luke's Church on Trinity Sunday, when a number of candidates were presented by the Rector, the Rev. R. T. Ingram-Johnson, M.A. The bazaar which was held in connection with St. Luke's on May 21st, was well attended, and one of the most pleasant features of the opening ceremonies was the presentation by Miss Shibley, of the title of a lot which now forms a part of the church grounds.

FREDERICTON

An impressive Ordination Service was conducted by Bishop Richardson at St. Luke's Church, St. John, N.B., on Trinity Sunday, when Rev. W. T. Haig, of Richmond, and Rev. F. H. Howell, of New Denmark, were raised from the deaconate to the priesthood, and John H. A. Holmes, Thomas Parker, J. Robinson Belyea, of King's College, Windsor, N.S., Vivian Hobbins, Robert T. McKim, son of Rev. R. P. McKim, both of Wycliffe College, Toronto, were made deacons.

An interesting and instructive sermon

was preached by the Venerable Archdeacon Raymond, after which the candidates were presented to the Bishop by the very Rev. Dean Schofield, of Fredericton. The rector of St. Luke's, Rev. R. P. McKim, and Rev. Walter Dunham and Rev. J. Lyman Cotton also took part in the service.

HURON

The annual convention of the Synod of Huron began yesterday, June 16th, in London, His Lordship, Bishop Williams, presiding. Right Rev. Dr. Richardson, Bishop of Fredericton, addressed the visiting clergy and lay delegates in St. Paul's Cathedral. The question of admitting women to the vestry meetings promises to provoke a warm debate.

H. C. Light, B.A., H. R. Williams, B.A., P. H. Street, B.A., A. S. H. Cree, J. S. Johnston and Murray A. Hunt, all graduates of Huron College, this city, were ordained deacons by Bishop Williams at St. Paul's Cathedral on Sunday morning. The ordination sermon was preached by Rt. Rev. Dr. Richardson, Bishop of Fredericton.

BERVIE

The Rev. R. Perdue, M.A., rector of Walkerton, and rural dean of Bruce, is busy visiting all the Church families in the district and making a canvas for local Church maintenance. He is meeting with great success.

KEEWATIN

BISHOP LOFTHOUSE'S VISIT TO RAINY RIVER.

On Sunday, May 24th, Bishop Lofthouse held an ordination service at the Church of St. John the Baptist at Fort Francis, when Rev. W. H. J. Walter was advanced to the priesthood. An impressive sermon was preached by Ven. Archdeacon Maltby and the Litany was said by Rev. Canon Lofthouse of Rainy River. Rev. W. H. J. Walter has since left with the Bishop for the Esquimaux work in the north of the diocese. After spending this winter at Fort Churchill he hopes to go next summer to Chesterfield Inlet and Baker Lake.

The Bishop preached at the evening service. Good congregations were present at both services to welcome the Bishop.

On Monday, May 25th, the Bishop performed the pleasant ceremony of opening a new church at Stratton, one of the oldest Anglican stations in the Rainy River Valley. The Bishop was assisted in the service by Rev. F. Cousins, missionary in charge, Canon Lofthouse of Rainy River, and the Rev. W. H. J. Walter, who is leaving Pine-wood for the far north in a few days. After the dedication prayers the Bishop referred in a few words to his first meeting with Mr. Cousins. He said great credit ought to be given to Mr. Cousins for his long and devoted service in the district. Besides his usual pastoral work, Mr. Cousins had with his own hands built two churches, one at Barwick and now this one at Stratton. His Lordship was especially glad to be able to announce that only a very small debt remained on the building and he felt sure that this would soon be paid off. He exhorted the congregation to rally around their energetic leader and to give him real support in the work of the Church so that the Church might be a House of Prayer and the place where God would be worshipped and glorified. A large congregation was present to welcome the Bishop and to show their esteem to Mr. Cousins. The offering amounted to over \$15.00 and was devoted to the building fund.

At the conclusion of this service the Bishop baptized Margaret Ellen Dray-

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cott and a large number of the congregation remained to be present at the first baptism in the new church.

In the evening the Ladies' Guild gave their annual tea and social, which was a very great success.

MONTREAL

MONTREAL

The new organ of St. Luke's Church was dedicated on June 4 by the Bishop of Montreal, who conducted a most impressive service. St. Luke's is celebrating the sixtieth anniversary of its building, and all during this month a series of Diamond Jubilee services and socials will be held to commemorate the event. After the dedication service was read a beautiful recital on the organ was given by Mr. Arthur Egg, F.R.C.O., organist of Christ Church Cathedral.

The following Sunday the Bishop of Montreal preached in the evening and dedicated several stained glass windows, while at the morning service Canon Rexford, M.A., principal of the Diocesan College, preached. In 1877 the Rev. Canon Rexford was rector of St. Luke's Church, and much interest was taken in the sermon by the congregation.

Sunday, June 4th, the Rev. R. Gordon Asch, B.A., who was in charge during 1900 and 1901, preached in the morning. In the evening, the Rev. W. W. Craig, M.A., B.D., who was rector from 1902 to 1911, was the preacher.

On Sunday, June 21, the preacher in the morning and evening will be the Right Rev. J. Fielding Sweeny, the Bishop of Toronto, who was rector of St. Luke's Church from 1880 to 1882. On Sunday, the 28th, the Rev. A. P. Shatford, M.A., rector of St. James the Apostle, will be the preacher in the morning, while in the afternoon the Rev. D. R. Rogers, M.A., the present rector, will preach.

The preacher in the evening will be Rev. J. E. Fee, M.A.

NEW WESTMINSTER

JUNIOR WOMEN'S AUXILIARY

The opening session of the 10th annual meeting of the Women's Auxiliary of the diocese was devoted to the work of the juniors, under the direction of the junior superintendent. Reports were given from fifteen branches, not including "All Hallows" Indian School at Yale, B.C., and the West End Japanese Mission, the latter rendering a creditable programme.

This session was addressed by the Rev. H. G. King of St. Paul's Church. The evening session was given over to the Girls' Branches, and was presided over by Archdeacon Heathcote. Interesting papers were read, and a life membership was presented to Miss Elsie Dalton by Holy Trinity Girls, and Wednesday morning at 9.30 Communion Service was administered by the Rev. C. C. Owen, assisted by the Rev. Mr. Wilson, preceded the senior session. After the opening exercises a thoughtful address by the president, Mrs. C. C. Owen, was much appreciated.

The recording secretary gave a resume

of the year's work and the treasurer reported that the total receipts for the year were \$5,285.63. The disbursements amounted to \$4,747.58.

Reports were read from the corresponding, Organizing, Babies' Branch, Dorcas Thankoffering, Literature, Juniors', E. C. D., and Leaflet Secretaries, also the Editor of the *Leaflet*.

Archdeacon Heathcote acted as chairman during the evening, and addresses were delivered by Canon d'Easum and the Rev. H. Fane Edge, followed by a lantern lecture from Mr. Lister.

The Rev. M. H. Jackson opened the third day's work with prayer. Pledges and appeals were taken up, and the election of officers for the ensuing year; also the reports of standing committees. The social service questions of the city. The Rev. S. Fea spoke at the meeting at the noon hour. All interest now points to the Triennial work in September outlined by the president.

NIAGARA

HAMILTON

Rev. R. N. Millman, missionary in Japan, home on furlough, occupied the pulpit of the Church of the Ascension last Sunday morning. His eloquent appeal for aid for that foreign field was both interesting and encouraging. Slowly but surely the barrier between paganism and Christendom are being broken down. The preacher gave many instances of the manner in which the heaven was working, and was hopeful that a pentecostal wave might at any time sweep over this island nation and win it to the cause of the divine Master.

ORANGEVILLE

On Sunday, June 14th, there was a large parade of the 36th Regiment, previous to its leaving for the annual camp at Niagara. The volunteers were augmented by the Public and High School Cadets and the St. Mark's troop of Boy Scouts. St. Mark's was crowded to the doors. The Rector, Rev. Geo. W. Tebbs, preached the sermon from 2 Tim. 2:3, "Thou, therefore, endure hardness as a good soldier of Jesus Christ." Appropriate music was rendered by the choir.

ONTARIO

The Bishop of Ontario, accompanied by the Rev. Sydenham Lindsay, has returned home after completing his itinerary for this year. In the last lap he visited twenty-one churches at the following stations: Stella, Emerald, Bath, Sandhurst, Adolphustown, Gosport, Waupoos, Milford, Picton, Wellington, Hillier, Coneseon, Murray, Frankford, Stirling, Rawdon, Marmora and Trenton. Going from place to place his Lordship traveled some three hundred miles in various conveyances, delivering nearly thirty sermons or addresses, confirming over a hundred candidates, and dedicating numerous gifts, such as the chancel at Coneseon, an altar cross at either church on Amherst Island, an

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episcopal chair at Sandhurst, the font at Hillier, the organ and a stained glass window at Picton, where he also inducted the Rev. Louis Barber as rector. His Lordship is none the worse for accomplishing his arduous task, but seems to be in better health than when he set out.

At the recent meeting of the W.A. of the Diocese of Brockville, the following officers were elected for the ensuing year: President, Miss Macaulay; 1st vice-pres., Mrs. A. Klugh; 2nd vice-president, Mrs. W. B. Carey; recording secretary, Mrs. Havelock Price; corresponding secretary, Miss Annie Daly; treasurer, Miss Marion Lewis; Dorcas society secretary, Miss Annie Muckleston; secretary for Junior work, Miss Katherine Lyman; Leaflet Editor, Miss Louise Kirkpatrick; E. C. D. Fund secretary, Mrs. Leech; secretary literature, Miss Edith Pense; thankoffering secretary, Mrs. A. Klugh; secretary Babies' branch, Mrs. Finkle; organizing secretary, Mrs. F. D. Woodcock.

Rev. R. M. Millman, of Japan, and Rev. A. P. Shatford, of Montreal, addressed the W.A. delegates at Brockville at a public missionary meeting held in Victoria Hall. Rural Dean Woodcock opened the service with prayer, and Judge Macdonald occupied the chair.

The W. A. thankoffering amounted to \$947.65, which surpassed all previous records.

AMELIASBURG

At a large and representative meeting of the congregation of the church here, a committee appointed to superintend the building of the new church was appointed. June 8th was appointed the day for drawing blocks from Mr. H. J. Parliament's.

BROCKVILLE

On June 2nd the Junior Department of the Women's Auxiliary conducted a successful function devoted entirely to the work of the young people. Rev. H. H. Bedford Jones occupied the chair, and after devotional exercises presented an excellent set of lantern views. Bishop Bidwell gave an excellent address.

OTTAWA

DEANERY OF STORMONT

The annual chapter meeting was held at Newington on May 12th and 13th. The following clergy were present: Revs. Carson, Archer, Floyd, Palmer, Rollit, Jones, Stiles (Ottawa), and Jones (Russell). The chapter held its session at the rectory where the reports from the different parishes were received. All parishes showed progress. The Rev. Palmer, chapter clerk wishing to resign, the Rev. P. G. Rollit was nominated in his place. Mr. Netten was appointed

president of the S. S. Teacher's Association.

Motions of regret were passed expressing the deanery's loss of the Revs. Stiles, Anderson and Bailey. Welcomes were extended to the Revs. Fisher, Netten and Iveson.

The following motion was passed unanimously: "That we as a deanery wish to put ourselves on record as discouraging Sunday funerals and social entertainments on Fridays."

Mr. Archer invited the chapter to hold its next meeting at Winchester.

A hearty vote of thanks was tendered the Rev. Mr. Palmer and the members of All Saints' for their kind welcome and hospitality.

EGANVILLE

The church at Eganville was consecrated on June 2nd by His Grace the Archbishop of Ottawa. The new church is a handsome stone edifice, built to replace the one destroyed by the disastrous fire of 1911 and which was formally opened on June 2nd of last year. Rev. A. W. Mackay, rector of All Saints', Ottawa, preached the sermon. At the same service Mr. W. Lett was admitted by the Archbishop as lay reader.

In the evening a confirmation service was held. After the service His Grace left for the more remote parishes of Cumbermere and Rothingham.

QUEBEC

QUEBEC

ORDINATION SERVICES AT THE CATHEDRAL

The ordination services at the Cathedral on Trinity Sunday, when five deacons were advanced to the priesthood by His Lordship, the Bishop of Quebec, were very impressive, and were attended by a large congregation, including His Royal Highness the Duke of Connaught and Princess Patricia, who together with other members of their party, occupied the vice-regal pew.

The Deacons upon whom Holy Orders were conferred were Rev. C. H. Hobart, Rev. M. B. Johnson, Rev. F. A. Sisco, Rev. N. R. Ward, and Rev. John Vernon Young.

The Very Reverend the Dean of Quebec was the celebrant at the Choral Eucharist, while the preacher was Rev. H. M. Little, Rector of the Church of the Advent, Montreal.

Rev. A. E. Dunn acted as the Bishop's chaplain, and also intoned the litany, while Rev. H. M. Little read the gospel and the Ven. Archdeacon Balfour presented the candidates and read the epistle as well as assisting at the Celebration of Holy Communion.

Previously devotional exercises and a Quiet Day had been conducted in the chapel by Bishop Thorpe, for the ordinands by Rev. H. M. Little, and were exceedingly helpful. The Revs. J. V. Young and C. H. Hobart celebrated their first Eucharists at St. Matthew's Church during the week.

THE EMPRESS DISASTER

The funerals of the victims of the "Empress" disaster are being held day by day in the various city churches, the number having been buried in English Churches up to the present day being around twenty.

LENNOXVILLE

The Programme for Convocation of Bishop's College, is as follows:

Wednesday, June 17th—9.30 a.m., Meeting of Corporation; 6.45 p.m., Annual Meeting of Alumni Association.

Thursday, June 18th—7.30 a.m., Celebration of the Holy Communion; 11.00 a.m., Choral Celebration of the Holy Communion; University Sermon by the Right Reverend the Lord Bishop of Toronto, D.D.; 3.00 p.m., Public Convocation for Conferring Degrees, Honorary and in course. Prize Giving, etc.; 4.30 p.m., The Principal and Mrs. Parrock at Home.

H.R.H. The Governor General has graciously signified his intention of accepting the degree of D.C.L. at the

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RUPERT'S LAND

WINNIPEG

A big congress to include the whole of Canada is planned for Winnipeg in 1916. The object is to stimulate interest in the work of the Church and pave the way for the building of a magnificent cathedral in Winnipeg in 1920 to mark the 100th anniversary of the establishment of the Church in the Canadian West.

TORONTO

TORONTO

The marriage of Miss Kathleen Sweeny, daughter of the Bishop of Toronto, to Mr. Liebich of Montreal, was solemnized yesterday in St. Alban's Cathedral.

ISLINGTON

The 70th anniversary of St. George's Church will be commemorated by a Garden Party on Wednesday next, June 24th, and by special services on Sunday the 28th.

RESULTS OF SYNOD ELECTIONS.

The elections resulted as follows: Executive committee—Clerical: Ven. Archdeacon Cody, Rev. Canon Dixon, Rev. Canon Plumtre, Rev. L. E. Skey, Rev. Canon O'Meara, Rev. Canon Marsh.

Lay: Hon. S. H. Blake, Hon. W. H. Hoyle, T. Mortimer, Dr. Millman, L. H. Baldwin, James Nicholson.

Delegates to the General Synod—Clerical: Ven. Archdeacon Cody, Rev. E. C. Cayley, Rev. Provost Macklem, Rev. Canon Plumtre, Rev. Dyson Hague, Ven. Archdeacon Ingles, Rev. Canon O'Meara, Rev. Canon Dixon.

Lay: Dr. J. A. Worrell, Hon. W. H. Hoyle, Hon. S. H. Blake, Thomas Mortimer, F. C. Jarvis, Dr. Millman, L. A. Hamilton, Evelyn Macrae.

YUKON

London, June 8—The conditions of religious work in the Yukon and its claims

on British sympathy were presented at last night's service in Westminster Abbey, by Bishop Stringer, of the Yukon. His Lordship stated that he had raised £7,600 of the £10,000 required for a special Yukon Endowment Fund.

NEWFOUNDLAND

At Canon Noel's Jubilee five addresses were presented: the one from the Bishop and clergy being accompanied by a purse of \$50 in gold; whilst telegrams of congratulation came in from all over the country and beyond.

Rev. Mr. Law, of Heart's Delight, will take the special course at Durham University, England.

Rev. Llewlyn Godden has had to give up his work at Salvage for a while, owing to ill health.

Rev. N. Vivian is trying to collect the necessary funds for the building of a little church at St. Anthony. A donation sent to him for this purpose would be an excellent way to translate money into spiritual force. Address: Rev. N. Vivian, St. Anthony, Newfoundland.

The old church building at Sogo will be replaced by another, to cost \$10,000.

Rev. Mr. Cracknel has been doing duty at Brigus during the illness of the incumbent, Rev. Mr. Caldwell.

At the request of the fishermen parishioners of Flat Island, Mission of Salvage, Rural Dean Bayly went there for Trinity Sunday, in order that they might receive Holy Communion before proceeding to Labrador for the summer.

The contract for the building of the new parsonage at Trinity has been signed; the building is to be ready for use June 1st, 1915.

Rev. William James Lockyer will act as chaplain to the Bishop of Nova Scotia during his visit to Newfoundland at Synod Time.

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Women's Work and Social Service

A REMARKABLE story of women's work is told by a Red Cross Surgeon (Miss J. E. Ramsbotham, now Mrs. S. X. Pantcheva) in *Blackwood* for April and May. It is called "Sketched in War Time," and begins with the invitation to the writer to join the Women's Convoy Corps for work under the Bulgarian Red Cross Department in the recent war, and to help in the management of a hospital of fifty beds.

After "two strenuous days and much noble help from friends and relatives" our surgeon was off. Two Turkish houses on either side of a narrow lane in Kirk Kilisse, with twelve rooms, a kitchen, a tiny wash-house and two dark cupboards—this was the hospital; then out of packing cases there came all sorts of things—drugs, kitchen utensils, dressings, tinned meats, general necessities, in "what seemed an endless nightmare procession of bottles, pots and pans, sheets and pillow cases, tins of bully beef, chocolate powder and bottles of chloroform," and so on.

The little hospital was opened on the second day after the surgeons' arrival, and every morning in the November darkness the entrance hall would be filled with applicants. "Six were all we could accommodate at one time in the out-patient room—four could sit on the two store boxes of dressings, two could occupy empty packing cases, while two remaining ones served as leg rests. . . . It was not beautiful, it was far from clean: the black tin stove scorched us one minute and was ashy cold the next; ventilation was carried on by means of an absent window pane," but it served its purpose.

* * *

All the hospitals were overcrowded, and the test of whether a man should be an out or in-patient was, "Can he walk?" Patients would arrive who had been wounded fifteen days before, and some of them had only the street for a home. Nevertheless they were cheery on the whole, and soon we were on very friendly terms. "It was a great surprise to the men to be treated by us; none of them had ever seen a woman doctor, and most had had no idea of the existence of such strange beings, but they soon grew accustomed to it and even seemed to enjoy the distinction."

* * *

No one need fear the description of "horrors"; half humorous and wholly pathetic are some of the allusions and not detailed accounts.

"Haide, Doktorke," a patient would say, "don't use that wicked needle again to-day. You might wait till to-morrow; there isn't *anything* in that wound. I know quite well. . . . What? A piece of bone? Now, *how* did you know it was there?" While a newly come sceptic was heard receiving the information.

"Can she do dressings? You just wait. Oh! to think how they slaughter us, and they women too! Oh, my mother! Here she is coming to me. Now, doktorke, only one foot to-day. You promised it should be only one to-day, haide!" And "when a Bulgarian says 'Haide' in such gentle coaxing accents it is hard indeed to refuse him anything."

* * *

But, oh! the hosts of wounded! Day by day, in hundreds by the train, in dozens and fifties by ox carts, in a never ending stream; at last the hospital of fifty beds contained ninety, and oh, the shifts and expedients to provide for them all. After Christmas there were medical cases—typhoid, pneumonia, rheumatism—then after the armistice was over and the war renewed came the fall of Adrianople and hosts of wounded again.

Yet "the wounds healed in a manner that seemed little short of marvellous, knowing as we did the difficulty of attaining real cleanliness. The Bulgarians are a hardy race, who lead temperate, clean lives and this, combined with the patience and cheerfulness, very usually seen among them, helped them greatly towards recovery."

* * *

The saddest picture of the whole is that of the men frozen in the snowstorms of that March—the sadness of the frozen limbs and the apparent hopelessness of the years stretching out before these youngsters—and this comes home to ourselves, in view of recent shipping disasters on our own coasts. "No wounds I have ever treated were so pathetic as those frozen feet. . . . One day an elderly man and woman appeared, the parents of Ivan, who has just been carried in to have his wounds dressed. . . . The mother stood holding the bandaged hands in hers until the feet were finished, and then she crouched down and took the maimed stumps into her arms, gathering them to her breast as if they were the tiny Ivan who had rested there not twenty years before." It was a comfort to feel that Ivan would be well cared for, but some of the poor fellows had

no one in the wide world to care for them.

* * *

A most gracious and welcome visitor to the hospital was Queen Eleonora, and she was a very practical one too. "Herself a trained nurse, her interest was that of an expert as well as that of the mother of her people. Among other questions she asked whether the lame patients had good crutches. The crutches we actually had were 'lines of sportive wood run wild,' and we blessed Her Majesty for the veritable crutches that arrived the following day."

Parents would often come to the hospital, or sometimes children, looking for son, grandson or "daddy," and there is a humorous description of the difficulty in controlling the food supplies thus brought in. "The poor fellows, many of them well on the way to be healed and longing for home, one had to make the place as little like a hospital barrack as possible; even if they did once or twice suffer for a too recklessly varied menu. But one thing we sternly forbade, namely, roast pork in the middle of the night."

* * *

A charming picture is that of the two hospital orderlies "who were trotting after us all day long, and sleeping outside our doors at night. What could we call them but the 'dogs'?" There was Dontchou, "just like a mastiff, a worthy, solid man. He was a Reservist, and a respected man of means, and in his national costume of wadded waistcoat, quilted in an elegant pattern, red loin-cloth, baggy trousers, and Zouave jacket of fine brown cloth, beautifully ornamented by Madame Dontchou with black braiding, he was positively impressive, as he moved about in his sheepskin sandals, with his broad silver and turquoise chain stretching across his waistcoat, the large seal at the end swaying as he walked. He was a faithful soul and I think he always felt we were in need of protection; certainly he was always ready to rescue us from harm, known

or unknown be the danger. At any unexpected sign he was instantly on the alert, and not once were we roused in the night without his knowledge."

Then there was Kostadin, "who was like a young bob-tailed sheep-dog, always getting into difficulties, but quickly recovering himself, and with a happy smile all across his face delivering the one and only unanswerable excuse for his misdeeds. Wine—Dontchou's temptation—and tobacco were no temptation to him; tradesmen stood no chance, for he would beat down their extravagant demands; even the censor was a mere trifle, but he was as wax—or should we say soap?—in the hands of washerwomen."

Another little habit was an invariable response—"segar, segar," 'at once, at once'—whatever we asked, whether he were going to do it now, to-morrow, or next week. If we had said, 'we want the moon,' I expect he would have said, 'Segar, doktorke,' and have gone outside to pull his hair and consult with Dontchou how it could best be got out of the sky."

* * *

Some pleasant glimpses too are given of the Turkish prisoners. One was "a jewel, never there when not wanted, always there when we called; soft-footed, quiet as a creature of the woods, faithful as a dog, and as responsive to kind words and books." Another was "grim in the belief that his arrival at a Bulgarian hospital would be the prelude to his being stabbed or poisoned." He was found to have "a droll, boyish face" when the fear was removed, and turned out to be a merry young tinker, while it is gratifying to learn that he was so completely converted by the kind treatment he received, that he announced himself as in future a subject of King Ferdinand and a member of the Bulgarian community.

* * *

One more vivid picture. The nurses went to see one of the newest big guns, on the invitation of its

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devout lover, a young officer who was very enthusiastic over its terrible powers of destruction, yet able to realize the other side.

"Ah!" he said, "it is you doctors who see the under side of war. We at the front, we fire our guns and we rejoice to find that our aim is exact, and even when there is an assault and our men fall beside us, what of that? We go on in the excitement of battle. But with you it is different; you who see the same man afterwards and work day after day, perhaps, at some awful wound."

* * *

But the under side is not all darkness and sorrow. There is the joy of "hearing a man speak for the first time after seeing him lie voiceless, and motionless for days, dumb and paralyzed by a bullet"; and there is the pleasure of "seeing a man start for home calling down blessings on the doctors because he is living with two arms, not as he feared with one arm and a stump."



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And again, "Can the doctors not travel home to England through my village? Many turkeys have I and I will give them of the best, and as soon as I get home, surely my wife and all ten children shall come with me and we will go to the church, and there burn each a candle in thanksgiving for my arm."

Yes, there were compensations for the workers on the under side and "the Bulgarian soldiers were very grateful patients. It was the rarest thing for a man to leave when his dressing was finished without a 'good-bye, and thank you, doctor,' and when the time came for the final good-bye, as we saw them off to Bulgaria, how our hands were wrung, kissed too in their gentle, respectful fashion, while the soft Bulgarian voices told all the thanks and gratitude they poured upon us."

"We often had surprises when we learned the private circumstances of our patients, but we soon grew accustomed to finding students, lawyers, doctors, merchants and professors

side by side with shepherds and labourers, and the effect of conscription as we saw it seemed to be to promote friendly feeling between the different classes."

* * *

In spite of the background of war and wounds and suffering and privation, the picture set before us in these articles is one on which we may gladly dwell. There is the group of capable, adventurous, tender-hearted English doctors; there are the Bulgarian soldiers, with their cheerful patience and their gentle courtesy adorning the courage and patriotism which their history has made famous—between 7,000 and 8,000 of them our fellow citizens in Canada too—and there is the suggestion of international friendship and understanding promoted by such intercourse as that here described. "There's a deal of human nature in us all," and not least is it manifested in such scenes as these.

HONOUR BRIGHT.

World Conference on Faith and Order

A Light Day's Mail in the World Conference Office

SOMETIMES fifty or more letters are received in a day by the Secretary of the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order. They come from all over the world, from members of every communion, and are of every character, but the great majority are sympathetic and encouraging. This day is a fair sample, except that the mail happened to be light.

There are three post cards from Lutheran pastors in Germany, asking for literature, one of them that he may publish it in a newspaper he edits. These requests undoubtedly were prompted by an excellent article published in *Die Reformation* a few weeks ago, written by a German clergyman who had heard of the movement. There is a copy of the English Free Church Year Book for 1914, with an admirable address by Rev. J. H. Shakespeare, M.A., on "The Contribution of the Free Churches to Christian Unity," and the following resolution, moved by the President of the Council, the Rev. F. L. Wiseman, B.A., and seconded by the Rev. J. H. Ritson:

"This National Council of Evangelical Free Churches expresses its gratification at the visit of the recent deputation of representatives of the World Conference on Faith and Order. It notes with satisfaction the influences which are at work for

securing a closer approximation between the Churches, especially in view of the great problems awaiting solution at home and on the foreign field.

"It trusts that the proposals recently made for a World Conference, to consider a basis of closer union and co-operation, may be brought to a successful issue."

There is a copy of a Pronouncement on Christian Union and Denominational Efficiency by the Southern Baptist Convention in the U. S. A. in 1914. Next comes a letter from a French Baptist sending the Confession of Faith of the Union Baptist Churches of the French language,

the Northern Baptist Union in France and Belgium. Next, half a dozen copies of *Elet Es Munda*, published at Budapest in February, 1914, with an article explaining the World Conference in a language which the Secretary did not know, but which his assistant found to be Hungarian. Then a long and cordial letter from an English Bishop in South Africa, enclosing a complete list of the autonomous Protestant bodies in South Africa which are within the scope of the conference, with the names and addresses of the secretaries and the number of members each, and telling about the Orthodox Eastern Church members in South Africa. That letter gives information which the Secretary has sought in vain for a year or two. The next is from a Presbyterian minister in South Africa expressing the deepest and most practical sympathy and asking how the Presbyterian Church in South Africa shall comply with the commendation of the World Conference by the Council of the World-Wide Presbyterian Alliance at Aberdeen in 1913. He suggests that we send a deputation to South Africa or a separate commission to bring the project to the notice of all the Christian bodies there.

An English layman, active in the Laymen's Missionary Movement, reports the distribution of our pamphlets, and, best of all, of the prayer cards. He suggests our providing each of the 4,000 secretaries of the Church of England Men's Society with a few pamphlets for distribution, and asking him to join in a carefully arranged plan for presenting the idea of the World Conference to the 130,000 members of the society. Then comes a letter from a Roman Catholic layman in England speaking highly of one of our pamphlets and enclosing a money order to help out on our expenses. This gentleman is anxious to extend the habit of a daily Communion, as the source and sus-

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tenance of spiritual strength, and is getting signatures to a petition to the Pope to abrogate the rule of fasting Communion for those whose work makes a daily fasting Communion impossible. If those who are interested in that will write to the Secretary, Robert H. Gardiner, Gardiner, Maine, U.S.A., they will be put in touch with this gentleman. The Secretary will also send the World Conference pamphlets to those who desire them. An English bookseller sends an order for pamphlets to be sent to Australia. An English lady writes from Germany of the distribution she has made of our pamphlets there and asks for more. A layman in Philadelphia writes expressing thanks for information as to where copies can be had of Rev. Gilbert A. Reid's address, "The Reunion of Christendom as it appears to a Foreign Missionary." A Bishop of the Church of England in India reports that a commission is being appointed by that Church and cordially advises an invitation to the South India United Church, a new union Church formed by Presbyterians, Congregationalists and others. A member of one of the non-Anglican Commissions recently appointed in England acknowledges the receipt of our pamphlets. The father of one of the most prominent non-Anglican ministers in Great Britain says he reads the pamphlets we send his son, but he wants them sent to him also and asks for a dozen of one of them. A Scotchman acknowledges the receipt of literature and promises his influence, and so does an Englishman, and there are a few routine letters and copies of newspapers containing Bulletin No. 5. The Secretary's assistant cut a stencil in Greek of the Lord's Prayer for use in a polyglot collection of prayers for unity.

This is but one day, and that a short one. No one who could read all the thousands of letters received can doubt that Christians of every name and in every part of the world are beginning to desire that unity among them which shall manifest the one Christ to His world, and we are beginning, too, to see that gradually the spirit of controversy is passing away and that there is coming an earnest desire to understand and appreciate each other so that we may stand united to make the kingdoms of the world the kingdoms of the Lord and of His Christ.

June 6th, 1914.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

THE GUILD OF ALL SOULS

Dear Editor:

I am right glad a champion has been found to take up the gauntlet. For after all, I only want to see the truth established on a sure foundation. Mr. P. E. Wright may at once disabuse his mind of any thought that I desire to obscure the issue or substitute prejudice, peradventure, tradition, or rhetoric for solid scripture proof. I regret, however, that he has not given a single scripture quotation to support the practice of praying to or invoking departed spirits. He objects to my calling prayer or invocation "worship." I consider it is worship and I used the expression in that sense.

I must take issue as to the onus or burden of proof. I say the burden of proving an assertion lies on him who makes it, not on him that asserts the negative. Surely this is so obvious that it needs no demonstration. I regard it as an axiom, e.g., "If I say I have \$500 in my pocket, the burden of proof is on me. I can produce the money and that settles it. Who would ask the man that denies it to prove the statement false? What evidence could they adduce beyond turning out all my pockets?"

Now I take my stand on the XXXIX. Articles. Art. VI. provides that whatsoever is not to be found in Holy Scripture or proved thereby is not to be required of any man that it should be believed as an article of Faith—and Art. XXII. . . . Invocation of Saints is a fond thing vainly invented and grounded on no warranty of Scripture, but rather repugnant to the Word of God.

I might rest the case there and leave it to Mr. Wright to attack the Articles of the Church he professes to belong to, but I will repeat, before he can accuse me of being "non credo," he must show in accordance with Art. VI. that his assertion is that which a man "is required to believe as an Article of Faith."

And how does Mr. Wright know our Lord did not denounce the alleged practice of the Jews? In his three years of ministry he said many things not recorded. It was left to the Holy Ghost to bring these things to remembrance. There were many pagan practices that are not specifically denounced. But all right practices are to be found in some shape in the New Testament—where is the Invocation of Saints taught in the Church's book—the New Testament?

It is unreasonable and illogical to expect that every possible innovation should be specifically denounced or forbidden in the New Testament, and because of the absence of such specific negation for anyone to assert it is binding on us as a rule of faith. The contrary is true and Mr. Wright is bound to produce his authority for his contention, and no antiquity short of apostolic times can be accepted as proof.

As to the condition of the departed will your correspondent save space by looking up your back numbers? God made man Body, Soul and Spirit. The risen Christ is perfect Man, Body, Soul and Spirit. Death is mutilation—the severing of Body and Spirit. The body so far from being an incumbrance is man's organ of activity; without the body, the Spirit, although conscious, has no organ of activity, and is therefore helpless and it must wait for the resurrection. Where is it? In Paradise! It is not revealed where that place is.

If it is, please give chapter and verse. The expressions, "Church expectant, Church triumphant," are unscriptural and convey erroneous ideas. The whole Body of the Saints, quick and dead, together form the Church expectant, the expectation is the revelation of the Son of God at the Second Advent. When the Lord comes and we are caught up to meet Him in the air with the raised saints, all then "incumbered" with bodies, it will be the Church triumphant for the ENEMY DEATH will be triumphed over.

Communion of Saints is the condition produced by the life of the Risen Lord imparted (by baptism) to each one of us His Saints (whether in the body or out of the body) flowing through all His members, like sap through a vine or blood through a body, the appointed means whereof are in the living food dispensed in the Holy Eucharist. Those in the body are the only ones that can take the active part of communion of saints, the departed ones passively benefit—we pray for them, not to them, and we do not know either the extent of their consciousness or their limitations. I say there is no scriptural authority for invoking their aid or addressing them. If there is, chapter and verse please. Why! even the parable of the Rich man and Lazarus does not suggest communication of an intelligent kind between the living and departed.

Taking all together I am still constrained to sign myself,

CREDO.

P.S.—In the foregoing I have avoided invective, and ignored the tone of invective in Mr. Wright's letter. We must discuss these things in all love. You know, sir, that I am incapable of polemical bitterness, or picking a quarrel. My charity embraces every baptized person whether he holds the Catholic faith in all its purity or from lack of teaching, erroneous teaching or even blind, wilful unbelief comes short of it. With all her errors I love the Roman branch of the Catholic Church. I would to God she could see the light. Alas, her chief blemish is this same worship of the B.V.M. and other departed spirits with all the evils attendant on the purgatorial system. I am jealous that our purity may not be sullied with this canker.

(Correspondence on this subject is closed for the present.—Editor CHURCH LIFE.)

THE POWER OF ANGLICAN SERVICES

Anglican Presbytery,
Ste-Ursule Falls, P.Q., June 3, 1914.

Editor Church Life:

The following letter may lead a few of our Anglican brethren of the clergy and laity to think less of *Union* and *Unity* which can only be brought about in the Lord's Own Way, and His Own Time, and more about giving the faithful that Spiritual Food for which they are yearning day by day. On April the 20th my dear mother died, and was buried from L'église du Redempteur, Montreal. One Presbyterian lady telephoned me after the funeral was over and said, "My Mr. Ross, I was never at a more beautiful and impressive service. Why does not the Anglican Church always make use of such a nice service. I felt like going up for Communion," and another very low Churchman (may I use the term) making out his last testament says in part: "I — only son of — and — my wife, do wish, that when I am dead, to be buried with —. My service is to be according to the Rites of the Church of England, to which I have belonged all my life. My service is to be taken from the Book of Common Prayer, and it is to be done or conducted according to

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my express wish—thus—On entering the Church, 'I am the resurrection and the life saith the Lord,' etc., etc., followed by Ps. XC, then Hymn 231 from A. & M. "For ever with the Lord," followed by the Communion Service, Epistle and Gospel. After the Creed (if said) a short sermon, followed by Hymn 288, 'A few more years shall roll,' the balance of the Communion Service. Instead of the 'Gloria in Excelsis,' the Celebrant and assistants are to come down to the body, and, standing at the foot, read the second last prayer from the 'Visitation of the Sick,' with benediction from visitation office, followed by Hymn 235, 'Oh, what joy and glory must be.' At the grave, (not in the church) the balance of the Burial office, 'Man that is born of a woman,' etc., etc., I am to be buried at

10 a.m. The above is my express wish, and may the Lord bless you all, and grant me eternal rest through Jesus Christ His Only Son Our Lord and Saviour.—Amen."

The people want something definite, not Roman, not Greek, not Evangelical, not low, not broad, not high, but thoroughly Catholic, (i. e., primitive) and Apostolic, what our Church really is and should be. Nothing unsettles the minds of our faithful people more than to hear some of our clergy propagate something new, something to give them notoriety. Give them the old gospel of our forefathers, in the old way, and then our people will come to Church, and we will draw others unto Him, and He will add daily such as are to be saved—i. e., worthy of salvation. It strikes me that some clergy want to leave very little for the Lord to do.

REGINALD IVAN ROSS.

P.S.—The testator enquires from me "What other clergyman would conduct such a service in the city of Montreal?" Will some Montreal clergy speak through CHURCH LIFE to him.—R. I. R.

BE-LITTLING THE MOTHER CHURCH

To the Editor:

Sir,—Appalling indeed is the ignorance, even among many of the clergy, of Church History; and schismatic is the teaching imparted on this subject in sundry of our so-called theological seminaries. I should wish every member of the Church of England in Canada, to commit to memory the following pregnant words of the late Rev. Stephen Hawker:

"The transit of our Apostolic lineage through Romish times in England, is like the temporary passage of a well-known continental river, through one circumfluent lake; wherein, though the waters intermingle a little as they glide, yet the course of the mighty Rhone is visible throughout in distinct and unbroken existence. So it is with us, who have inherited the genealogy of the Apostles in these lands; *we came from British fountains, we flowed in Saxon channels, we glided through Romish waters*, but we were not, we are not, we will not be of Rome; for we will preserve, God willing, the unconquerable courses of our ancestral stream!"

Yours truly,

OWEN BULKELEY.

Vancouver, June 4, 1914.

REVISION PROPOSALS

The Editor, Church Life:

Dear Sir,—It is a strange commentary on the work of revision, that the revisionists do not seem able to shake themselves free from that awe for the Book of Common Prayer with which it has been the fashion to twit opponents of revision. From this maintenance of the sacrosanct character of Matins, problems of extraordinary difficulty are sure to confront the committee in charge of the revision of the Lectionary. For they will have to keep in mind two divergent purposes in making their selections. The first will be to provide for an orderly course of reading the Psalter and the Old and New Testaments, as is the object aimed at by our present structure of the Choir Offices, and a new purpose in which the fitness of the Lessons as a preparation of Communicants is mainly before them. Would it not be better to construct a wholly fresh office to be said as an Act of Preparation for Holy Communion? That has at least the merit of leaving Matins and Evensong as offices of obligation, resting upon the clergy for their own regular Bible reading. In the course of centuries the object of the choir offices has been lost sight of. The result of the labours of the Revision Committee, as set forth by the Bishop of Kingston, is scarcely more than a patch work. It is proverbially difficult to sit on two stools.

It would seem that the proposal to edit a mutilated version of the "Quicunque

Vult" is *ultra vires*, because it is mainly concerned with doctrine.

Yours truly,

R. B. NEVITT.

Stockport, Cheshire,
Whitsun Monday, 1914.

The Trip to Vancouver

Official Notice Concerning the Arrangements For Those Attending the General Synod and the Triennial Meetings of the Women's Auxiliary.

THE following arrangements have been made with the railways for the journey of the members of the General Synod and the members of the Women's Auxiliary to Vancouver for the meetings next September.

The rate for the return journey will be single fare, plus the usual charges for vise, 75 cents, to be paid when the tickets are purchased. The tickets must be purchased between August 25th and September 3rd, east of Port Arthur, and west of Port Arthur at later dates according to the distance from Vancouver.

Tickets must be purchased from the usual ticket agents, and in every case a certificate must also be asked for, which certificates must be signed by Mrs. Willoughby Cummings before leaving Vancouver in order to secure free transportation on the return journey.

A special C. P. R. train for the delegates to the Synod and the members of the Women's Auxiliary will leave Toronto on August 31st, and stops of some hours will be made in Winnipeg and at Lagan for (Lake Louise). Stop-overs as desired will be allowed on the return journey provided these are within the time limit, the original starting point to be reached not later than October 15th.

There will be both Pullman and tourist cars on this special train, and all applications for berths must be made by members of the Synod to Mr. T. Mortimer, 64 Wellington Street West, Toronto, and by members of the W. A. to Mrs. Willoughby Cummings, 78 Pleasant Boulevard, Toronto. These applications must be accompanied by the money for the berths, and cheques must be marked "payable at par." Applications received until August 10th.

The usual rates will be charged for berths, and information regarding the price may be had from ticket agents. Any who may prefer



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By order,

R. C. DESROCHERS,

Secretary.

Department of Public Works,

Ottawa, June 2, 1914.

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Mr. Emery E. Deitrick, 7124 Idlewild street, E. E., Pittsburg, Pa., writes: "My eyes were very weak, and my vision was so bad that I could recognize people only at short distances. Since using 'Actina' I have discarded my glasses, my headaches are gone, and my vision, I believe, is as good as ever it was."

Mr. J. H. Frankensfield, 522 E. 20th street, Cheyenne, Wyo., writes: "Regarding what the 'Actina' has done for me, I am proud to say I am not wearing my glasses at all. As for my catarh, it is almost gone and I had been troubled with it for more than sixteen years."

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The Soul's Rest

THERE was one who longed for
peace but knew not where to
find it. Vainly he wandered hither
and thither, seeking amongst all the
treasures that a beautiful world had
to offer for something that should
satisfy the restless craving of his
heart. Earthly pleasures attracted
him for a time, but he grew weary—
not in these might a noble soul find
solace.

At last, one day, he came upon a
garden where happy children were
playing in the sunshine. He entered
and watched them, listening to their
joyous laughter. "Ah, surely now,"
he thought, "I have found my heart's
desire." But a voice beside him
whispered, "the children will not
always remain happy; trouble will
come; sin will grip them, age will
creep upon them, they will grow rest-
less; bye and bye they too will set out
in search of peace."

He wandered on again until he
came to the seashore. The water was
calm and the blue sky above was
reflected in its clear depths. The
soft lapping of the waves as they
rippled on the pebbles at his feet cast
a soothing spell over him, and a sense
of restful strength was imparted by
the majestic cadence of the sea as it
broke against the cliffs. Everything
spoke of peace, and to the weary
heart it seemed as if the search were
ended. But again the voice came to
him: "The sea, so calm and still now,
will soon be lashed into fury by the
wind, and this gentle ripple will give
place to a tumultuous roar. Ships
bearing precious human lives will be
torn by the tempest, and to-morrow
the seashore will be covered with
wreckage of some noble vessel.

Hearts that are now full of eager
expectancy will break with anguish
for the loss of their dear ones so
nearly home, and the sorrowful mur-
mur of the sea will be a funeral
dirge."

Once more the wanderer pursued
his way, growing ever more earnest
in his quest. But at length the con-
sciousness that it was his sins that
were the cause of his restlessness
grew within him, and he realized
that he could find no peace until he
knew they were forgiven. Then,
lifting up his eyes, he saw in the dis-
tance a cross set upon a hill, and at
the sight something seemed to tell
him that his search was nearly over.
He drew near and saw that the figure
of a man was hanging on the cross.
Coming closer still he knew that it
was the Saviour of the world bearing
the punishment of his sin. And oh,
the tenderness in that face, and the
yearning look in those eyes as the
Redeemer gazed down at the weary
one beneath. It melted the heart of
the wanderer, and as he looked up at
the Crucified, he believed that
his sins which were many, were for-
given him, and his restless heart at
last found peace. Then, as he knelt
before the cross, a low voice came
to him, "Peace I leave with you, my
peace I give unto you, not as the
world giveth, give I unto you. Let
not your heart be troubled, neither let
it be afraid."

"Thou art the true peace of the
heart; Thou art its only rest; out of
Thee all things are hard and rest-
less; grant us, therefore, above all
things that can be desired to rest in
Thee, and in Thee to have our hearts
at peace."

NO ALUM



"For the soul is never satisfied; the
life is incomplete,
And the symphonies of sorrow find
no cadence calm and sweet;
And the earth lights never lead us
beyond the shadows grim,
And the lone heart never resteth till
it findeth rest in Him."

G. A. H.

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Give us men—I say again,

Give us men!

Give us men!

Strong and stalwart ones;

Men whom highest hope inspires,

Men whom purest honor fires,

Men who trample Self beneath them,

Men who make their country wreath
them

As her noble sons,

Worthy of their sires!

Men who never shame their mothers,

Men who never fail their brothers,

True, however false are others;

Give us Men! I say again—again

Give us men!

Give us men!

Men who, when the tempest gathers,

Grasp the standard of their fathers

In the thickest fight;

Men who strike for home and altar

(Let the crowd cringe and falter),

God defend the right!

True as truth, though lorn and lonely,

Tender, as the brave are only;

Men who tread where saints have
trod,

Men for Country—Home—and God;

Give us Men! I say again—again

Give us such Men!

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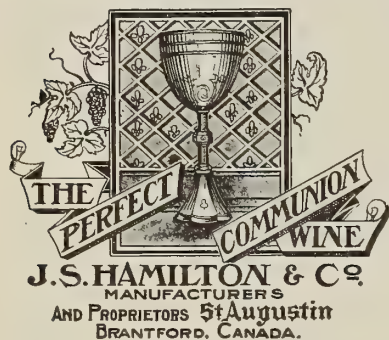
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The Adaptation, Enrichment, and Revision of the Book of Common Prayer

(Continued)

The Form of Solemnization of Matrimony

By THE BISHOP OF KINGSTON

IN the first rubric, after the words "Several Sundays," the words, "in the service of the Communion, after the Creed, or immediately after the Second Lesson of Morning or Evening Prayer" are substituted for the present direction.

To the second rubric is added this further direction. "Nor shall any be married without Banns first asked, save when license is had from authority."

The third rubric remains the same.

The following further directions are added:—

Note that no clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time.

Note also that no clergyman within the jurisdiction of the Church of England in Canada shall knowingly solemnize a marriage within the degrees prohibited by the Table of Kindred and Affinity.

Before solemnizing any marriage the priest shall make inquiry, and satisfy himself that there is no impediment to the same.

The second reason for which matrimony was ordained is changed as follows: Secondly, It was ordained for the halloving of the union betwixt man and woman, and for the protection against sin.

This form is the suggestion of the Irish Revision Committee.

The word "worship" is changed to "honour" in the declaration of the man to the woman.

The following Prayer (adapted, as in the Irish Prayer Book) is substituted for the present prayer asking that the blessing of children may be granted to the persons married:—

This Prayer next following shall be omitted, when the woman is past child-bearing.

O, Merciful Lord, and heavenly Father, by whose gracious blessing mankind is increased; Bestow, we beseech thee, on these thy servants the heritage and gift of children, and grant that they may also live together so long in godly love and honesty, that they may see their children Christianly and virtuously brought up to thy praise and honour; through Jesus Christ our Lord. Amen.

The words "or Exhortation" are inserted in the rubric before the homily "All ye that are married," etc.

THE ORDER FOR THE VISITATION OF THE SICK

The following amended rubric, adapted from the Irish Prayer Book, takes the place of the present rubric.

When any person is sick, notice thereof shall be given to the Minister of the Parish, who shall use the Order that followeth. But, if circumstances so require, nothing in the Order prescribed shall prevent the Minister from edifying and comforting the sick by instruction or prayer, as he shall think meet and convenient, in place of the order here set forth.

The Priest, coming into the sick person's house, shall say:

The following rubric, and textual emendation, which no longer commits the Prayer Book to St. Paul's authorship of the Epistle to the Hebrews, are to be noted.

If the person visited be very sick, then the Curate may omit this portion of the Exhortation which followeth, from Take therefore to everlasting life.

TAKE therefore in good part the chastisement of the Lord: For (as it is written in the twelfth chapter of the Epistle

to the Hebrews) whom the Lord loveth he chasteneth, etc.

Later, in the same Exhortation, "after their own pleasure" is changed to "as seemed good to them."

In the second rubric, after the words "All this I steadfastly believe," the opening words "these words before rehearsed may be said" are changed into "This may be done."

Psalm 130 "Out of the deep" is printed in full as an alternative to Psalm 71.

After the Benediction the following rubric appears, together with a Prayer for a sick child, adapted from *Pastor in Parochia*, and an adapted form of the present prayer for a sick person, with the title, "A Prayer for a sick person," the only alteration being "this thy servant" for "this thy child."

It is fitting that, in the event of recovery, the sick person should not omit to offer public thanksgiving in the Church.

Special Prayers which may be said with the foregoing service, or any part thereof, at the discretion of the minister.

A Prayer for a sick child.

O Lord Jesus Christ, who lovest little children, and thyself didst live as a child upon earth: Have mercy upon this thy child; make him to know and feel that thou art ever near; help him to be meek and gentle, patient and obedient, and lead him to love thee more and more; restore him to health and strength, if it be thy gracious will, that he may live for thee, to the glory of thy holy name, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

And after the prayer for persons troubled in mind or conscience the following additional prayers:—

1. For the Recovery of a Sick Person. (Adapted from the Scottish Prayer Book).
2. For a blessing on the use of means. (Adapted in part from Bishop Jeremy Taylor).
3. A Prayer for Submission to the Will of God. (Adapted from Bishop Cosin).
4. A Thanksgiving for the beginning of a Recovery. (Adapted from the Irish Prayer Book).

A selected list of suitable prayers and passages of Holy Scripture is added.

A Prayer for the recovery of a sick person.
Almighty and immortal God, giver of life and health: We beseech thee to hear our prayers for this thy servant, for whom we implore thy mercy, that by thy blessing upon him and upon those who minister to him of thy healing gifts, he may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. Amen.

A Prayer for a blessing on the use of means.

O Lord Jesu Christ, thou great physician, look with thy gracious favour upon this thy servant; give wisdom and dis-

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cretion to those who minister to him in his sickness; bless all the means used for his recovery; stretch forth thy hand, and if it be thy will, restore him to health and strength, that he may live to praise thee for thy goodness and thy grace, to the glory of thy holy name. Amen.

A Prayer for submission to the will of God.

O God our heavenly Father, in whom we live and move and have our being; Grant to this thy servant grace to desire only thy most holy will; that whether living or dying he may be thine, for his sake who loved us and gave himself for us, Jesus Christ our Lord. Amen.

A thanksgiving for the beginning of a recovery.

Almighty God, who bringest down to the grave and bringest up again; We give thee humble thanks for thy great mercy vouchsafed to this our brother. Blessed be thy Name that thou didst not forsake him in his sickness, but hast sent him seasonable relief. Perfect, we beseech thee, this thy mercy toward him, that being restored to health of body, vigour of mind, and cheerfulness of spirit, he may be enabled to give thanks unto thee in thy House, and have grace to spend the rest of his life in thy faith and fear, through Jesus Christ our Lord. Amen.

Note that the Prayers in this Service may be adapted by the sick person for his own private use.

The following prayers are also suitable for use in the sick room:—the Collect in the Communion of the Sick, and the Collects for the first, second and fourth Sundays in

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The following passages of Holy Scripture will be found suitable for use in the sick room: Psalms 23, 27, 30, 34, 43, 46, 51, 86, 91, 103, 121, 143, 146; Job 33, v. 14 to 31; Prov. 3, v. 11 to 27; Is. 12, 26 to v. 10; 40 to v. 12, and v. 25 to end; 53; 55; Lam. 3, v. 22 to 41; St. Matt. 5 to v. 13; 6, v. 24 to end; 26, v. 36 to 47; St. Luke 12, v. 23 to 41; 23, v. 27 to 50; St. John 10 to v. 19; 14; 20 to v. 19; 20 v. 19 to end; Rom. 5 to v. 12; 8, v. 18 to end; 1 Cor. 13; 2 Cor. 4, v. 13 to 5 v. 2; 5 to v. 10; Eph. 3, v. 13 to end; 6 v. 10 to 21; Phil. 3, v. 7 to 15; Heb. 12 to v. 12; St. James 5, v. 10 to 21; 1 St. John 1 to v. 9; 3 to v. 8; 4 v. 9 to end; Rev. 7, v. 9 to end; 21 to v. 8; 21 v. 22 to v. 8; 21 v. 22 to 22 v. 6.

THE COMMUNION OF THE SICK

The following words were added to the rubric preceding this service:—

"Or the Collect, Epistle and Gospel for the Day, at his discretion."

A new rubric from the Irish Prayer Book is inserted between the present first and second rubrics at the close of the Service.

If the sick person be very weak, and necessity so require, it shall suffice to use for this office, the Confession, Absolution, Prayer of Consecration, Form of Delivery of the Sacrament, Lord's Prayer and Blessing.

The last rubric is re-written and adapted, as proposed by Canterbury Convocation.

When, through fear of infection, none of the Parish or neighbours can be gotten to communicate with the sick person, or when in cases of extreme urgency (after due painstaking) none can be found to communicate with him, then the Minister may alone communicate with him.

(To be Continued)

THEOLOGICAL ASPERITIES

"IT is the misfortune of theological disputes," says a writer in the *Manchester Guardian* "that their asperities often survive their merits."

What the Eusebians and the Athanasians fought about few, save students, could tell to-day, but there are plenty of "profane" writers to remind us that the former called the latter "an unscrupulous set of liars," and accused St. Athanasius of blasphemy. Toplady's controversy with John Wesley is chiefly remembered now by the fact that the author of "Rock of Ages" referred to the founder of Methodism as one whose "Satanic guilt was only equalled by his Satanic shamelessness," and when Wesley, not without reason, declared that he "declined to fight with chimney-sweeps," Toplady "drew off" with a polite reference to his opponent as "an old fox tarred and feathered." In Scotland the laymen, and more especially the laywomen (if the phrase be permissible), are as eager partisans in religious controversy as

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the ecclesiastics. An old lady in the north was once asked by her minister, as she lay on her death-bed, whether she had any hope of salvation. "Ay, I hev that," was her reply; "I ha'e never entered an Established Kirk sin' the Disruption!"

THE YOUNG MODERNISTS

THE following is quoted in the *Southern Cross* by an old teacher:

A school had been taken down to the seaside for a holiday. The curate found a little fellow looking very gloomily at the ocean, as if he missed something. "What is it, little chap?" "Please, sir, where are the thingumies?" "What do you mean?" "Please, sir, it says in the Catechism, 'the sea and all the thingumies' (that in them is)."

This calls to mind a misapprehension which occurred in the case of some young children living in the neighbourhood of the Thames Police Court, whose patient teacher discovered that the petition "lead us not into temptation," was taken to be "lead us not into Thames station"—quite a pardonable misapprehension, as anyone who knows the neighbourhood will admit.

Another young "modernist," asked by his father about what he had been taught in Sunday School, where the well known incident in the book of Daniel has been described, answered thus: "Oh, it was about a hand that came and wrote upon the wall while the king was having dinner. I think, father, they must have managed it like that hand that draws funny pictures on the screen at the picture palace."—*The Treasury*.

He prayeth best who loveth best.—*Coleridge*.

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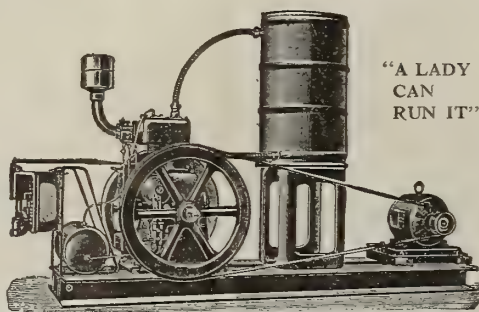
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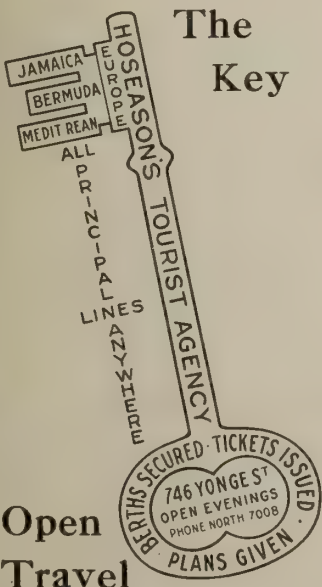


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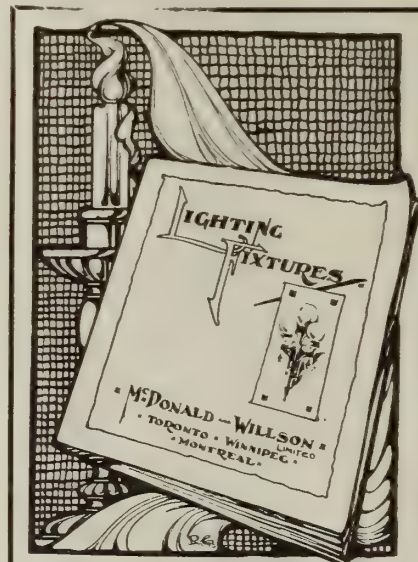
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Church Life.

VOL. VI. No. 26

TORONTO, THURSDAY, JUNE 25, 1914

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The Week

THE enquiry into the loss of the *Empress of Ireland* is being held in Montreal. The Canadian Government have been fortunate in securing the services of Lord

Ferret for Facts Mersey who, it will be remembered, took a leading part in the

enquiry into the loss of the *Titanic*. The enquiries after these heart-breaking accidents do not lessen our sorrow, or restore the lives of the thousands who have been sacrificed, but they are the chief means of finding out what is the particular lesson to be learnt from the occurrence and what steps might have been taken to avoid it. It is only in this way that the highest possible degree of safety at sea can be brought about. The particular lesson learned by the loss of the *Titanic* was "boats for all," and "boats for all" has become a law whose necessity on a sea voyage none can dispute. It is too soon to say what lesson has to be learned from the loss of the *Empress of Ireland*. That will come later. So far the enquiry has produced diametrically opposed statements from the captains of the two ships. Captain Andersen of the *Storstad* denies Captain Kendall's assertion as to the relative positions of the two ships, and the speed at which they were moving. He denies that his men were lax in com-

ing to the rescue of those in the water and he also denies that he backed out of the hole he had made and says his ship was forced out owing to the speed at which the *Empress of Ireland* was steaming. In many other points conflicting evidence has been produced, and the only thing to do is to wait patiently and with an unbiased mind until all the evidence has been heard and sifted. Less than this would be unfair to both captains.

A NOTICEABLE feature in all our Synods is the growing attention which is being paid to Sunday Schools. Their organization, work and methods are given a prominent place. It used not so to be. Time was

when a very scant mention was made of them. Now there are few Synods which do not recognize that the work of the Sunday School is one of the most important to come before them. A large amount of the credit for the bringing about of this change of attitude is no doubt due to the indefatigable work of our Sunday School Commission, whose efforts for an efficient working Sunday School system is meeting with a large amount of success. Problems bristling with all sorts of Sunday School difficulties may be presented to the commission for their consideration and it is rare indeed that one is presented to which a satisfactory solution cannot be found.

A BIG convention of advertisers is being held in Toronto this week. It is claimed there are representatives from all parts of the world in attendance. The

Apotheosis of Advertising slogan of the promoters of this club is honest advertis-

ing. They present no new claim, but one as old as Christianity, nay as old as the hills, that honesty is the best policy, even in advertising. Advertising has become an art, there is no doubt about it. There is also no doubt that it has been much abused, and used to the disadvantage of those whose credibility is not their strong point. Now advertisers are realizing that it "does not pay" (to use advertising language) to deceive the public with regard to the quality or quantity of the article they are selling. Hence

a campaign for honest advertising. Any effort for the furtherance of more upright and dependable standards in business is to be welcomed.

WE remember years ago there was a topical song, the refrain of which was "When Constabulary duty's to be done, a policeman's lot is not a happy one." We imagine the average London "bobby" these days is convinced there is more truth than doggerel in the refrain, as his constabulary duty has so much to do with suffragists and suffragettes. The antics of these frantic seekers of the right to vote long since stamped them as fit subjects for the treatment meted out to naughty children who break their toys and other sundry articles when they cannot get their own way. Their more recent manifestations of irresponsibility in brawling in churches during divine service and in seeking, in some instances accomplishing, the destruction of sacred buildings, convinces one that they are lost to all sense of right and wrong. That much blame attaches to the government in the same way that a parent who neglects his parental duty is to blame for the wrongdoing of his uncorrected child is beyond question and it says much for the Old Countryman's loyalty to law and order, even where it means rank disorder and lawlessness, that the populace have borne as patiently as they have, the disgraceful vandalism of the suffragettes. While there is a natural horror of allowing these wretched women to starve themselves to death, we are of the opinion that the toll of deaths will eventually be a much heavier one directly and indirectly, than if two or three had been permitted to abide by the law; and womanhood would have been spared the degrading record which has been written against it.

Pity the Police

IT is to be regretted that in the province of Ontario at least, an attempt has been made to identify one political party in an especial manner with the championship of temperance, and it is still more deplorable that in some cases, ministers of some religious bodies have allowed them-

A Regrettable Admixture

selves, willingly or unwillingly, to be drawn into the religio political arena, even to the extent of becoming candidates of the political party on the "temperance idea." We do not question that there are, in both parties, men of high purpose who sincerely desire to promote the cause of true temperance, but we certainly have been unable in twenty years' observation to detect the slightest justification for the claim that the so-called "temperance party" has, as a party, accomplished or sought to accomplish anything more for true temperance than the other party. While we suppose unthinking and easily bewildered people may become confused and think that a new issue of moral significance is before them, and so play into the hands of those who are responsible for the temperance appeal *ad captandum*, there are those of both political parties, to whose intelligence and sense of fitness of things this will be abhorrent and induce them to register their abhorrence at the polling booth. If the course that has been adopted did not involve a serious menace to the ideals of political sincerity it would be decidedly humorous to contemplate the position in which the political temperance party has placed itself. Most of its legislative members are members of, and its leaders are directors of a club which sells and receives considerable revenue from selling a large variety of intoxicating beverages to its members. We care not whether it be Conservative or Liberal, or any other political party or individual politicians, who attempt to make political capital out of a moral or religious question, and inferentially or deliberately imply that their opponents have a lower sense of moral responsibility in respect of such questions—for such, there should be one course of treatment: rejection as public representatives by those who have high ideals, political or religious.

WE are surprised to learn that in his charge to his Synod, last week, Bishop Williams, of Huron, in deploring the strife of parties in the Church, stated that it originated in Toronto, "where Church newspapers are conducted in such a strong party spirit." As there are only two Church

An Episcopal Generality

newspapers published in Toronto, of which CHURCH LIFE is one, and the Bishop used the plural, CHURCH LIFE is included in his Lordship's regret and condemnation for "strong party spirit." As a statement made by a Bishop, *ex cathedra*, is a very serious matter, we would respectfully suggest that his Lordship justify his "general" condemnation of "strong party spirit," by evidence of it, so far as CHURCH LIFE is concerned. We would point out that his dictum is at variance with the expressed opinions of many men, including Bishops, Priests and laymen, of different parties, who, while not agreeing always with the "conclusions" of CHURCH LIFE have expressed their appreciation of this journal's independence of parties and sense of fairness in opening its correspondence columns to every school of thought; and his Lordship's dictum is most certainly at variance with the spirit in which CHURCH LIFE is conducted. If loyalty to the Church and to her formularies, to her faith and ordinances be an offence, then is CHURCH LIFE guilty and will continue to be guilty, even though it be episcopally condemned therefor as of "strong party spirit." But in common justice, we should like those who do so condemn, to avoid the sweeping generality and declare the specific evidence on which judgment is based. We readily admit it would have been possible for CHURCH LIFE to have remained silently non-committal when grave issues connected with the doctrines and practices of the Church have arisen, as even some Bishops have done at times, but CHURCH LIFE does not believe in "non-committal" when principles are at stake. It believes "non-committal" is the worst form of disloyalty to the Church. It leads no one anywhere, but leaves those who abide by it in a state of mental nebulosity regarding the Church; chokes research because it offers nothing definite to be challenged or accepted. Definiteness of conviction on either side and loyalty in presenting it are preferable to nebulosity and it is from the latter, not from the former, that unreasoning party spirit draws its force and its bitterness.

STRIVE to be as a little child who, while its mother holds its hand, goes on fearlessly, and is not disturbed because it stumbles and trips in its weakness. So long as God holds you up by the will and determination to serve Him with which He inspires you, go on boldly and do not be frightened at your little checks and falls, so long as you can throw yourself into His arms in trusting love. Go there with an open, joyful heart as often as possible; if not always joyful, at least go with a brave and faithful heart.—*St. Francis de Sales.*

Our Old Country Letter

June 10th, 1914.

AS this is the week of the Trinity Festival may I begin with a few extracts from a really magnificent sermon preached by the Bishop of Oxford in the University Church on Trinity Sunday and called "The Fellowship of the Holy Ghost?" "I cannot trace how it is, by what various causes, that we in our country, in our Church, have reached our present condition of lamentable individualism in religion. But yet the fact cannot be denied. We jostle one against another, with all sorts of beliefs, or shades and colours of belief, and what each one of us believes is the conviction which, as an individual, he has been enabled to form under all the influences which have been at work upon him. . . . I go to the Communion, I believe profoundly in the blessed influence of that service, but it is as an enrichment and consolation and strengthening of my personal life, and it sends me out—for the most part it sends us out, just as separate individuals, doubtful even whether we are quite like the ceremony of drinking out of the common cup. And all this time, lo! what is it that is stirring the world? What is it that is moving men in masses? What is it that seems to be on the way to produce something like a social revolution, and transform all our society? What is it but the spirit of fellowship? What are the words to conjure with among men to-day? Fellowship, membership, brotherhood, sisterhood, the common humanity. Whence came those great ideas? Truly from Christ and from His altar.

"That is their source, but their exercise, their practice—where is that? What are these adult schools, these fellowships? Organizations with a very vague religious basis, but you go to them for what you find there, pulsating with a warmth which reminds you of the best Christian days—the spirit of fellowship. Or even without any name of religion at all—the friendly society, the trades' unions, the workers' educational association? If your heart is chilled, if you feel lonely, go among them and you will be warmed, you will be cheered; you will find there a spirit and enthusiasm of fellowship, and they want to be religious. They know the need of a spiritual basis, if this whole movement of fellowship is to come by its own. Only, the pity of it. They cannot, as they look to the old Church of England, see what encourages them to expect there the realization of that passion of fellowship. . . .

My brethren, we have a great opportunity. Never was there a time when the ideas and phraseology of fellowship were, more truly than to-day, words to conjure with. No one can know anything of what the Christian Church is in its essence, and its religion, who does not recognize that if there is anything which that Church ought to have the power to do, it is to create, to generate, to sanctify that spirit of fellowship. It is the communion in the Holy Ghost."

* * *

The University of Dublin has had some interesting lectures from the Bishop of Ely. He advocated a theory about the third Gospel and the Acts, which seemed new. This was, that St. Luke's Gospel and the "Acts" were issued first as a single treatise, in two parts or consecutive books, the title of the whole being, "The Acts of Jesus and the Apostles." When the canon was arranged the two books of the treatise would have been parted asunder, the second part retaining a fragment of the original title.

* * *

Sunday Schools are of late years receiving with us a much needed renewal of earnest attention. At the request of the Lambeth Conference, in 1908, the Archbishop of Canterbury appointed a committee to report "on the best methods of improving Sunday School instruction and on the right relations between Sunday Schools and the various systems of catechizing in church." In 1911 a preliminary meeting was held; in 1912 the committee of thirty, under the Dean of Westminster as president, got definitely to work. Not till February of the present year was its report presented to the Archbishop. It gives much valuable information and suggests many reforms of present methods. I do not know how the Sunday School system and problems are worked with you, but this report, giving the recommendations of many honoured experts, might repay perusal on "your side" also.

* * *

Among the special meetings which are being organized in connection with our great Church Congress next October at Birmingham, those for men and boys are said to be "likely to leave a deep impression upon the male life of the community." As happened twenty-one years ago, when last the Congress visited Birmingham, the mass meetings for men are receiving much care. There will be two speakers on each of the four nights,

besides the chairman—a Bishop and a layman. The former are, The Archbishop of York, the Bishops of Chelmsford and London, and Bishop Taylor-Smith, chaplain general of the army. The *Guardian* remarks: "These speakers are, in a very true sense, representative of the several appeals which have been made of late years to men." . . . "Dr. Lang (York) stands pre-eminently for that which is embodied in the Church of England Men's Society—the appeal to the fully pledged Churchman to remember the realities of service in the same spirit with which the professions of adherence have been tendered. Dr. Watts-Ditchfield (Chelmsford) is distinguished for the effectiveness of his mission to another circle of men, the less-initiated, the 'men of the streets,' whose attachment to recognized institutions of religion is of less uniform character—the 'ordinary man.'" Bishop Taylor-Smith is "probably unequalled in Great Britain for a forceful appeal to the British sense of manhood to give respect and honour to the human body—an appeal which has passed through the great associations of men muscled in the British Army and elsewhere." Dr. Ingram (London) "will come to Birmingham, as everywhere, in a personality which sends forth a magnetic influence that might well be characterized as 'the glory and the rightness of chivalry, in all her ways' It is he who is charged with the responsible 'last word' in which are to be summed up the several messages to manhood, of the week."

* * *

Liverpool Diocese, too, is arranging a "Christian Manhood Campaign," or a concerted aggressive movement to win the men of Liverpool for religion. Churchmen and Non-conformists are to act simultaneously, each on their own lines, so that the whole manhood of the city may be at the same time subjected to a wave of spiritual influence. There are also to be combined public gatherings, at one of which the Archbishop of York is announced to speak on "Purity." The movement is timed for next November. But the way must be prepared from now. . . . It is not a bad thing that a big 'Mothers' Union' meeting at the end of October, will precede this campaign. A stir among the women in the homes will excellently prepare for the attempt upon the men."

THE truest lives are those that are cut rose-diamond-fashion, with many facets answering to the many-planned aspects of the world about them.—*Oliver Wendell Holmes.*

HOME MISSIONS

WE have no apology to offer for recurring to the serious question of shortage of men for the ministry in the country parishes or missions of most Canadian dioceses. The matter is one that must be brought home to the conscience of the Churchmen and Churchwomen of Canada in season and out of season until the danger be removed. A few weeks ago a dignitary of the Church in one of our most influential dioceses and who is not only a dignitary, but a statesman with a big vision and in close touch for nearly a quarter of a century with all that affected the life of the Church, for half that time being head of a Church College and University, paid tribute to the great work that had been done and was still being done for the Church in Canada by men from England, Ireland and Scotland, but at the same time stated his firm conviction that only a native clergy, in which he included those who by years of residence were in touch with Canadian life and thought, could meet the needs of the Church in Canada. He deplored the evidenced lack of responsibility among Canadian Church-people in this respect. We have not the slightest intention of introducing state politics into the question, but we do detect two parallel situations in the position of the Church, and that of the nation in Canada. As a people we claim all the freedom and independence of a nation within the Empire, and yet have hitherto not contributed two cents in the dollar to the defence of the Empire which ensures us our independence and freedom. As a church we claim all the freedom and independence of a National Church in communion with the Mother Church, and yet in spite of this and in spite of the fact that there is not any drain upon our resources in men or money to defend our national existence in maintaining either navy or regular army, we have to depend upon the Mother Church in the Motherland to a not inconsiderable extent to man our ministry, not only in the missionary dioceses in the west, but in the older and populous dioceses of Ontario. At Synods, at missionary meetings, and on other occasions we are wont to become enthusiastically gratified at the evidence presented of the work of the Canadian Church in the Foreign Field. We can earnestly thank God for what the Canadian Church has been able to attempt in the foreign field, but were the attempt ten times greater and the accomplishment likewise, it would not be compensation for or justification of the deserted home field. With all for which we have to be thankful in the matter of outreaching effort by the Church in Canada, there is, in our partially manned ministry in the older dioceses and in our considerable dependence for that upon the Church in the Motherland, that which indicates a deadness of conscience, deadness of sense of responsibility; a deadness of Canadian Church conscience and Canadian Church sense of responsibility to Canada. It is not so much to the point whether the deadness is in a section of the clergy or in a section of the laity as that there is a deadness somewhere in the entity and until that which is dead be quickened the power of the whole is impaired. It is possible that much of what we are considering as a deadened conscience in respect of manning the diocesan missions is merely uninformed conscience. It is true that statistics and exhortation in abundance are offered yearly for conscientious consumption, but statistics do not appeal to the imagination of the ordinary man; and the imagination is a big factor in quickening conscience. The quickened "foreign missions conscience," owes very much to the concentrated effort that was made and is being continuously made to focus attention and imagination on the conditions in these fields, to familiarize the minds and imaginations of Church people at large with those conditions by means of literature bearing thereon, by sermons and addresses from those who have lived

among those conditions, by lantern lectures illustrating for the eye those conditions; it is a sort of second hand personal knowledge that is acquired, which begets further personal interest and adds intensity to prayer and other effort in relation to those conditions. A similar knowledge, similarly acquired, of the conditions of life in our own missionary districts would beget similar results and the call from the home or diocesan mission field and to prayer and effort on behalf thereof, would be as clearly heard and understood as that from the foreign field.

Book Reviews

The Spiritual Philosophy as Affording a Key to the Solution of Some of the Problems of Evolution.—

A sequel to "Some Thoughts on God." By Rev. J. Gurnhill, B.A., Emmanuel College, Cambridge, Moral Science prizeman, author of "A Companion to the Psalter," etc.; at \$2.25 net. Longmans, Green & Co., London, New York, Bombay, Calcutta.

That the only philosophy which can integrate and harmonize the varied objects of our experience in one consistent whole *must be of the spiritual order*, is the keynote of the thesis embodied in "The Spiritual Philosophy." To clarify the nebulous in respect of evolution is the second purpose of the writer, and this he claims, and he goes far in substantiating his claims, that spiritual philosophy as he presents it alone can do. Exception is taken to Dr. McDougall's definition of psychology as "the positive science of the behaviour of living things," preference being given to "the science engaged in the investigation of the laws which govern the growth and development of the psychè in all vital organisms whether animals or man." There are some excellent paragraphs in the introductory remarks on the meaning we have come to attach to the term "psychè (from Greek, to breathe or blow); it is this common possession which binds together all the products of vital evolution, and unites even the intellectual soul of man with the lowest forms of conscious life." Diagrams: (1) of "mental evolution in animals" (an abstract from Professor Romane's), and (2) "illustrating the process of psychic evolution in man" are striking and helpful features in a volume, every chapter of which is rich in the fruit of deep and reverent research in the writer's endeavour to follow the course of psychic evolution in man through its successive stages of religious, moral and spiritual consciousness. "Science, religion and philosophy are three very real factors in human thought and human progress, not one of which we can afford to ignore. Science is not a

philosophy, neither is religion, yet a philosophy we must have of some kind, for the role of philosophy is like that of the weaver—to gather up the scattered and tangled threads of our experience, and patiently weave them into the beautiful garment of Truth"; and we would add to the foregoing extract from "The Spiritual Philosophy" that no clergyman can afford to ignore the author's presentation of a key to the solution of some of the problems of evolution and that his latest work should have a place on the bookshelves of every student.

The Training of the Twig (Religious education of children). By the Rev. C. L. Drawbridge, M.A., author of "Religious Education," etc. 6d., paper; 1s., cloth. Longmans, Green and Co., London, New York, Bombay and Calcutta.

We are not surprised to hear from the publishers' advertisement that the editions of this little volume have reached the fortieth thousand. To Sunday School teachers and to teachers in our common schools it should prove of great value, for it presents in a most comprehensive and logical manner the case for "education" of the child. An exceedingly apt chapter is one headed "the rate at which a whole class can be taught is no greater than the pace at which its slowest member can learn."

Elementary Bible Studies, being some notes on the historical books of the Old Testament. By A. du T. Pownall, M.A., Assistant Secretary Colonial and Continental Church Society. 6d., paper; 1s., cloth. Longmans, Green & Co.

The class for which these notes were originally prepared, those "whose Bible knowledge is limited and unsystematic," being extremely large, and the "notes" well fulfilling the object of the writer to help the student to know the contents of the Bible, "Elementary Bible Studies" should find a welcome in every home and will evoke not a little gratitude for the writer from teachers and divinity students.

The Old Testament in the Making in the Light of Modern Research

(Continued)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

II.—Some Contents of the Lost Library

III

THE LIVES OF THE PATRIARCHS

IN this way must have been transmitted the story of the Patriarchs. The first written record we have is in the "Northern and Southern Bibles" (Elohists and Jahvists), about the ninth or tenth century, B.C. There is no reason to doubt that they got it from earlier sources, oral or written, in the same way as they tell us they got the rest of their history, and these sources in turn must have gone back to still earlier times. These Northern and Southern versions of the story vary somewhat from each other much as the Four Gospels do, or as any other story might be expected to do when transmitted through different channels. But in the main they corroborate each other. All this points to a real story of real people come down through the separate traditions of the North and South.

2. It is difficult to understand its oral transmission through so long an interval. Probably there were written records. Writing was well known even in Abraham's day. But, it is only fair to say, we have no hint of such, and we notice that while these "bibles" tell repeatedly of written authorities for certain parts of their Mosaic history (Exod. xxvii. 14, xxiv. 4, 7; Num. xxxiii. 2, xxi. 14; Deut. xxxi. 9; Josh. x 13), no such authorities are quoted for the Genesis narrative. If there were none then it must have come by oral tradition through the age of song and story in Israel's early life. It must be so unless they were all pure invention. And even judging the Bible by the rules of ordinary secular history, that is a solution which no serious scholar would accept for a moment. For it would raise far greater difficulties than that of the oral transmission. Surely it would be a stretch of credulity to believe that a history which has so grown into the life and literature of Israel has no reality behind it, merely because it is difficult to explain how it came down. Why the whole history of Israel would have to be rewritten from the beginning if we had to leave out the patriarchs. All over it in every age in song and story and history and prophecy are the traces of them. Everywhere it is assumed that Jehovah their God is the God of their fathers, the God of Abraham and Isaac and Jacob. How could this be accounted

for unless it were true? Why should the early prophets and writers of Scripture speak of Abraham, Isaac, and Jacob as so conspicuous in past history? Why should Israel carry back its history at all behind Moses their Founder if that history were not already existing? And if one should suppose that they invented it, why should any proud people invent such a discreditable story telling of their degrading origin as slaves—telling of their holy ancestor Abraham lying shamefully and repeatedly about his wife; of Israel whose name they bore, cheating his old blind father; of Judah, the head of a great tribe, sinning with Tamar the Canaanitess; of Reuben, committing incest with his father's concubine. Nations usually do not invent stories such as these about their past. And how did Moses come to the slaves of Egypt, assuming their knowledge of such past history? The mission of Moses is hardly intelligible except there was some previous religious preparation. The whole Exodus history declares that he did not proclaim any unknown God or any new religion. The story enshrined in the national memory makes it all simple and intelligible, "The God of your fathers hath sent me to you, the God of Abraham and Isaac and Jacob."

3. It has been suggested that the Patriarchal story may be perhaps a history of personified tribes, a sort of parable story, Abraham, Isaac, and Jacob being the names of clans, marriage signifying the union of clans, death the extinction of a clan, etc. Such legends have appeared in the traditions of other nations. But there seems no basis for such a theory beyond the bare fact that Israel is often called by the name of its great ancestor. No one ever heard of a tribe or people called Abraham or Isaac, while the names are common in ancient days as personal names. Possibly the tribal histories affected the stories in their transmission, but they are certainly no mere stories of personified tribes. Let any one try to read the story in Genesis, as a historical parable, and see how hopeless is the attempt. Then read it as a simple tale of real flesh and blood men, following their ordinary avocations, working and travelling and loving and suffering and sinning and struggling in their poor way after God and Right—and

it must be evident that the narrators were depicting ordinary life and that the first written histories were recording traditions enshrined in the national consciousness generation after generation.

4. Perhaps we are exaggerating the difficulty of such long oral transmission in days when nearly all history had to be transmitted orally and memory in consequence was more highly tenacious especially in the case of great national events or great national celebrities. I have just met with a striking instance of a special occurrence connected with Yale College over a space of 172 years. It happened when the first was a boy of eight years of age, and when he was an old man the other as a young student heard him tell it in public. There are many instances recorded where a succession of four or five men have carried on a tradition for centuries.

Assuming the story of the Patriarchs to be substantially true, these ancestors of the race were very conspicuous men in the eyes of their descendants. The lives of Abraham, Isaac and Jacob would be well known to Joseph and his brethren. A race of men in Egyptian slavery would be likely to cherish the stories of the past, especially if they contained promises of good days to come. The great crises of the Exodus suggesting a fulfilment of such hopes might well deepen and intensify the memory of the old traditions. If, as many scholars believe, part of the Hebrew race never went to Egypt, but remained still in Canaan, these traditions might also be preserved in the chief centres of the Patriarchs' lives in that land.

We can only conjecture. There

are difficulties about these far-reaching traditions, but there can be no serious question that they had substantial facts behind them. Therefore we unhesitatingly place them in that long lost lore which existed for many centuries before the Bible.

5. We must freely recognize that after many centuries of oral transmission we cannot feel confident of accuracy in details. Bards and story tellers were likely in some degree to idealize their heroes. Stories might grow and be altered in transmission. Probably confusion would sometimes arise, as in cases where a similar story is told of Abraham and of Isaac (cf. Gen. xii. and xxvi.). Let all this be granted to the full. But this does not affect the substantial truth of the story or bid us doubt that we are dealing with traditions of real men and women current in some form from very early days.

Let imagination conjure up those early days and the primitive child race which thus learned its religion. What conjectures and emotions it sets stirring in one's mind! Was the Providence of God protecting these old legends? Did the slaves in Egypt tell them to each other? Was this the religious knowledge which made Joseph such a hero? Did Moses' mother teach it to her boy when she nursed him in the palace of Pharaoh's daughter? How otherwise did Moses begin to learn about Jehovah? Was this part of the thought in the inspired writer's mind when he tells that "God who spake to the fathers in many times and in many manners hath in these last days spoken unto us by His Son"?

(To be continued.)

Synod of Ottawa

(By Our Special Correspondent.)

THE twentieth session of the Synod of the Diocese of Ottawa was opened on Monday evening by a service in Christ Church Cathedral at 8 o'clock. Rev. I. M. Snowdon, M.A., Rector of St. George's Church, being the preacher. During the service the Archbishop of Ottawa unveiled a large brass tablet which had been erected by the Cathedral congregation in memory of the late Mrs. George Greene, the zealous, devoted and much loved Diocesan President of the Women's Auxiliary. At the first session of the Synod on Tuesday morning a large number of clerical and lay delegates were present and the Synod officers were re-elected. The reports pre-

sented shewed that the diocesan funds are in an unprecedented good condition and substantial increase was made to the stipends of several of the country clergy. Miss Maud Higham, of St. Christopher's College, London, England, who, for the past three months has been giving instructions to the Anglican Sunday School teachers in the city, gave an address on Sunday School work and conducted a model class.

A subsequent resolution of the Synod expressed a desire to retain the efficient services of Miss Higham with a view to extending to the country parishes the benefits of the improved methods inculcated by her.

Mr. R. W. Allin, Assistant Secre-

tary of M. S. C. C., also gave a fervid and intensely interesting address on the missionary operations of the Church.

The Committee on Revision of Canons reported progress and a new canon to provide for the making of reciprocal agreements with other dioceses with respect to superannuation funds and with widows' and orphans' funds was carried unanimously.

The elections to Executive Committee, General Synod and Provincial Synod were as follows:—

Executive Committee — Clerical: Revs. A. W. McKay, R. B. Waterman, Canon Kittson, I. M. Snowdon, E. A. Anderson, T. J. Stiles, G. L. Anderson, Canon Elliott, A. H. Whalley, C. O. Carson. Lay: C. McNab, F. H. Gisborne, A. A. Weagant, F. A. Heney, W. H. Rowley, G. A. Stiles, F. Hayter, I. M. Courtney, Col. J. Balderson, C. Morse.

General Synod—Clerical: Revs. R. B. Waterman, Canon Kittson, E. A. Anderson, A. W. McKay, I. M. Snowdon, T. J. Stiles. Lay: I. F. Orde, F. H. Gisborne, A. A. Weagant, Chancellor Lewis, G. A. Stiles, F. A. Heney.

Provincial Synod—Clergy: Revs. R. B. Waterman, Canon Kittson, E. A. Anderson, A. W. McKay, A. H. Whalley, T. J. Stiles, I. M. Snowdon, G. S. Anderson, Lenox I. Smith, Canon Elliott, C. Saddington, W. Netten. Lay: I. F. Orde, Col. C. A. Eliot, G. A. Stiles, F. A. Heney, F. H. Gisborne, A. A. Weagant, C. McNab, W. H. Rowley, I. Bishop, I. M. Courtney, F. Hayter, Dr. King.

The Archbishop announced that he had appointed Rev. W. A. Read, Rector of St. Luke's Church, Ottawa, a Canon of Christ Church Cathedral.

Rev. W. H. Stiles, the recently appointed Clerical Secretary, is doing good work for the Church in canvassing the country parishes for the introduction of the duplex envelope system. Many parishes thus canvassed have considerably increased clerical stipends and missionary contributions.

Rev. R. I. Torrens, Incumbent of Stafford, was appointed Rural Dean of Pembroke, and Rev. C. Saddington, Rector of Almonte, Rural Dean of Lanark.

Rev. Canon Kittson and Rev. I. M. Snowdon were re-elected as clerical representatives of the Synod on the Board of Management of the M.S.C.C.

Mr. Snowdon presented an exhaustive and encouraging report of the Missionary Committee, dealing with the work of boards of management at Saskatoon and Toronto.

The Synod was prorogued on Wednesday evening with the sad con-

sciousness that it was the last annual Synod to be presided over by the Venerable Archbishop, who will have the happiness in his retirement of knowing that he hands over to his successor a diocese strong in its fidelity to Church principles and with its funds bearing a remarkably improved condition over that which they presented eighteen years ago, when

Ottawa welcomed its Diocesan who has failed in no trust, who has won the deep affection of the flock over which he has been chief pastor and whose name will go down in Canadian Church history as a Prelate who interpreted and exemplified by his noble life and action all that is involved in the term, "A Father in God."

The Synod of New Westminster

(By Our Special Correspondents)

THE Synod of the diocese of New Westminster convened in St. Paul's Church, Vancouver, on Wednesday, 10th June, opening with two celebrations of the Holy Communion that morning. The sermon to the Synod was preached in the evening by the Rev. H. G. King, the new rector of the parish.

The Bishop's charge dealt, among other things, with the difficulty of keeping up with the necessary development work in diocesan missions, owing to the present halt in material prosperity. The B. C. Church Aid Association has recently intimated that the temporary aid given to stipends during the past three years, amounting to nearly \$20,000, can no longer be furnished, because they are organized for other purposes. No help is now received from the M. S. C. C., while the assessment steadily increases. In all, some \$12,000 extra will have to be found next year, if the present standard of work is to be maintained.

This question was dealt with later by the Synod, when it was decided to appoint a financial secretary, who is to have mission funds as his special care. In the meantime, delegations are to visit all parishes in an endeavor to raise money with which to pay stipends coming due six months hence. Next year, a mission board will be constituted by canon, which is to be drafted in the meantime.

Another matter mentioned in the charge was that of a Bishop for the Kootenay. All the difficulties standing in the way have been removed, and at its forthcoming session, the synod of that diocese will be called upon to elect their first Bishop, who, in all probability, will be consecrated when the General Synod meets in Vancouver next September.

Mention might also be made here of the fact that the synod took the final steps preparatory to the submission of a bill in the legislature of B.C., to give effect to the arrangements for a Bishop for the Cariboo.

Reference was also made to the coming from Japan of the Rev. F. W. Kennedy, who will take charge of work among the Japanese, and to the ordination on Trinity Sunday, for work among his countrymen, of the Rev. Geo. Lim Yuen, the Chinese catechist.

The agenda paper contained a

number of notices which were sure to provoke debate. Chief among these seemed to be a notice of motion standing in the names of the Revs. Owen Bulkeley and Rural Dean Bartlett, the intention of which was to initiate a movement for the merging of St. Mark's and Latimer Halls into one college. Apparently it was supposed in some quarters that their intention was to eliminate Latimer, since various delegates came prepared to oppose such a move, and in the gallery two spectators were heard to say that this was to be "a debate on the High and Low Church."

However, both gentlemen soon made it clear that if it was elimination which they were proposing, it was elimination of both halls, and in consequence, their opponents from the supporters of both halls, found themselves in the position of arguing for a divided Church. In moving the resolution, Mr. Bulkeley took the historical line, as having been in B. C. with the first Bishop, Dr. Hills. His speech was somewhat marred by the interruptions of what seemed to be an organized claque in one corner of the hall. Not that he was at all disconcerted, but the continuity was broken again and again. Mr. Bartlett, in seconding the motion, made not only the speech of his life, but one of the very best heard in Synod in years. He pleaded for peace, for efficiency, for union, that the work of a common Lord might be the better advanced, mentioning his own college, St. John's, Winnipeg, as one where men of widely differing views worked and played, lived and studied together to the general advantage of all.

Probably the best speech purporting to be made against the resolution was that of Mr. Creery, the diocesan treasurer. Most of it had evidently been prepared under the common misapprehension as to the meaning of the motion, for his line of argument and conclusion followed much the same line as did that of Mr. Bartlett, being a plea for unity and peace. Why there should not be unity and peace with but one college did not appear.

The one strongest argument against the motion was presented by Principal Seager, who took the ground that to pass it would be to break faith with the other dioceses in the province, though he began

with a personal plea that he had abandoned other work, and successful work, to give his life to education. For months his name has been mentioned in connection with other duties, and if any of the rumours prove to be true, it will be interesting to watch whether education wins.

Ultimately the motion was negatived by a vote of 113 to 29. This is worthy of note, since many of the majority would seem to have put themselves out of court concerning "Church Unity." It will surely be time enough to talk of that, and of lectures in common with the colleges of other communions after we have ourselves agreed upon unity and common lectures for the students of the Church of England itself.

The synod did find a way to peace in one matter at least. For the last time, let us hope, the "See House" question came up. By the terms of the settlement, and the consequent judgment by consent handed down by the courts, the Bishop entered into a covenant that he would endeavour to have a canon passed by the synod, which should secure to the Cathedral Church that rank in the future, though, as he had said, he could not bind the synod to pass it. The canon submitted by the chancellor was not acceptable to the representatives of the New Westminster parish and they offered the following, which was accepted by the Synod, and passed without a dissenting voice:

Whereas the parish of the Holy Trinity, New Westminster, has abandoned its claim and right to restrain the Lord Bishop of the diocese from removing his see from the city of New Westminster.

The parish church of the Holy Trinity, New Westminster, shall retain by courtesy, the title of cathedral in perpetuity, although it may cease to be the cathedral church of the diocese.

This is very far reaching. It establishes the claim made by Holy Trinity that it has been the cathedral, which could not be denied; that it is now the cathedral; and that it is to retain that rank for all time, even though the Bishop's chair should be removed.

The whole diocese is devoutly glad that the wretched business is finally dead and buried through the putting into effect of the settlement. The Bishop has had a canon introduced as he promised; the synod has exercised the right which he reserved to it of rejecting that canon, but has unanimously passed another, which, as it was a party to the suit, it was morally, if not legally, bound to do. This canon is satisfactory to the synod, and to the mother Church of the mainland, which has in time past and present, as old timers tell, made such enormous sacrifices for the Church in B.C.

The feature of the elections of committees and representations was the almost total disappearance of

the names of delegates, who represent parishes in the Fraser Valley and the upper country, while the names of men from New Westminster and the Vancouvers appear again and again. Hereunder are the results:

Executive (clergy): G. C. d'Easum, H. Edwardes, M. H. Jackson and C. C. Owen; (laity), J. H. MacGill, J. R. Payne, J. F. Seymour, F. J. Burd, H. J. Cambie.

Bishop's nominee—Rev. J. H. Hooper and I. C. Lucas.

The vote for Messrs. Burd and

Cambie was a tie, and at the evening session was referred to the executive committee.

Delegates to General Synod—(clergy), E. R. Bartlett, H. Beacham, G. C. d'Easum, Archdeacon Heathcote, C. C. Owen and C. A. Seager; (substitutes), H. Edwardes, H. C. Hooper, G. H. Wilson; (laity) F. J. Burd, A. McCreery, A. J. B. Mellish, H. Newmarch, J. R. Payne, J. R. Seymour; (substitutes), G. H. Cowan, C. F. Sprott, Dunbar Taylor.

The Synod of Algoma

(By Our Special Correspondent.)

A LARGE number of the clergy and laity of the Anglican Church in the Diocese of Algoma were present at the See City of Sault Ste. Marie, for the purpose of attending the Synod of the Diocese and the Diocesan Conference of the Women's Auxiliary, which met at the same time.

The proceedings of the Synod opened at 10 o'clock on Wednesday morning with a celebration of the Holy Communion. A long procession of white-robed clergy marched from the Parish Hall to the Pro-Cathedral, where the service was held. It was attended by the clerical and lay members of the Synod and delegates and members of the Women's Auxiliary. The preacher was the Right Rev. the Lord Bishop of Niagara. Taking as his text, Acts I, 8, "And ye shall be witnesses unto Me in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." The Bishop dealt in an eloquent and forceful manner with the duty of the Church towards the parish, the diocese, and the home and foreign mission fields respectively.

After service the Synod met in the Hall, when the usual preliminaries of organization were completed.

After luncheon, generously provided by the Women's Auxiliary, the Synod re-assembled, the ladies being present during the reading of the Bishop's charge. After a comprehensive survey of the state of the Church in the Diocese, and an account of his episcopal acts since the last Synod, three years ago (in the performance of which he had travelled some 30,000 miles), the Bishop devoted himself to the consideration of some of the burning questions of the day. In speaking of unity, the Bishop pointed out that too great a price would be paid if, in order to hasten the desired end, the Apostolic tradition in such matters as Episcopacy and Confirmation were sacrificed.

A pleasant episode immediately followed the reading of the charge. A message of greeting from the English Algoma Association (a society formed in the old land for the purpose of aiding the work of the Church in Algoma), had been brought over by Miss E. Eda Green, the Central Secretary, and this was read by the Secretary of the Synod. This was followed by the presentation of an illuminated address from the Synod to Miss Green, and through her to the members of the English Association, accompanied by a gift to her of a fine bear skin rug.

In the evening a largely attended missionary meeting was held, the Bishop of Algoma presiding. Addresses were given by Rev. P. Bull of Nepigon, and Rev. H. A. Sims, now of New Liskeard. Mr. Bull spoke of the importance of caring for the spiritual needs of both the Indians and the white settlers who were flocking into the district. Mr. Sims gave an account of the work among the Sheshigwaning Indians on the Manitoulin Island, and of their

self-sacrificing efforts to build their Church this summer. So great is their enthusiasm in this work that it is with difficulty they are prevented from neglecting the work on which they depend for their livelihood.

The Bishop of Niagara spoke briefly, urging the vital importance of Diocesan mission work, bringing out the acuteness of the city problem because of the great number of immigrants constantly arriving, thousands of whom have not been reached by the Church. The only way to meet this condition is to bring back the spirit of the Apostolic age, when each individual Christian realized his responsibility for the spread of the knowledge of Christ.

Among the visitors present on Thursday, were the Right Rev. the Lord Bishop of Niagara, and the Rev. G. Bird, M.A., a member of the Board of Missions of the Diocese of York. The former responded briefly to a vote of thanks of the Synod for his presence, his sermon and missionary address. Mr. Bird congratulated the Synod on the efficiency of the machinery of the Church in Algoma, on the keen enthusiasm everywhere displayed, but above all on "its splendid Bishop, whose superior is not to be found in the British Isles."

The afternoon session was chiefly occupied with the business of elections.

Rev. R. A. Hiltz, Secretary of the Sunday School Commission of the Church of England in Canada, addressed the Synod outlining the work and plans of the Commission. In order that the business of the Synod might be completed on Friday, an evening session was held.

The last day of Synod was so busy that an evening session was held.

The editor of the *Algoma Missionary News* presented his report. The Rev. Canon Piercy's work, especially as Clerical Secretary of the Synod and as Secretary of the Executive Committee, was warmly appreciated by all.

A canon was made active enabling Reciprocity between Algoma Diocese and certain others in Beneficiary Funds.

A canon on Indian Homes was constructed without however affecting the position of the present Principal, Rev. B. P. Fuller.

Rev. C. W. Balfour's canon on Deaconesses was passed. This provides for the admission of women as Sisters or Deaconesses for a term office or for life. The way is clear for forming communities, thus opening up a noble avenue for women workers.

An increase in the minimum of stipends of Missionaries though not considered equivalent to the rise in cost of living, but a step forward, was made the rule, thanks to the Rev. Canon Piercy's motion.

Mention may be made of the motion made by the Rev. R. C. Bartels:

"That in view of the proposed remodelling of the Public and High

School Systems of the Province of Ontario by the Department of Education, this Synod desires to place itself on record with the Committees on Religious Instruction of the Provincial Synod and other bodies, as to the urgency of providing some portion of each school day session to the teaching of Bible History only, on which religious instruction is based by (a) authorized text books or primers and charts of Old and New Testament History, and (b) Memorizing selected passages of Holy Scripture.

"But that this Synod believes the only solution lies in the teaching of the parent's religion during school hours."

Among the votes of thanks passed, was one of thanks to our distinguished visitor, the Bishop of Niagara, who at no slight inconvenience to himself came and preached and gave a missionary address as well as his presence.

The Synod began each day with a Celebration of the Holy Communion.

THE BISHOP'S CHARGE.

With difficulty the Bishop's charge has been condensed. It deals so thoroughly and in such scholarly and spiritual manner with vital questions that to curtail is presumptuous.

FINANCES.

In speaking of the finances of the Diocese the Bishop rejoiced that the Sustentation Fund and the Superannuation Fund were beginning to show a real increase. The former is to aid the poorer missions and the latter is to provide for the aged clergy.

There can be little doubt that the lack of a Superannuation Fund has been a great detriment to the Diocese. Fear of poverty in old age must have kept many men from entering and from remaining in the Diocese. Yet the increase in this fund has been mainly due to the effort of the English Algoma Association, a matter for reflection. It is to be regretted that the Diocesan Mission Fund is not in an equally satisfactory condition. With regard to current finances it is a matter for congratulation that the Diocese is free from debt, although in some cases individual parishes are carrying heavy burdens. The Bishop warned the Synod that any undue burdens on the parishes must inevitably postpone the day of independence for the whole Diocese. This, the Bishop's dearest wish, would be brought nearer realization if the wealthy and prosperous centres would consent to bear a larger share of the responsibility.

THE NEED FOR MEN.

The Bishop prefaced an appeal for men by pointing out the discrepancy between the number of Anglicans shown by the last census returns and the number known to the clergy, smaller by thousands. This shows that there are scattered through the country large numbers of people who should be ministered to who have not yet been reached. He pleaded for men, but only those willing to work in any places, at any cost to themselves for the honour of Christ and the spread of His Church.

With regard to the training of men, the Bishop considered that the vastness of the country, the expense of traveling, and the variety of work, justified the consideration of a Diocesan Hall or Hostel, which, without rivalling existing institutions would prepare men for the regular college course and would give men who find the latter quite impossible, some systematic training for their work.

In this connection the Bishop urged that the influence of the clergy be used to draw candidates for the ministry from the Sunday School, not indiscriminately, but by endeavouring to produce in the children a consciousness of God's voice calling men to His work.

PRAYER BOOK REVISION.

The Bishop spoke of the work of the Prayer Book Revision Committee now completed and ready for submission to the General Synod. In his opinion the work of the committee has resulted in a greatly enriched Prayer Book: the revision on the whole having been carried out on thoroughly conservative lines.

BUILDING SITES.

The Bishop urged the securing of favourable sites in important centres with a view to further expansion before prices become prohibitive.

SOCIAL QUESTIONS.

The Bishop pointed out that "Our Lord's primary method of working was intensely individual. He attacked no institutions. He advocated no drastic political or social reforms. He organized certain men into a definite society. For the prevalent evil He prescribed as a doctor the panacea of His Gospel. The one great purpose of the Church is to fashion individual life and character on the principles and pattern of her Lord and to fill each soul with the Spirit of Christ that it will become a leavening influence in the world, whereby in time will be formed that Christian public opinion without which legislative action must be unavailing and efforts at reform vain."

LOYALTY TO TRADITION.

The Church being a living intelligent creation of God—a Body fashioned and prepared by Christ into which the Blessed Spirit entered as the Breath of Life at Pentecost—she has a mind of her own. This not the aggregate wisdom of her members but there wisdom amplified, corrected, irradiated from above. This mind is expressed in the form of Tradition. The Bishop claimed that it was clearest and most authoritative in Apostolic days because the Apostles and co-workers were so truly conformed to the mind of their Master and had special illumination by the Holy Ghost. To belittle Confirmation on the ground that it only rests upon the authority of the Apostle and the tradition of the Church—that handed on by His special trained and commissioned and inspired men—is assuming a grave responsibility.

To surrender an ordinance in entire accordance with the mind of Christ—cannot be justified by the plea of courtesy to those outside the pale of the Historic Church. Besides, the Bishop emphasized the fact that Episcopacy itself is challenged. He disproved the idea in certain quarters that modern criticism had weakened the case by quoting the Bishop of Oxford, "Its effect has been the very opposite." Bishop Lightfoot's great name had been misused in this cause, for he stated, "The threefold ministry can be traced back to Apostolic direction and short of an express statement we can possess no better assurance of a Divine appointment, or at least a Divine sanction."

The latest scholarship as represented by Cuthbert H. Turnce, Fellow of Magdalen College, Oxford, quoting 1 Cor. 12, 28, "First, Apostles; secondarily, Prophets; thirdly, Teachers," agrees with Harnock in proving that these three orders Apostles, Prophets and Teachers, alone held definite rank in the Church. It was a general missionary ministry and out of it the later ministry developed until in the second century it was fully established in the form of Bishops, Priests and Deacons, and accepted practically without dispute for nearly 1,500 years as an Apostolic heritage.

The Bishop made the issue plain, viz., "with Episcopacy cast aside away must go many another precious heritage that rests on the same foundation—for example, our Christian Sunday, Baptism of Infants and even the New Testament itself."

(Continued in next issue.)

The Church in the West

JAN'S life story in Canada was determined by those who took an interest in him. This interest, however, was in most cases self-interest rather than a desire for Jan's good.

Work was the first necessity for the newly arrived Ruthenian and for him it could only be unskilled labour. Like most of his countrymen, he found it with a contractor whose workmen lived in a camp deep in the wilderness. He might have been engaged for construction work on a railway or telegraph line, if he had arrived in the spring; as it was, he found himself employed in a bush camp, where his work would consist in cutting cord wood, hewing railway ties or felling and trimming logs for saw mills.

The lumber camp gave Jan his first experience in Canadian life. His employer's main object had been to secure an efficient workman at the lowest market price; Jan, however, was amply satisfied with his wages, and fared more sumptuously than ever before. He learned the English names of the tools he used and the food he ate. He also gradually picked up the meaning of the orders and directions given him in his work and, sad to say, acquired a fund of profanity without grasping the significance of the words he used. He missed sorely the joys of his home and the simple social life of his native village while his religion was in danger of being entirely forgotten.

This loss of domestic and religious influence left him exposed to temptation, when, at the close of the season's work, he returned to the city. His only friends were those he had made in the camp or found in the crowded lodging house where he slept. Most of these, homeless like Jan, found their social pleasures in pool rooms and bars where the doors easily swung open in ready welcome. This was not to be wondered at, for while there were many to denounce or ignore the foreigner there were few beside the bartenders and pool markers to extend the right hand of fellowship.

So three years passed with alternate periods of hard work and desolate idleness before Jan was able to send for his wife. During this time, as often as pay-day came round, he had sent a share of his earnings to support his family in Galicia and his wife and he had

been carefully laying by the passage money that would reunite them.

During this time Jan learned something of politics. Votes and elections were unknown quantities to him, but he was informed that his vote had a negotiable value and that free drinks abounded during elections. The importance attached to these drinks was shewn by the remark of a fellow-countryman,

His great ambition, when he first came to Canada, had been to make a home. But the desire to make money gradually took the first place. This change affected his wife also. On one occasion shortly after her arrival, Sophie had gone out for a few days' work while her husband was out of employment. As time went on she did this more frequently to augment their savings. When, by rigorous economy they had saved some two hundred dollars, a real estate agent suggested



St. George's Church, Parish of Islington, (Toronto) which is commemorating its 70th Anniversary, having been built in 1844. The Rectors of St. George's have been as follows: 1844 to 1847, Rev. Thos. Phillips; 1848 to 1877, Rev. H. C. Cooper; 1877 to 1892, Rev. Canon F. C. Tremayne; 1892 (created separate parish) to 1908, Rev. H. O. Tremayne; 1908 to 1912, Rev. T. G. McGonigle; 1913 (present Rector) Rev. Frank Vipond.

that he saw no use in going to a political meeting as he did not drink.

When his wife and children joined him, Jan, loathe to leave them, decided to seek work in the city. As the only tools he could use were pick, shovel and axe, his work was necessarily seasonable and often lasted but a few days. He was prepared for hard work in digging excavations and sewers, in making concrete roads or in the construction of street railways, but he resented with increasing bitterness periods of enforced idleness. Wages much higher than he earned at home with days or weeks when he earned nothing begot in him a new love of money for its own sake and changed his outlook on life.

that they should buy a house by paying two hundred dollars in cash and the balance in monthly instalments. The object, however, was not to acquire a home but to resell within a year or two at a promised profit of a thousand dollars. When the monthly payments pressed more heavily and the prospective profit grew more remote, Sophie took a situation in a restaurant and paid a neighbour's child of fifteen to care for her home and children.

This was but the final stage in a change that had been taking place in Sophie since she left Galicia. Living in two rooms of a crowded lodging-house, she was compelled to learn a new art of housekeeping, if such it could be called. In place of the simple courtesy that was

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characteristic of her old life, she found herself exposed, as a foreigner, to rudeness, contempt or indifference. Ever increasing work and anxiety with the absence of recreation and vain regrets for the simple joys of her village home played havoc with her nerves and temper.

She and Jan had no idea of the value of education and consequently the children went to school only when some influence outside their home compelled them to. Playing about the streets with no supervision from father or mother during the day, the children fell thoughtlessly into mischief. The weary mother was greeted on her return in the evening with angry complaints from neighbours. Determined to show her readiness to correct the children, she punished them with roused temper, loud voice and heavy hand—only to be accused by the complainants of brutality. It was not strange, under these conditions, that her eldest daughter took the first situation that offered and left another child to take her place.

What is to be the destiny of Jan and his family? While many of the immigrants to our country do better than they and some do worse, there are many like them. Are we doing what we might for these men and women who by their hard work are helping to build up the country?
G. H. B.

A father is a treasure, a brother is a comfort, but a friend is both.—*English Proverb.*

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.—*Charles Dickens.*

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The Church in Canada

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YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

ALGOMA

RESULTS OF SYNOD ELECTIONS.

Delegates to General Synod: Ven. Archdeacon Gillmor, Rev. Canon Burt, Rev. Canon Hedley, Rev. C. H. Balfour, Rev. Canon Harper, Rev. Canon Piercy, Chancellor Boyce, C. V. Plummer, D. L. Hill, W. J. Ard, H. Plummer, W. E. Bigwood.

Delegates to Provincial Synod: Rev. Canon Allman, Rev. C. W. Balfour, Rev. Canon Burt, Ven. Archdeacon Gillmor, Rev. Canon Harper, Rev. Canon Hedley, Rev. A. W. Hazlehurst, C. V. Plummer, Chancellor Boyce, Judge Hewson, W. J. Thompson, W. H. Pomeroy, P. H. B. Dawson, W. J. Ard.

EXECUTIVE COMMITTEE.

Appointed by the Bishop: Rev. Canon Hedley, Rev. John Tate, Rev. W. H. Johnson, W. J. Thompson, P. H. B. Dawson, Dr. Arthur.

Elected by the Synod: Rev. F. H. Hincks, Rev. R. A. Cowling, Rev. C. W. Balfour, D. L. Hill, W. J. Ard, W. J. Langworthy, Judge Hewson.

SAULT STE. MARIE

On June 14th the Rev. W. H. Trickett, from Manitoulin Island, preached at St. Luke's Pro-Cathedral in the morning and the Rev. P. Bull, from Nepigon, in the evening.

Mrs. Stephenson, from Schreiber, visited St. Stephen's Sunday School and addressed them.

SHINGWAUK HOMES.

The church was filled on Sunday, June 14th at 4 p.m., when the Rev. G. Bird, M.A., Vicar of Danby, Yorkshire, addressed the children. His sermon was on the Cross. The Bishop of Algoma and the Archdeacon, and several other clergy were present.

The preacher at St. John the Evangelist's, on June 14th, at Mattins, was the Rev. Mr. Pelletier, B.A., of Elk Lake. In the evening the Rev. E. H. C. Stephenson, M.A., of Schreiber.

On June 15th Mrs. Stephenson gave an address to the Girls' Auxiliaries, on the way to form a Study Class, at St. John's Rectory.

HORNS AND BUCKLEY

The Rev. G. Bird, M.A., of York Diocese, preached in St. Peter's at Evensong. The church was filled. The Brass Cross on the Altar was given by Mr. Bird's parish from Danby Parish Church.

ST. JOSEPH'S ISLANDS

At the Easter Vestries the following officers were elected:

Emmanuel Church, Richards' Land-

ing: Mr. John Campbell, sr., and Mr. H. Underhill.

Holy Trinity Church, Jocelyn: Mr. H. Johnson and Mr. E. Lambert.
St. John's Church, Marksville: Mr. Fremlin and Mr. A. Moore.

Mrs. Richards recently presented Emmanuel Church, Richards' Landing, with a very sweet toned church bell. The W.A. of the Landing paid for the belfry which has been erected on the church and cost in the neighbourhood of \$120. The Church needs re-roofing; it is hoped that funds will soon be forthcoming for this purpose—then the belfry will be painted and the Church will be an artistic asset to the village.

A working bee and picnic is being arranged at Jocelyn. A considerable amount of work and improvement is contemplated. The Church needs double doors for the entrance, in place of the small and awkward entrance it has at present, this is particularly inconvenient during funerals.

Cement steps are required in place of the present rotten wooden structure. The shed requires shingling. New gates are being purchased. It is hoped that these improvements and repairs will soon be accomplished facts.

The W.A. has recently been re-organized at Jocelyn. The following officers were elected by ballot: Mrs. Axworthy, sr., President; Mrs. Jack Campbell, Secretary; Mrs. Kent, Treasurer; Mrs. Humphrey Young, Superintendent of the Junior W.A.; Mrs. Robert Bishop and Mrs. Moore were appointed canvassers for the W.A. in their respective districts.

There appears to be a bright and hopeful outlook for the newly organized W.A., and doubtless they will maintain the reputation of the past.

Two or three new families have recently made their homes in Marksville, very materially strengthening St. John's Church. It is hoped that the ladies will soon organize themselves in connection with this Church which is at present in splendid condition.

HURON

SYNOD NOTES.

The annual Synod of the Diocese commenced at St. Paul's Cathedral last Tuesday morning. About four hundred clergy and laymen attended the sessions, which continued until Friday evening.

Right Rev. Bishop Richardson, of Fredericton, opened the Synod by an address and also addressed the clergy at the Synod again in the evening.

In his address Bishop Richardson said: "Rest assured that church unity will never be attained by some magnificent piece of organization."

In justification of the creeds of the Anglican Church the speaker claimed that they were distinctly utilitarian in character, and that when they were repeated it was not merely an act of worship but the holding up of the Church's weapons of spiritual warfare.

"The creed is not a burden you must carry, but a crutch to make it easier for you to walk," said Dr. Richardson, who went on to say that although we were to-day living in an age of undenominationalism it was definiteness of teaching that was mainly required.

Another point urged by the speaker was that members of the clergy should not become so engrossed in the work of saving others as to forget the power of sin in their own lives. Ministers should be very careful in regard to their own lives, for in this way more than any other perhaps they influenced the community in which they laboured.

Dr. Richardson declared that the sense of sonship in our relation to God must always be kept to the fore for it was by filial inspiration that men were made strong. The greatest sin in the world was not to accept and act on the filial relationship.

"God wants our companionship," said Dr. Richardson, "and the reason for that is that every true leader must also be a companion."

The address was concluded by the speaker pointing out certain requisites to a life close to God. These were prayer, penitence, aspiration, meekness and virtue. "Penitence without aspiration is despair," said Dr. Richardson. "We cannot aspire to be with God and be left alone and the closer we get to God, the closer we get to our fellow men, which is in accordance with the aim of the Church to bring men closer together in Jesus Christ."

THE BISHOP'S CHARGE.

In his charge Bishop Williams declared strongly in favour of religious training in the public schools, dealing also with the church union problem, the mission of the Church in Canada, and other problems large in Church work.

"The subject of religious school-teaching is of constant and vital interest to the future well-being of the province and of this Dominion," said the Bishop. "The largest part of the moral training of the children is received in the school and not in the home," he declared, "such as the moral teachings of the schools are to-day, such, morally, will be the people of the province in years to come."

MORE RESPONSIBILITY NOT TAUGHT

"In our public schools responsibility to God and moral responsibility are not taught as the first essentials of a Christian life. We have inherited the essence in system of the mid-Victorian era. Religion was then thought unimportant in child training. But now, we have emerged into an era in which religion is once more regarded as the supreme thing in the life of man, and in the evolution of human society.

"My one anxiety," said the speaker, "is, that if our present system of excluding religion is continued much longer, our people will gradually cease to be religious, and when religion ceases to be a power in the life of a people, that people is ready to perish. Secular devotion, however," he said, "is not able to evoke or sustain that self-devotion by which nations live. The fear of God, deep down in the hearts of our citizens, is a necessary thing to keep in check

NO ALUM



the germs of corruption that lie deep in the hearts of children of men.

"Therefore, as we love our country, let us see that the Christian faith is taught, not merely acknowledged, to our children as the most important part of their life equipment.

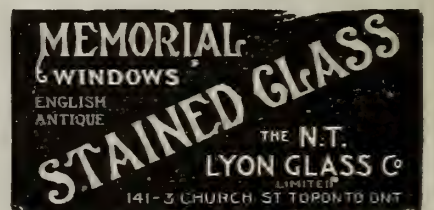
"Although there is a small amount of Biblical knowledge taught in our schools, it is incidental, and not direct," the Bishop said. "As a link between the school and home and Sunday School, so far so good, but I think it will fail." The speaker pointed out that being optional, it carries less weight than other subjects in the young minds.

Speaking of church union, Bishop Williams said: "We must preserve the utmost loyalty to the Anglican faith. I do not say this from a narrow, denominational standpoint, but rather, because I believe that is the best way we will help forward the cause of church unity." Bishop Williams declared that by so doing, each communion of faith would bring to the union in the future the outstanding and emphatic and most glorious parts, making it a combination of distinctiveness, rather than a colorless mixture of all. "I love to think of the Church of the future as a church, not of minimums, but of maximums," he said. "Therefore let us be loyal to our Church and emphasize those points in which she stands distinct and which constitutes her peculiar glory."

As was the case last year, the Anglican Synod of Huron, in annual session in London on June 18th, again denied women a voice in the vestries of the Church. A motion providing for the enfranchisement of women, so far as vestry deliberations are concerned, was introduced by Mr. John Ransford, of Clinton, but was defeated by the following vote: Clerical vote—For, 77; against, 46. Lay vote—For, 55; against, 37. A two-thirds vote was necessary.

An amendment introduced by Mr. Chas. Jenkins, of Petrolia, who spoke against the motion, providing for its reference to a special committee, which would report upon it at the next Synod meeting, was also defeated.

Rev. R. S. W. Howard, formerly rector of Christ Church, London, and now rector of Christ Church, Chatham, and Rev. C. R. Gunne, the present rec-



tor of Christ Church, London, have been appointed Canons by Bishop Williams.

SYNOD ELECTIONS.

Executive Committee: Rev. W. J. Doherty, Ven. Archdeacon McKenzie, Rev. J. W. J. Andrew, Rev. R. J. M. Perkins, Very Rev. Dean Davis, Rev. Canon Craig, Rev. Arthur Carlisle, Rev. Canon G. B. Sage, Rev. Precentor Tucker, Rev. Canon T. R. Davis, Rev. C. Miles, Rev. C. R. Gunne, Rev. W. F. Brownlee, Rev. Prof. T. G. A. Wright, Rev. R. S. W. Howard, Ven. Archdeacon Young, Ven. Archdeacon Richardson, Rev. T. Dolson, Rev. James Ward, Rev. Principal Waller, Rev. W. J. Taylor, Rev. L. M. Diehl, Rev. W. Lowe, Rev. W. T. Hill, Rev. W. G. Reilly, Rev. Canon Ridley, Ven. Archdeacon Hill, Rev. S. F. Robinson, Rev. J. W. Hodgins, Rev. W. H. Snelgrove.

Clerical delegates to Provincial Synod: Ven. Archdeacon McKenzie, Very Rev. Dean Davis, Canon Craig, Precentor Tucker, Canon Sage, Rev. J. W. J. Andrew, Rev. A. Carlisle, Ven. Archdeacon Richardson, Rev. R. S. W. Howard, Rev. Prof. Wright, Ven. Archdeacon Hill, Canon Davis, Principal Waller.

Clerical delegates to General Synod: Very Rev. Dean Davis, Rev. Precentor Tucker, Ven. Archdeacon McKenzie, Rev. Canon Craig, Rev. Canon Sage, Ven. Archdeacon Richardson, Rev. W. J. Doherty, Rev. R. S. W. Howard.

Lay delegates on Executive Committee: W. F. Cockshutt, M.P., Charles Jenkins, Judge Holt, E. G. Henderson, F. P. Betts, K.C., C. C. Hodgins, ex-M.P.P., John Ransford, Matthew Wilson, K.C., J. D. Noble, H. M. Pousette, W. H. Moorehouse, M.D., Judge Ermattinger, Christopher Hodgins, A. H. Backus, Judge Robb, J. C. Judd, K.C., J. K. H. Pope, W. E. Rispin, George Graham, J. E. Roberts, J. Aston, F. E. Macklam, Judge Barron, Dr. Bradley, Chancellor V. Cronyn, A. F. Nash, B. Lancaster, R. E. Davis, F. Metcalfe, Colonel Fisher.

Lay delegates to Provincial Synod: W. F. Cockshutt, M.P., Charles Jenkins, E. G. Henderson, Judge Ermattinger, Matthew Wilson, Judge Holt, W. H. Moorehead, M.D., A. H. Backus, John Ransford, Judge Barron, C. C. Hodgins, Chancellor Cronyn.

Lay delegates to General Synod: Chas. Jenkins, Petrolea; W. F. Cockshutt, M.P., Brantford; E. G. Henderson, Windsor; Judge Holt, Goderich; Matthew Wilson, Chatham; Judge Ermattinger, St. Thomas; John Ransford, Clinton; J. C. Judd, K.C., London.

BRANTFORD

The Rev. C. Paterson-Smyth has taken up his new work at Grace Church.

NOVA SCOTIA

The Rev. F. G. Gosden, of Maymont, Sask., has been appointed rector of Alberton, P.E.I., and will enter upon his new duties some time in June.

ONTARIO

PICTON

On Sunday, June 7th, the Bishop administered the rite of Confirmation to fifteen candidates. There was also a rather interesting ceremony of the dedication of the new organ given by the Ladies' Guild of the church, and of a beautiful new stained glass window given by the Barker family in memory of the late Judge Jellett, of this town. As this was the first visit of his Lordship since the opening of the new church, he took the opportunity of congratulating the congregation on the fact of having such a beautiful, large and comfortable place of worship.

The Rev. S. B. Lindsay, B.A., accompanied the Bishop and took part of the

services. The former rector of the parish, Rev. Canon Loucks, was also present. Needless to say there was a crowded congregation.

Earlier in the day the Lord Bishop had visited Waupoos and Milford, where he had also preached and administered the rite of confirmation.

AMHERST ISLAND

Bishop Mills visited this parish on June 3rd and 4th and administered the rite of confirmation to twenty-one candidates, ten of whom were adults. As this was the Bishop's first visit since his severe illness, Mr. W. H. Montray read an address expressive of welcome and thanks to Almighty God for His Lordship's recovery.

Two beautiful brass altar crosses were dedicated, the one being presented to St. Alban's Church by Mrs. Edward Scott in memory of her mother, Mrs. Preston, and the other to Christ Church by Mrs. Emma Hitchins, in memory of her son, MacDonald Hitchins.

The Bishop preached and his address will long be remembered by the large congregations present.

BELLEVILLE

CLOSING EXERCISES AT ST. AGNES' SCHOOL

On Thursday afternoon, June 18th, the beautiful grounds of St. Agnes' School were the rendezvous of a gay assembly, amongst whom were many of the pupils' parents and friends from a distance who had come to be present at the closing exercises of this well-known educational centre.

A very pleasing exhibition of Folk dancing was given by the pupils, and the graceful manner in which the different dances were done shewed the result of careful physical training.

In the evening a piano and song recital of rare merit was given, shewing that the musical department is in capable hands.

The prizes were presented by the Lord Bishop of Kingston, Canon Beamish, the school chaplain, Mrs. L. H. Baldwin and Mrs. Whealing.

The Lord Bishop complimented the President, the Lady Principal and the staff upon the excellence of the work done and noted the great benefits of religious education in the school. He also wished for greater support from the province to which this school is such an acquisition. Mrs. Baldwin gave some good advice to the girls, especially emphasizing the necessity of high ideals. Mrs. Wheatley, the musical director of the school, said that the music of St. Agnes' compared most favourably with that in the best English schools and appealed for the higher development of the aesthetic side.

After refreshments had been served, the Art Exhibition was visited, and the excellent work done by pupils of all ages was admired by all.

OTTAWA

OTTAWA

Steps were taken June 15th at a meeting in Lauder Hall for the formation of an Ottawa branch of the Canadian Church Union. The following officers were elected: President, Col. Carleton Jones; vice-presidents, Canon Kittson, and Alder Bliss; clerical members of executive, Rev. R. B. Waterman, Carp; Rev. W. H. Bayley, of St. Barnabas' Church; Rural Dean Anderson, of St. Matthias', and the Rev. R. H. Archer, of Winchester. The selection of lay members of the executive was left over to the next meeting.

BROTHERHOOD OF ST. ANDREW

The regular monthly meeting of the executive committee was held on Wednesday evening, June 10th, representatives present from St. Luke's senior

chapter, St. George's and St. Matthew's seniors and All Saints' juniors.

The principal item of business was the arrangements for a midsummer gathering of all Brotherhood men. It was finally decided that this gathering would be held on Wednesday, June 24th, at 8 p.m., at the home of Mr. J. Chalmers Wilson, at Britannia, a summer resort about five miles west of Ottawa. There will be no set subject for discussion, but will take the form of a question box, used at our conventions. Several members will be assigned to answer any questions placed in box and all members are asked to use this opportunity of having any question connected with Brotherhood work answered. All senior chapters have been asked to co-operate in making this gathering a success.

Rev. W. B. Morgan, M.A., B.D., has assumed his duties as curate at St. Matthew's, and is rapidly making himself acquainted with the parishioners.

The annual garden party of St. Matthew's was held on the 24th. All the convenors report big success, and the effort should net upwards of \$150 for the funds of St. Anna's Guild.

Commencing Sunday, June 28th, the St. Matthew's Sunday School will meet at 10 a.m. There will be no disbandment of the school this year. The annual picnic was held on the 12th to Britannia.

QU'APPELLE

SYNOD NOTES

St. Paul's parish hall was crowded at the opening of the annual meeting of the Synod on June 9th. Rev. Canon E. H. Knowles was elected secretary, and Archdeacon Dobie, assistant secretary of the Synod, and E. Spencer Page, lay secretary.

The balance sheet shows that there was a deficit on May 31st last of \$25,537.64.

Bishop Harding strongly appealed to the clergy to do all in their power to clear St. Chad's College of debt. Opposition was manifested to a report on finances, which advocated that, instead of taking up special collections, there should be a block system for each parish.

In his charge Bishop Harding referred to many important social and religious problems for consideration. Temperance takes a prominent place among the questions to be considered. A concerted effort to increase the membership of the Temperance Society in the Church will be made.

The Bishop recommends a general endeavour to obtain larger recognition of religion in the public schools of the province. Sixty-eight new church sites

were secured last year, and financial conditions are satisfactory.

Another canon has been added to the list of the diocese. "No clergyman within the jurisdiction of this diocese shall solemnize marriage between persons either of whom shall have been divorced from one who is living at the time."

After a spirited debate the members of the Synod turned down a resolution endorsing the campaign for the abolition of the bar in Saskatchewan. A motion to the effect that the Synod deplores the condition of the hotel system in the province and calls the attention of the government to the same, was carried.

WOMEN AND VESTRIES

Though meeting with a considerable amount of opposition from the more conservative clergy and laity, a distinct advance in the status of women in the Church was gained by the advocates of the enfranchisement of women in parochial matters at yesterday afternoon's session of the Synod of the Diocese of Qu'Appelle, when, by a substantial majority, motions were passed to amend the canons of the diocese enabling women to be called parishioners and granting them the vote in the election of delegates to the Diocesan Synod. By the canons of the diocese, however, these motions, not having been passed unanimously, will have to obtain the approval of the next annual meeting of the Synod before becoming effective. The motion to qualify them to vote in other parochial offices, however, was lost, as it did not obtain a two-thirds majority, as required before any recommendation can be made.

INSURANCE POLICIES

In recommending that an amendment be introduced ordering all insurance policies to be sent annually to the Synod, as the Synod is the beneficiary in every case, as well as being the legal property owner, the suggestion was made that at some future time the possibility of the Church covering its own insurance will be considered, assessment being made on the parishes in accordance with the value of the respective property, but, this not being the business of the Synod, the discussion was not prolonged.

When any payment of money not covered by current revenue is under consideration by the vestrymen in future, the parishioners will have to be summoned. This recommendation is introduced to protect the Church from being thrown into debt without the knowledge of the parishioners, as has frequently happened at a number of churches, necessitating mortgages and so on.

The session was brought to a close after a large number of resolutions of

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appreciation had been passed, including votes of thanks to the citizens of Regina for the hospitality shown during the Synod, to the Primate of all Canada for his presence, to the press for their assistance in placing the deliberations of the Synod before the public, to the Lord Bishop of Qu'Appelle for the grace with which he had presided over the Synod meetings, to the men of the R.N.W.M.P. who had assisted in decorating the Arena rink and to the various church societies and officers who had assisted in making the annual meeting such a great success.

SYNOD ELECTIONS

Executive Committee: Very Rev. Dean Sargent, D.D. (ex-officio), Ven. Archdeacon Dobie, D.D. (ex-officio), Ven. Archdeacon Johnson, B.D. (ex-officio), The Secretary of Synod, Rev. Canon Pratt, R.D., Rev. Canon Cornish, R.D., Rev. A. C. Calder, LL.B., Rev. W. B. Parrott, B.A., Rev. Canon Hill, R.D., Rev. Canon Williams, R.D., Rev. and Hon. E. R. Lindsay, M.A., The Chancellor (ex-officio), The Solicitor of Synod (ex-officio), The Hon. Treasurer (ex-officio), Messrs. H. D. Pickett, H. Christopherson, E. W. Miller, S. S. Page, O. W. Kealy, F. H. O. Harrison, A. E. Wilson, H. V. Bigelow, C. C. Rigby.

Provincial Synod: Ven. Archdeacon Dobie, D.D., Ven. Archdeacon Johnson, B.D., Rev. Canon Knowles, LL.B., Rev. Canon Pratt, R.D., Rev. Canon Cornish, R.D., Rev. and Hon. E. R. Lindsay, M.A., Rev. A. C. Calder, LL.B., Messrs. H. D. Pickett, H. H. Campkin, S. S. Page, R. B. Gordon, H. Christopherson, E. L. Elwood, O. W. Kealy.

General Synod: Ven. Archdeacon Dobie, D.D., Rev. Canon Knowles, LL.B., Rev. Archdeacon Johnson, B.D., Rev. Canon Cornish, R.D., Rev. Canon Pratt, R.D., Rev. and Hon. E. R. Lindsay, M.A., Rev. A. C. Calder, LL.B., Rev. W. B. Parrott, B.A., Messrs. H. D. Pickett, H. H. Campkin, H. Christopherson (retired), R. B. Gordon, E. L. Elwood, S. S. Page, O. W. Kealy, H. V. Bigelow, E. W. Miller.

Elected members of the S. S. Commission of the General Synod: Rev. E. A. Burgett (ex-officio), Ven. Archdeacon Johnson, B.A., Rev. H. A. Lewis, M.A.

OPENING OF ST. CHAD'S COLLEGE

June 10th saw the official opening and the dedication to the service of God of another of Regina's splendid halls of education. There are already many such in the capital city of the province, and the latest addition, St. Chad's College, which was dedicated by the Right Rev. Archbishop Matheson, Primate of all Canada, is well worthy to be called one of the finest.

Early in the afternoon the first of the large crowd of English church-people began to gather in the large dining-room of the college, where the opening services were conducted. By the time the Lieutenant-Governor, the Archbishop, the Bishop and the other clergy had taken their places the room was filled to its utmost capacity, while the long corridors were also crowded with many interested spectators anxious

to hear the splendid speeches which it was well known would be delivered.

Optimism was the keynote of all the addresses; even the honorary treasurer, with a tale of a \$25,000 deficit to tell, was optimistic and ventured to predict that the beginning of next year would see the college freed from its burden of debt. All the addresses were inspiring to a degree, and were listened to with a close attention that showed how keenly the ultimate success of the college was uppermost in the minds of all present.

GOOD WISHES FROM THE GOVERNOR-GENERAL

In his opening remarks Bishop Harding, of the Diocese of Qu'Appelle, welcomed Archbishop Matheson, not only as the Primate of all Canada, but also as the Chancellor of the University of Manitoba, who had always been deeply interested in all educational institutions in the Dominion. Referring to the movement begun some years ago, and of which the new college is the outcome, Bishop Harding said that he had received great encouragement from not only the highest in the land, but also from the lowest. Only that morning he had received a letter from His Royal Highness the Duke of Connaught, who sent his good wishes for the success of St. Chad's College, and trusted that the appeal which had been made would result in getting all the money required to clear the college from debt.

Another source of gratitude was the fact that when the by-law making a grant of \$15,000 was submitted to the citizens of Regina, it received wonderful support, about 1,000 out of 1,200 votes cast being in favour of the grant being made. Such support shewed that the project of building a theological college in Regina was received with sympathy by the ratepayers.

Bishop Harding said that the beautiful chapel which was connected with it was a gift from very dear friends outside the diocese, and his Lordship emphasized the point that in a theological college it was very necessary to surround the students with a spiritual atmosphere and influence.

The Venerable Archdeacon Dobie, the warden of the college, gave a brief history of the college from the time of its inception, which was in the town of Shrewsbury, in Shropshire, England. At this old world town the Rev. C. R. Littler gathered together a little band of students and all came out to Canada and to Regina, where they took possession of the old hostel on Dewdney avenue. When they arrived the house was unfurnished and it was necessary for them to use ladders to get through the upper windows and thus gain access to their future home. Here Mr. Littler carried on a great work until 1909, when his health broke down and he had to retire.

Upon the retirement of Mr. Littler from the St. Chad's hostel, Bishop Grisdale looked around for a competent man to undertake this difficult work and eventually asked Archdeacon Dobie to take charge. The Archdeacon said that he did this with reluctance because he had been a prairie priest for twenty years and was doubtful at that time whether he had not got out of touch with theological text books. He was glad, however, that his work was looked upon with favour, because many students had gone forth who were doing most efficient work.

Then came the Archbishop's address, one of the most inspiring addresses given during the course of the afternoon. His Grace said that Bishop Harding had accomplished in a few months what many other men would take years to do. It meant that there had been co-operation between the clergy, the people of the Church and the Bishop. Only by having a united

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people behind him could Bishop Harding have accomplished what had been done. The Archbishop spoke of the work done by Rev. A. C. Calder as diocesan collector, and it was due to his untiring work such a large sum of money had been collected for the college throughout the province. Speaking of the past years, he said that his hearers should be proud of the Church of England, which had been so good in sending out men to this country to carry on the work of the gospel. The time was close at hand now, however, when all the men engaged in the work of the ministry should be trained here. If the Church were to be staked down solid, the members must not be content to carry on the work with borrowed men. He was looking forward to the time when the new college of St. Chad's would be in the same position to the diocese of Qu'Appelle as the college of St. John's was to the diocese of Rupert's Land.

They now had the building, but in addition they also had the problem to face of carrying on this work. By this he meant, he explained, they had to face the problem of finding the finances. It was unfortunate that the English Church people were slow to realize the necessity of supporting their college, and he made a strong appeal to those endowed with this world's goods to help all they possibly could.

Lieutenant-Governor Brown also spoke, and said that this was one of the proudest days of his life, on which he had been permitted to listen to such an inspiring address as that just delivered by the Archbishop. Referring to the remark made by Archbishop Matheson about the bricks in the building, Lieutenant-Governor Brown also pointed out that the English Church had the confidence of the other denominations as well as their support in a financial way.

Following the addresses came the dedication service, which was taken by the Archbishop, and at the conclusion of this, the presentation of the hoods was proceeded with. In addition to the dignitaries of the Church in the diocese, the following clergymen were also honoured: Revs. Irwin, Rolard, Hitchcocks, Canpin, Frampton, Allison, Buckley, Hackman, Humphries, Reed, East, Watson, Swainson, Ormond, Adams, Cole, Percival, Pike and Greenstreet.

ANNUAL MEETING OF DIOCESAN W.A.

The thirteenth annual meeting of the Women's Auxiliary for the diocese was held on 17th and 18th inst., at Moose Jaw. Mrs. J. R. Peverett presided, and associated with her were the following members of the executive: Mrs. R. P. Gordon and Miss Gordon, of Indian Head; Mrs. Harding, Mrs. Spencer Page, Mrs. Jos. Wood, Miss Oxley and Mrs. Earp, of Regina; Miss Smith, of Cupar; Mrs. Stunt, of Whitewood; Mrs. Harrison, of Pense, and Mrs. McCullough.

Following the opening prayers, led by Archdeacon F. Wells-Johnson of this city, the roll call brought responses from delegates from nearly fifty branches. Greetings came from Toronto, Quebec, Calgary, from the diocese of Saskatchewan, from the general W. A. secretary, from Archdeacon

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Dobie, and former officers, Mrs. McKinnon and Mrs. Foster Stewart, who were not able to be present. A telegram from Mrs. G. C. Hill, of Regina, second vice-president of the Qu'Appelle

(Continued on page 16)



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Women's Work and Social Service

ONE of the secrets of the famous Montessori system seems to be found in its theory of time.

"Natural life"—writes Rev. Cecil Grant, of Harpenden, himself a most enthusiastic exponent of the method—"natural life has been overlaid by the artificial distractions and conventions and false values of society. Holding an increasingly tyrannical place among these is the convention of time, an arbitrary conception with nothing inherently necessary about it. We have divided time arbitrarily into divisions and sub-divisions, and have become slaves to our own time conventions. Time is known as the enemy, and all we do has to be done 'against time.'

"For children, Dr. Montessori has discovered that there is no such thing as time. They desire mightily to do things efficiently, but do not naturally try to do them hurriedly. If we attempt to force on them our own diseased conception of time as the enemy, we inflict upon them one of the most disastrous checks possible. If all idea of hurry were abolished, and the notion of efficiency substituted, as in the Montessori school, things would be done so well, and duties begun so readily that time would cease to be a bug-bear of the community. Over-strain too would be, if not removed, at least greatly lessened, by the removal of the time bogey."

Mr. Grant of course is writing from a particular point of view—that of an educational philosopher and head-master of a remarkable school, St. George's, Harpenden. I cannot say how far he would be prepared to carry his anti-time crusade, but at least he can quote the great authority of Milton as a champion of the position.

* * *

It is altogether suggestive of some interesting thoughts. One can hardly compass the idea of a world in which everyone should rule his moments without regard to time; but the tyranny of time governs us all to some extent, and how to diminish its power is probably a subject of consideration to most of us.

One potent ally of the tyranny of time is the disorder and lack of arrangement in which some of us live. No one wishes to be entirely ruled by method, yet the person who is wholly disobedient to method is perhaps the one most completely at the mercy of time. Time is able to overpower us and we "seem to have no time for anything."

Even our tyrant gains strong support from the habit of taking up

more than we can accomplish. It is a special temptation of modern life to try and "be in everything,"—in church work, in society, in clubs, in touch with everything that is going on. The very breadth and variety and multiplicity of interests are in themselves a snare, and we accomplish nothing because we try to accomplish everything.

* * *

Then there are the people whose unpunctuality is the thief of other people's time. "If I could begin my life again," said a friend, one day, when she and I were waiting patiently for the other people to arrive, "I almost think I would try and cultivate the habit of unpunctuality," and those who are thus victims might echo the same wish as they think of the time spent in waiting for the others.

The toleration of unpunctuality in public places of entertainment is a mystery beyond explanation. My last serious experience in this way was at Forbes-Robertson's wonderful presentation of "Hamlet," which certainly did begin "sharp" to the minute, the beautiful opening scenes being ruined by the streams of late-comers who kept up a continual disturbance until almost the end of the first act. One question is why people who are interested enough to come to a play of this character at all are not interested enough to be there for the whole of it; another is why theatre-goers do not combine to insist upon late arrivals being kept waiting until a pause occurs with the turning up of lights.

* * *

A particularly unfortunate form of enslavement to time is found in the notion that one has "no time" for such amenities as friendly letter-writing or friendly visits. Some people are of course so circumstanced that their intercourse with others must be regulated largely by the claims of their particular work or business—the head-mistress of a big school, for instance, or the secretary of a large society, yet some of the busiest people do contrive to reserve place and time for private claims, and are never too busy for them.

These are the ones to admire and perhaps to envy. But there is, in some cases, a tendency to admire, instead of pitying, those people who are too busy for non-professional claims, and I have seen with regret even young girls so absorbed in what they consider their work that they are actually content to lose touch with old friends and school-fellows. "I really

haven't time for anyone who isn't in the A.B.C. or the X.Y.Z.," said a girl to me the other day. "I have given up trying to keep in touch with F. or L. I really haven't time for private letters now, you know." But what a pity! No time for friends!

This is partly genuine, partly affected. Some of the sense of absorption might be avoided by more method, more of it by a truer sense of values—but this everyone has to determine for herself. The relative value of things is largely personal; the "worth while" things in life are not always the same for everyone.

* * *

It is a truism to suggest that we often save time by apparently wasting it, or by doing something fresh. Some people imagine that the more time they spend on a bit of work, the better the result will be, and they will perhaps drudge on and on, in faithful yet ineffective toil, when the one thing needful is a change of thought or occupation, which will send them back invigorated to their regular tasks with the freshness necessary for success. The mind needs its airing almost more than the body, and the new zest derived from an outing, a rest, a good talk, a concert or a play will far more than save the time spent in the recreation itself. This of course is the theory of holidays for those who are habitually at work.

* * *

There is a curious irony in the thought that so much of the usefulness for which we long is neutralized by our own over busy-ness. "I can't really do anything for H—," I heard a mother say, "he is so intensely reserved, and he has grown away from me completely. Yet I would give everything I possess for the sake of his confidence."

And perhaps you lost his confidence, or began losing it at first, when he used to run to you with his little stories and worries and experiences, wanting to pour them all out before you, and you said, "Run away just

now, dear; mother's busy; another time."

The truth perhaps was that you had not time then because you did not think his little affairs of so much importance as your club or your dress-maker, or whatever it was, and now though you are well known as a person of influence in social and philanthropic circles, the salt is without savour because you have not got access to the confidence of your boy.

* * *

Most of us have had the experience of going to some person—mother, teacher, man of business, clergyman—and of being met, kindly enough, but with the manner which plainly says, "Please be quick, my time is very limited," and of being morally shewn the door before one had really made a beginning.

On the other hand, there is the person who will lay aside his pen and give himself wholly to you for the time being. You may only be in that office a few minutes, but you have his attention and his best thought, and you come away soothed and helped.

One's inability to give the right sort of help is probably often due to the lack of time which prevented one from understanding what the need really was. "Oh, yes, poor thing, such a talker; I really hadn't time to listen to all that long story. . . . No, I couldn't do anything for her; of course I should be glad to be of any *real* use. But listen to that long story! No, thank you."

And yet the best service just then would perhaps have been the lending of a sympathetic ear. No one but the person who needs it can tell the relief and help it may be simply to talk to an understanding listener; but it takes time to be a listener, and it must be admitted that the people who are willing to listen are often at the mercy of rather unscrupulous wasters of other people's time. None the less, the readiness to listen may be a real act of social service, as those who visit among the poor find out by experience.

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In this connection it has been well said that "the working classes are by nature rather prolix; the leisured classes are not inclined to give time to listen, and this fact has a bearing upon the development of misunderstandings between classes."

* * *

The whole question of the use of time is largely a question of values, a question of the relative importance of things. We have to plan our money in order to lay it out to the best ad-



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vantage, and we must to some extent plan our time—though of course most of us must be prepared to have our plans upset sometimes.

It is impossible to do everything we should like, to go everywhere, and at the same time to attend to our home duties or our professional ones, to help other people, to keep in touch with our friends and so on. We have to decide what things have the greatest claim upon us, what things matter most to us and have most bearing upon our personal welfare and happiness. Each day has its essential duties and the realm of choice is to be found in the margin that lies outside the due performance of these. For some of us the margin is a very narrow one, for some possibly the margin occupies almost the entire page; but this is probably unusual.

There is the household or professional round; there are the absent sons and daughters, or brothers and sisters; there are the old and valued friends; there are perhaps some wayward or lonely ones entrusted to one's care; there are some parochial or philanthropic claims; there is "the noble innocent delight" of music, books, garden, or whatever is our particular recreation and there is the inward life of the soul and its needs. We have to make choice so as to reserve time for the essential things.

* * *

But let us not be time misers, "who count and grudge every ha'porth; for the character of the time miser becomes impoverished. He becomes unjust because he has not time to understand; his sympathies become atrophied because he will not waste his time with the distressed. The fragrance of a life depends a great deal on the times which one has not turned to special account."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

WOMEN IN HURON VESTRIES

To the Editor:

Dear Sir,—What is one to think of the late action of the Synod of Huron in the continued denial to women of membership in the vestry?

In addition to the ten dioceses reported in 1913 where women vote in the vestry, four others have joined since then in according this justice to women, viz., Columbia, Rupert's Land, Qu'Appelle and Toronto. Why are the women of the Diocese of Huron thus humiliated and put in a corner like naughty children? Our women form two-thirds, if not more, of the congregations that gather in our churches, they do more



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A professional woman who is a friend of mine once said to me, "You know how people say occasionally in a sort of apologetic way, 'Can you spare me a few minutes of your valuable time? I am ashamed to ask, for I know how dreadfully busy you always are?' I love my work, but when anyone talks like that I feel that if that is the impression I give, I am nothing but the most abject failure."

And I think she would be right, but in her case the impression is far otherwise, for she is one of those who always has "time to listen."

HONOUR BRIGHT.

to women, who have with devoted earnestness and consecrated zeal, put ninety-nine per cent. of the men to shame. Moreover, I would add that no one is more keenly alive to the justice of your request than I, for the honour of a vote at the vestry seems to be the only practical appreciation of a church's appreciation."

How can one reconcile such a contradiction of these statements by the adverse vote of this young clergyman at the late Synod? The only inference is that he repudiated his conviction of right and justice and is angling for Church preferment.

We women have waited patiently, going through the trying ordeal of insult after insult hurled at us in the Huron Synod of 1913. We have waited patiently since then, hoping that the Synod of 1914 would have a two-thirds majority of clergy and laity to stand up for us and thus atone for the insult and injustice shewn to us in 1913, but such has not proved the case, through lack of seven clerical and five lay votes.

In a letter of mine to the *Canadian Churchman* of February 20th, 1913, I had this to say: "Is it any wonder that women are getting restive? It would be well for the (opposing) clergy and laity to take heed lest they strain the patience of the women to the breaking point." Now, sir, that time has come to me, as I hope it has to many other women in this diocese. I am returning all envelopes for the support of the Church and W. A. missions in the Diocese of Huron and resigning from active work in Church societies, and shall send my contributions to a diocese where women can vote at vestry meetings.

It is with great regret I am compelled to take this step, but there is no other way open to women to enter a protest against the injustice done to them by the Church in this diocese.

Thanking you, Mr. Editor, for giving space to this letter.

E. M. TILLEY.

London, June 22nd.

NEW WESTMINSTER SYNOD

To the Editor:

Sir,—Your widely-read paper being the best means of communication anent Church matters throughout the Dominion, I avail myself of that fact to especially bring before all Church members in the Ecclesiastical Province of British Columbia the facts connected with the last stage of the debate on theological college matters in the recent Synod of the Diocese of New Westminster.

After, out of consideration of the time already occupied by the debate, I had very briefly exercised my right of reply, the Bishop claimed his undoubted right to speak, and I have too much respect for the office of a Bishop—although by vacating the chair the speech was not a pronouncement from the president, but a speech on the floor of the house by Bishop De Pencier—to criticize either the mode of delivery or the subject matter of that speech. Suffice it to say that it rendered the whole debate absolutely nugatory, so much so that the Synod could no longer vote on the motion before the house, but felt that the only question then before it was a vote of confidence or no confidence in the Diocesan himself. Consequently, instead of the vote showing the state of opinion of those for or against the motion—the frequent bursts of applause during the debate indicating how evenly balanced were the contending parties—very many members of the Synod were confused as to the real issue before the house, and fearing to appear to put themselves in opposition to their Bishop, gave their vote as one of confidence in their Diocesan, and not as affecting their real feelings on the motion that had been previously debated. All this is most regrettable, for it merely staves off a clear expression of opinion for another year.

By vacating the chair the Bishop placed himself on the floor of the house and gave me the legal right to reply. Why I did not avail myself of that right I decline to say.

I now come to the more serious side of the case. By vacating the chair and leaving it unoccupied throughout his entire speech, the president either adjourned the house or closed the session; all proceedings, therefore, that took place relating to the motion that was originally before the house, subsequent to the vacating of the chair, are null and void, and no legal vote has been taken. The fact of the vote having been taken does not condone the error, for the Synod had been compelled to listen to a speech delivered when it had either been adjourned or was not in session.

Yours truly,

OWEN BULKELEY.

Vancouver, June 15th, 1914.

A BISHOP'S REMINISCENCE

The Rectory,

Centre Island, June 22, 1914.

Dear Honour Bright:

I was very much interested in reading, in the last issue of CHURCH LIFE, your references to and extracts from "A remarkable story of women's work told by a Red Cross Surgeon, Mrs. S. X. Pantcheva, in Blackwood." She is a

personal friend of mine and has quite a romantic history. I met her more than twenty years ago in her father's house when she was quite a child, and at a missionary meeting which I addressed she illustrated my lecture by wearing an Eskimo suit. When she was old enough she entered the University at Oxford, graduated as a surgeon, offered for missionary work but was not accepted on account of health, and eventually, as she states in Blackwood, joined the Women's Convoy Corps under the Bulgarian Red Cross Department. Whilst there a young officer who had been wounded was detailed to attend upon her and two or three other lady doctors and act as interpreter. The result was that he fell in love with Miss Ramsbotham and married her. I have not met them since that happy event, but understand from her sister that they are very happy, and I have a warm invitation to go and see them the next time I go to England.

Very sincerely yours,

W. D. REEVE,

Assistant Bishop.

A CORRECTION

The Rectory,

Centre Island, June 22, 1914.

To the Editor:

Dear Sir,—I am sorry to find in the last issue of your excellent paper that I have been rather seriously misunderstood and misquoted. In the leading article under the heading "The Cross in the Distant Country Parish," I am referred to as having stated that a certain action on the part of our Bishop would result in many young men leaving the ministry in Canada; and further on I am mentioned as "the authority for the statement that there are many young men who would leave the ministry sooner than endure the hardness of service in distant missions within their own diocese." It was the diocese that I referred to, not the ministry. The openings in the West are so many, and the appeals from Western Bishops so numerous that a postulant for Holy Orders would naturally be attracted to mission work there, rather than nearer home, especially when it is accompanied by a larger salary and brighter prospects.

Faithfully yours,

W. D. REEVE,

Assistant Bishop.

SECESSION AGAIN

Montreal, June 16th, 1914.

To the Editor:

It is all very well for your correspondent, Geo. Clark, to declaim against what he calls the "threshing of the straw of four centuries," but, to those who do understand the question, it is actually necessary and will have to continue as long as the divided state of Christendom exists. It is not meant to be an amusing occupation but to assist in the identification of the Divine Society founded by Christ; the discernment of that Body that can speak with Christ's authority, to the English race, as possessing the Christian ministry and the divinely given sacraments, which are the extension of the Incarnation; the Holy Catholic Church in which we realize the communion of Saints, experience the forgiveness of sins and in which we commence our preparation for the resurrection of the body and the life of the world to come.

It is absurd to find so many who seem to have taken a few doses of Church history administered by a Roman spoon and apparently quite willing to admit that the pre-Reformation Church of England was the Roman Catholic Church, but that she seceded therefrom in the 16th century. They do not appear aware that the Western Church before the Reformation, (not the Roman Catholic Church), was composed of autocephalous national

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Churches, (each of them an entity in itself), that had gradually been brought under the usurped supremacy of the most powerful See of the Western world to which they had finally surrendered their former independence, and that this domination of them was probably the result in the case of every individual Church, of its own deed by a succession of surrenders dictated by an exaggerated idea of the claims of that See. The surrenders were gradual and certainly in the case of the Church of England accompanied by many protests.

The Church of England did not secede and did not claim any right to do so. She repudiated the authority of the Bishop of Rome and the cleavage resulted at last in her excommunication by the Pope for refusing to submit to unlawful terms of Communion required

of her. In her 30 Canon she says, "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity and from the Apostolic Churches which were their first founders." She did reject the usurped supremacy of the Bishop of Rome, and resumed for herself the Jurisdiction that she had originally enjoyed, purified her doctrine and appealed



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to the Scriptures and the Primitive Church for her justification. The right of secession she did not claim for herself she cannot allow to others and countenance the setting up of altar against altar, the rending of the seamless robe of Christ, the realizing of the sin of the Samaritans and of Jeroboam who made Israel to sin, in that he worshipped the true God by an authorized ministry, in an unauthorized way, in unauthorized places, dividing the flock of God and setting up altar against altar. That is the sin of schism which men now hold to be no sin. It was because the Church of England alone possessed mission and jurisdiction to the English race that those of her children who deserted her in 1570 at the bidding of the Pope, and set up altar against altar in England, became Schismatics and the first Romanists in England, where none had been aught but Catholics before, and had worshipped at a common altar till they obeyed the Pope's bull and deserted their spiritual Mother the Church of England. I have no space left to demonstrate the co-essential difference between the Post Reformation Roman Catholic Church and the Western Church prior to the reformation, but if your correspondents can put the secession of the Methodist Society with its setting up altar against altar and its creation of a brand new ministry in the same category as the English Reformation, I for one would be interested to hear on what grounds they do it. The Church of England had Spiritual authority over the English races by the fact of her priority in the work of their conversion from heathenism and of her planting from several different sources of Apostolic and Catholic origin which puts beyond doubt her identity with the original society founded by Christ, and nothing done at the Reformation altered her identity or destroyed Christ's authority that her origin had invested her with.

Is this the case with the Roman Catholic Schism in England or is it in any way the case with the Methodist body, or is Christ's authority a divided one?

I would, in closing, remind your readers that in England, at least, the actual name of the Methodists was the Wesleyan Methodist Society and that this name has only been altered to "Church" within the last thirty years.

H. G. G.

SARTORIAL REFERENCES

Sir,—It is often a matter of considerable conjecture to the average layman to know why there is so much diversity of dress amongst the clergy. In an out-

door procession two clergy wore, one of them a biretta, and the other a college cap. Now, the biretta is a secular headgear used in France by Vergers, and choristers, and also by barristers as part of their official dress.

It, therefore, seems a great pity for Priests of the Anglican Church to wear so hideous a covering when the beautiful Canterbury cap is at once so distinctively Ecclesiastical and English.

It is by adopting these foreign customs that our laymen are puzzled, and often alienated from the Church.

The ordinary College cap is an admirable head covering and seems to look well on anyone, be he tall or short, but I plead for the more general use of the Canterbury cap of the 17th century.

Let an English Colonel adopt the head dress of a French Colonel and see the results, and in the same way let English Priests keep to English dress—not French.

Yours,
"CANTAB."

LATE HON. S. H. BLAKE

Just as we are going to press word reaches us that the Hon. S. H. Blake has passed to his rest. His death removes one of the most prominent and remarkable personalities among the laity of the Church in Canada.

In other spheres he attained distinction during the last half century, but it was his firm unique place in the parliament of the Church that he is by name so well known to Churchmen throughout Canada. Endowed with intellectual gifts of the highest order and in intensity of purpose, he was inevitably a leader. His devotion to his concep-



tion of the Church of England was consuming, and he counted the cost neither in time, money, nor physical or mental effort to further the cause of his devotion. At all times *fortiter in re* he could also be *suaviter in modo*, but his intensity of desire to have others share his vision not infrequently obscured that gentler and generous side of his nature—the remembrance of which will always be cherished by those who came in contact with it. He had an overwhelming love for humanity in distress, which was not satisfied by most generous giving of money. For many years he worked personally among unfortunates. Impatient as he was of contradiction and at times unjust and bitter in his condemnation of those who did not share his views, his gifts and efforts on behalf of any project that he favoured, were absolutely unstinted. The cause of missions had no more eloquent or ardent champion in Synod than he. He was a member



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of the Provincial and General Synods, and as a member of the Synod of Toronto, represented at different periods St. Paul's, St. Peter's, Grace Church, St. James' and when not representing his own parish, different congregations outside the city. He was always a vehement opponent of higher criticism, holding absolutely to a verbal inspiration of Holy Scripture. His undaunted courage, high intellectual capacity, intensity of purpose and devotion to his convictions were recognized by all. His life was a constant manifestation of those qualities. *Requiescat in pace.*

letters were written, chiefly in regard to the furnishings of St. Chad's College, Regina.

The Church in Canada

(Continued from Page 12)

Diocesan W. A., who is at present in the east with her husband, Rev. Canon Hill, was read with much pleasure by the president.

Mrs. Wrenshall, of Moose Jaw, extended to the visitors a welcome to the city. Mrs. Simmons of Melville, responding.

DIOCESAN REPORTS

The various diocesan reports contained interesting facts concerning the W.A. which were for the most part incorporated in the president's address. Miss Gordon, the corresponding secretary, reported 18 new branches during the past year, making a total membership of 1,317. During the year 195

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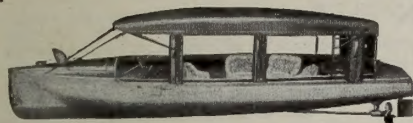
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The Dorcas Secretary reported a dozen bales sent out during the year and \$200 contributed towards St. Chad's furnishings. Of these bales six were sent by St. Paul's, Regina. In connection with this Dorcas work a letter was read from the general secretary urging activity in this department and making a special plea for \$38 for a portable organ for a struggling mission. In response to this a collection was immediately taken which amounted to \$51.85.

The Junior W.A. superintendent, Mrs. Spencer Page, and the thank-offering superintendent, Miss Smith, both complained of a lack of growth in their departments which should be remedied. Miss Smith explained the nature of the thankoffering, which is "an easy scheme whereby parishes can provide for their foreign missions as well as the home" and remarked that "the parishes which do most for foreign mission work do most for home missions."

The treasurer reported receipts amounting to \$1,788.22 for the past year, of which \$1,313.91 has been spent, leaving a balance of \$474.31. The separate St. Chad's College Furnishing Fund has a present balance of \$300.25 in the bank, \$693.28 having been expended to date, and there are outstanding accounts to the extent of the balance. Of the \$2,000 voted towards this purpose by the Diocesan W.A. \$1,066.47 still remains to be paid.

The Venerable Archdeacon Johnson, who gave the noontide address, took as his text, "Take the child and nurse it for me."

ELECTION OF OFFICERS

President, Mrs. J. R. Peverett, Regina; first vice-president, Mrs. R. B. Gordon, Indian Head; second vice-president, Mrs. G. C. Hill, Regina; third vice-president, Mrs. Pratt, Estevan; fourth vice-president, Mrs. Gross, Moosomin; treasurer, Mrs. Stunt, Whitehead; corresponding secretary, Miss Ethel Gordon, Indian Head; recording secretary, Mrs. F. H. O. Harrison, Pense; Dorcas secretary-treasurer, Mrs. Turner, Moose Jaw; secretary-treasurer of Junior W.A., Mrs. Spencer Page, Regina; secretary-treasurer of the babies' branches, Mrs. J. H. H. Young, Regina; Leaflet s.c.-treasurer, Mrs. McCullough, Stoughton; Leaflet diocese corresponding secretary, Mrs. Earp, Regina; literature secretary, Mrs. Simpson, Regina; thank-offering secretary, Miss Smith, Cupar; secretary of work among non-Christian foreigners, Mrs. G. Baker, Regina.

RUPERT'S LAND

On the first Sunday after Trinity the annual church parade of the 90th Regiment took place at St. Matthew's, when 400 men in full dress uniform, under Lt.-Col. J. W. de C. O'Grady, attended

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Divine Service at 11 a.m. The chants and hymns were most heartily sung and the anthem, "Send Out Thy Light and Thy Truth," was rendered with fervour and spirit by the splendid choir, of which Mr. B. E. Chadwick is master. The Rector of All Saints', Rev. Walter M. Loucks, preached the sermon, which was based on Joshua's command to the children of Israel at the taking of Jericho, "Shout, the Lord hath given you the city." He impressed the lesson of God's continual presence with His people by touching upon the lives of General Gordon and Lord Roberts. The service concluded with the singing of the National Anthem by the 1,500 people of the congregation.

The Rev. R. B. McElheran went on Sunday last to Port Arthur to preach the Synod sermon there.

On the first Sunday after Trinity Rev. J. J. Robinson was the special preacher at the mission services of Balmoral, St. John's, Victoria, and Christ Church, Stony Mountain. He was assisted by Mr. W. C. Smith, lay-reader-in-charge. The services were well attended, bright and devout.

On the 30th inst. Archbishop Matheson will leave Winnipeg en route for England, accompanied by his eldest daughter, Miss Adele Matheson.

On the same day the Rev. W. Ferguson and Mrs. Ferguson, and the Rev. E. K. Moffatt will leave for a two months' holiday. All are travelling with the Hands-Across-the-Seas party per R.M.S. Grampian.

On the first Sunday after Trinity His Grace the Archbishop consecrated St. Andrew's Church and churchyard at Robinson's Spur, where a veteran missionary, Rev. B. Mackenzie, has charge. On the second Sunday after Trinity His Grace confirmed a number of candidates presented by Rev. F. Longmore, of Bradwardine. The missions of Kenton and Upland were visited.

On June 12th Very Rev. Dean Coombes and Mrs. Coombes journeyed to Stony Mountain, where a very successful garden party was given by members of the W. A.

On Wednesday, June 17th, at St. Michael's, the Rev. G. H. Broughall presented fifteen candidates (eight adult) to His Grace for Confirmation. The rite was impressive and the singing hearty, Mr. Murdin acting as organist in the absence of Dr. Bush. The church was filled.

SASKATCHEWAN

The Synod of the Diocese opened in St. Alban's pro-Cathedral, Prince Albert, on the 15th of June and continued for three days.

His Lordship Bishop Newnham presided at the sessions and there were present other prominent Churchmen of the diocese, including Archdeacons McKay of Battleford and Dewdney of Prince Albert, and Principal Lloyd of

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On Synod Sunday Bishop Newnham officiated at the ordination service, when twelve deacons who have been engaged in the mission fields for the past twelve months were made priests. All the candidates are graduates of Emmanuel college, and were admitted to Holy Orders by Bishop Newnham at St. Alban's a year ago. Their names are Revs. W. Brailsford, H. R. J. Canham, H. M. Elliott, F. J. Fife, A. W. Fiske, F. G. Frost, B. B. Garlick, G. H. Holmes, J. Rance, H. Sherstone, F. P. Shorto, and G. L. Roberts, Rev. J. L. Strong, R.D., preached, while at evensong Rev. A. McElheran, rector of St. Matthew's Church, Winnipeg, preached the sermon to the Synod. At each service the choir rendered special music.

On Sunday afternoon there was a public meeting when Principal Lloyd spoke on the banish the bar movement and the liquor traffic in general.

TORONTO

On Tuesday evening last the Bishop dedicated a window in the Trinity College School chapel, Port Hope. This window has been placed in the chapel by old boys of the school in memory of the late Mrs. Rigby. The Bishop left Port Hope the same night for Lennoxville, where he preached the convocation sermon at Bishop's College. On Sunday the Bishop was the preacher at the diamond jubilee services of his old parish, St. Luke's, Montreal.

The last services for three months were held on Sunday in St. James' Cathedral. The church is closed for renovation, and will probably be reopened for public worship on or about the 20th of September. During the summer the organ will be entirely overhauled, a new floor is to be constructed in the chancel and the whole church will be restored and decorated. The total cost of the improvement is estimated at \$60,000.

A Confirmation Service was held at St. Alban's Cathedral on June 17th, St. Alban's Day, when forty candidates were presented. The confirmation was administered by Bishop Reeve. The special offering, in aid of the building fund, amounted to over \$60.

Rev. E. G. B. Taylor, assistant in St. Stephen's, has been presented with a beautiful violet stole by the teachers of the Sunday School as a token of their appreciation. Mr. Taylor has recently refused two tempting offers of promotion.

THE PRIZE GIVING AT BISHOP STRACHAN SCHOOL, 1914

Business men and men of leisure lingered on their way through College street last Wednesday afternoon with a sense that there was something pleasant and out of the day's routine for which to pause awhile.

A long procession of white clad girls

with teachers in college gowns was filing across the busy road into Foresters' Hall for the annual prize giving. They disappeared from view and the watcher went on again, but with a somewhat different feeling at his heart. His mind was back once more at his own last speech day at school, when he too had received a medal and colours.

A large number of parents and other friends of the School meantime had followed the girls into Foresters' Hall. The following members of the Council were present: The Provost of Trinity College, in the chair, the Ven. Archdeacon Ingles, W. D. Gwynne, Esq., J. A. Kammerer, Esq., and Stuart Strathy, Esq., together with the Chaplain of the School, the Rev. J. S. Broughall.

Many special prizes were given by friends of the School: The School Association, Mrs. McLean Howard, Miss Bond, Mrs. Fuller, Mrs. Crooks, Mrs. Hutchins. Among those calling for special comment are: The Governor's Medal; the Gold Thimble, given in memory of the late J. Henderson, Esq.; the Gold Watch, presented by Mr. Percy Manning; a special Divinity prize in memory of the late Canon Williams, and the Ince Memorial Prize. After the prize giving the present pupils presented the Old Girls' Association with the sum of \$300 towards the building of the chapel in the new school, a task nobly undertaken by the association. Among the items on a short musical programme special pleasure was afforded by a miniature pageant, "Robin Hood," given by the junior school.

Then back through the sun and glare into the cool grounds. Next year will see the School enjoying spacious and modern premises in North Toronto, but there were many last Wednesday who gazed on the old red walls and shady garden with a feeling of regret.

In the rooms thrown open to the visitors were shown specimens of work by the cookery and sewing classes, the art, nature study and the school journey. The Handicrafts Class has been inaugurated this year as an aid to history appreciation. The labours of girls studying the Tudor period of British history have borne fruit in dolls dressed in admirable reproduction of Cardinal Wolsey, Anne Bolyen of the Holbein portraits and of an Elizabethan house as historically accurate as possible.

The Principal read a report on the year's work. After reviewing the various school activities she urged parents strongly to give their daughters a school life long enough to include a year in the Sixth Form, basing her plea on the value to a girl of the moral training therein involved. She concluded by entering a plea that girls should not be allowed to give up subjects for no better reason than that they found them difficult and uninteresting, and by urging the value of independent work, even though it might be dull.

The closing service of the year was held on the 14th in the school chapel, when the Rev. Oswald Rigby, some time headmaster of Trinity College School, Port Hope, preached an impressive sermon on the value of disinterested service.

TRINITY COLLEGE.

A convocation will be held in the library of Trinity College, when the degree of Doctor of Divinity, honoris causa, will be conferred upon the Very Rev. Charles Pressley Smith, M.A., Dean of Argyle and The Isles, Canon of Cumbrae and Rector of Oban. The ceremony will take place at half-past four, Thursday afternoon, June 25th.

ST. MILDRED'S COLLEGE

The closing exercises and distribution of prizes of this college were held on Friday, 19th inst., at St. Thomas' Parish House.

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FOR brother and sister (11 and 12 years) for two months, home in country with family where would be cared for; on farm or at country parsonage. State terms, etc., Box 2, Church Life Limited, Toronto.

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WANTED: An established Church School for girls in Toronto, with excellent future prospects, requires a new principal. Apply, giving qualifications and salary expected to Box 11, Church Life Limited.

A short programme was given by the pupils, in which some pleasing recitations were given by some of Miss Jubb's elocution class. Part songs were most creditably sung by the senior school under the direction of Miss Meredith Smith.

The report read by the Sister-in-Charge showed increase in numbers and reflected great credit on both teachers and pupils. The examinations in Divinity were conducted by the Rev. R. Gay and in his report he expressed himself well satisfied with the results.

The prizes and certificates were distributed by the Ven. Archdeacon Ingles, who spoke of the great work being done by this school in providing a thoroughly good education for girls, together with what is of the greatest importance, definite religious teaching. The chief honours were gained by Sadie Hutchinson, Helen Fortier, Alizon Hitchman, Louise Hawley, Jean Anderson, Betty Wood and Eileen Saunders.

G. F. S.

Thursday, June 18th, was the day set aside for the Universal Services of Intercession for the Girls' Friendly Society, in Toronto a corporate communion of all G. F. S. associates was held at the Lodge at 8 a.m. In the evening all the branches attended Divine Service at St. Simon's Church. The chaplain, the Rev. E. C. Cayley, preached from the text, I. St. Peter, 3, 8: "Finally, be all of one mind having compassion one of another, love as brethren, be pitiful, be courteous."

Those assisting at the service were the Rev. Mr. Ashcroft, of York Mills, and the Rev. Burges Browne.

TRINITY COLLEGE SCHOOL, PORT HOPE ANNUAL PRIZE DAY

The annual prize day at Trinity College School on the 19th inst., opened with a service in the chapel, at which the Bishop of Kingston gave a stirring address on "School Patriotism." The distribution of prizes took place in the afternoon at three o'clock. His Honour the Lieutenant-Governor presented the prize winners with their books. Chancellor Worrell of Trinity College, an old boy and former master of the school, was in the chair. The headmaster's report for the school year noted that the Old Boys' Association had been reorganized and the school looked forward with confidence to its help in the future. The Bishop of Kingston then said a few words congratulating the boys on what they had done. He hoped that success in the cricket field would be gained in the future, as in his opinion cricket is more than a game in our national life. The athletic prizes and trophies were presented by Lady Gibson.

NEWFOUNDLAND

The Synod of the Diocese will meet at St. John's on June 23rd. The services on the first day will be: Holy Communion at 7.30 a.m., Mattins at 10,

evensong and sermon by Rev. Canon Colley at 7.30. The clergy and lay delegates are to be the guests of the Bishop at breakfast in Canon Wood Hall on Wednesday and Thursday, 24th and 25th.

Mr. Edmund Hunt, Divinity student of Queen's College, St. John's, will do duty as lay reader during vacation, at Bonne Bay. Rev. Geo. Maidment, incumbent.

To the clergy and lay delegates who constitute the Synod, as well as to many others, the announcement that the Canadian deputation will not come to Newfoundland this year, has been a great disappointment.

The copper mines at Tilt Cove are to be opened again this summer. This will be good news for the Church as well as for others.

The Hon. Secretary of the Church of England Orphanage, St. John's, has acknowledged receipt of \$639.12 from the branches of the Sunday School Orphanage League through the Diocese, up to June 1st.

The streams of Newfoundland will give the Duke of Connaught some royal sport, and the people will give him a royal welcome.

Rev. A. Clayton, curate of St. Thomas' Church, St. John's, was married to Miss Frances E. Warren on June 9th. The service was performed by the Bishop at St. Thomas' Church.

Rev. Mr. Law of Heart's Delight, will succeed Rev. Munden, Bishop at Winterton, before going to Durham University.

An entertainment was given in Canon Wood Hall, St. John's, on June 14th, in aid of the Church School at Quidi Vidi.

Rev. Chas. M. Stichings has finished his work at Exploits, and will enter upon his duties at Heart's Delight immediately after the closing of Synod.

Rev. Mr. and Mrs. Bull, have returned from the United States, and taken up their work again at Exploits.

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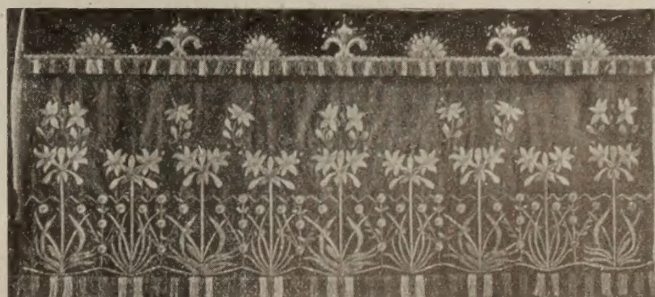
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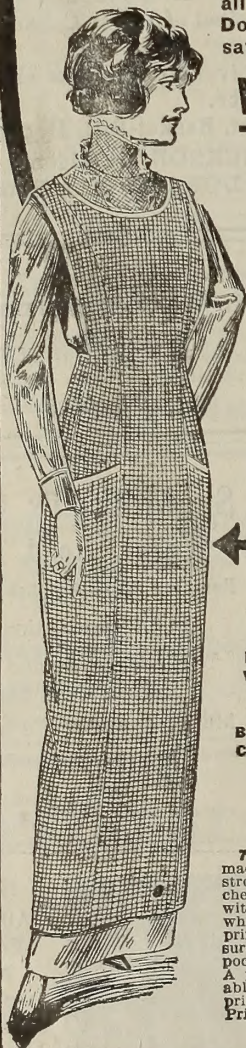
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